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EGYPT

MONEY TABLE.

(Comp. p. xvii.)

Approximate Equivalents.

Arabic Name.	Egyptian Money		British Money		French Money		American Money	
	Piastres	Millièmes	Shillings	Pence	Francs	Centimes	Dollars	Cents
Gold Coins.								
Gineh Maṣri (Egypt. pound £E)	100	1000	20	6	25	95	5	—
Nuṣṣeh Gineh (half £E)	50	500	10	3	13	—	2	50
Silver Coins.								
Riyāl Maṣri	20	200	4	1	5	20	1	—
Nusseh Riyāl	10	100	2	3/5	2	60	—	50
Rubʿa Riyāl	5	50	1	3/10	1	30	—	25
Ghirshēn (double piastre) . . .	2	20	—	5	—	52	—	10
Ghirsh (piastre)	1	10	—	2 1/2	—	26	—	5
Nickel Coins.								
Nusseh Ghirsh (small piastre) .	1/2	5	—	1 1/4	—	13	—	2
2 Millièmes	2/10	2	—	1/2	—	5	—	1
1 Millième	1/10	1	—	1/4	—	2 1/2	—	1/2

In Copper there are also pieces of 1/2 and 1/4 millième (called also *2 Para* and *1 Para* pieces, from the old system), but these are used by tourists only for bakshîsh.

The *Pound Sterling* (*Gineh inglisi*) is worth 97 piastres 5 millièmes; the French *Twenty Franc Piece* (*Bint*, derived from Napoleon Bonaparte) 77 pias. 1 1/2 mill.; the *Turkish Pound* (*Mejidiyeh*) 87 3/4 piastres. A 'purse' is equivalent to 500 piastres or about 103*s*.

Weights and Measures.

1 *Dirhem* = 3.93 grammes = 60.65 grains troy; 1 *Rotl* = 445.46 grammes = 1.0131 lbs. avoirdupois (about 1 lb. 1/5 oz.); 1 *Okka* = 1.237 kilogrammes = 2.7274 lbs. (about 2 lbs. 11 1/2 oz.); 1 *Kantar* = 100 rotl = 44.546 kilogrammes = 101.31 lbs. (about 101 lbs. 5 oz.).

1 *Rubʿa* = 7.50 litres = 13 1/5 pints; 1 *Wēbeh* = 30 litres = 6 gals. 2 2/5 qts.; 1 *Ardeb* = 6 wêbeh = 180 litres = 46 gals. 1 2/5 qt.

1 *Pik* = 0.67 mètre = 26.37 inches; 1 *Pik*, land measurement, = 29.527 inches; 1 *Kasabeh* = 3.55 mètres = 11 ft. 7.763 inches.

1 *Feddān* = 4200 square mètres = about 5082 sq. yds. = 1 1/20 acre.

EGYPT

HANDBOOK FOR TRAVELLERS

EDITED BY

KARL BAEDEKER

WITH 22 MAPS, 55 PLANS, AND 66 VIEWS AND VIGNETTES

FOURTH REMODELLED EDITION

LEIPSIC: KARL BAEDEKER, PUBLISHER.
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1898

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'Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

PREFACE.

Ever since the attention of the civilized world was redirected to Egypt at the beginning of the 19th century, the scientific investigation of its innumerable monuments has pointed with ever-growing certainty to the valley of the Nile as the cradle of history and of human culture. At the same time Egypt, like other Eastern countries, possesses high natural attractions, in the peculiar charms of its Oriental climate, the singularly clear atmosphere, the wonderful colouring and effects of light and shade, the exuberant fertility of the cultivated districts contrasted with the solemn, awe-inspiring desert, and the manners, customs, and appearance of a most interesting and most diversified population.

The present fourth edition of the HANDBOOK TO EGYPT comprises in its scope the regions previously treated of in separate volumes devoted to *Lower Egypt* and *Upper Egypt* respectively. Though the text has thus been curtailed by at least one-third, the Editor believes, that by confining himself to essential points and by carefully arranging his material, he has succeeded in rendering the present edition no less useful than the previous ones in supplying the traveller with the necessary information regarding the country and the people he is about to visit, in protecting him against extortion and in rendering him, as far as the nature of the case permits, independent of outside assistance. An attempt has been made to indicate clearly the most important among the bewildering multiplicity of the monuments of antiquity; and the descriptions of these have been so arranged that, assuming the traveller to have previously read at his leisure our account of the origin, history, and significance of a particular temple, or tomb, etc., he will find adequate guidance on the spot in that portion of our description that is printed in larger type, while those who have time and inclination for a more thorough examination, will find additional particulars in small type. A first visit to the Temple of Dendera, for example, may in this manner be accomplished in about an hour, which is approximately the time allowed to passengers by mail-steamer.

The materials for the first edition of the volume on Lower Egypt were mainly furnished in 1877 by *Professor G. Ebers* of Leipsic. Among the contributions prepared for the English version were those of the distinguished Egyptologist, *Dr. Samuel Birch*. The volume on Upper Egypt, originally published in 1891, was founded on material contributed by *Professor Ebers* and *Professor J. Dümichen*, revised and augmented by *Professor August Eisenlohr* of Heidelberg, who twice visited Egypt for this purpose. The present combined edition has been completely revised and for the most part re-written by *Professor Georg Steindorff* of Leipsic, who devoted a journey to Egypt in 1895 mainly to this object. To *Dr. Borchardt* of Berlin (at present in Cairo) the Editor is obliged for several valuable contributions to the description of Lower Nubia.

The MAPS and PLANS have been the object of the Editor's special care, and five additional maps appear in the present edition. All are based upon the most recent material available, and have been revised by Prof. Steindorff.

Ancient Egyptian names are transliterated on the system indicated at p. CXXIII. Arabic names have been specially revised by *Professor Socin* of Leipsic.

HOTELS, etc., see p. XXXII. Hotels which cannot be accurately characterized without exposing the Editor to the risk of legal proceedings are left unmentioned.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-keepers are also warned against persons representing themselves as agents for Baedeker's Handbooks.

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Abbreviations.

R. = room; B. = breakfast; D. = dinner; S. = supper; L. = light; A. = attendance; Pens. = pension, *i.e.* board and lodging. — N. = north, northern, etc.; S. = south, southern, etc.; E. = east, etc.; W. = west, etc. — r. = right; l. = left; min. = minute; hr. = hour. — M. = English mile; ft. = Engl. foot; fr. = franc; c. = centime; £E. = Egyptian pound; pias. = piastre (comp. Table before the title-page).

The letter *d* with a date, after the name of a person, indicates the year of his death. The number of feet given after the name of a place shows its height above the sea-level. The number of miles placed before the principal places on railway-routes and highroads indicates their distance from the starting-point of the route.

Asterisks

are used as marks of commendation.

I. Preliminary Information.

(1). Plan of Tour. Season. Expenses. Money. Equipment. Travelling Companions.

Plan. The facilities for travel in Egypt are now such that the intending visitor may make an outline of his tour at home with almost as great ease as for most of the countries of Europe. During the travelling season, moreover, the weather is always fine (comp. below), and never causes disappointment and derangement of plans as in most other countries. A glimpse of the country may be obtained in four or five weeks (exclusive of the journey out) as follows: 2-3 days may be devoted to *Alexandria* and the journey thence to Cairo, 10-12 days may be spent in *Cairo* and its neighbourhood in the manner suggested at p. 29, 4-5 days may be occupied by the *Suez Canal* and excursions from it, and 14 days may be devoted to *Upper Egypt*, while a few days must be set aside for resting. The whole time, however, might very pleasantly be spent at Cairo alone, the most interesting point in the tour.

Season. In Alexandria stormy and rainy weather prevails from December to March, but in the interior of Egypt, to the S. of a line joining Damanhûr, Ṭanṭa, and Mansûra, the case is completely altered. Here, from the beginning of November till the middle or end of April, there are but few days of bad weather (comp. p. lxxv); the prevalent temperature is that of a delicious spring or moderate summer, and the few drops of rain that occasionally fall will hardly be observed by the European traveller. The fertilising inundation of the Nile (p. lxii) has by this time subsided, and the whole face of the country smiles with fresh verdure. Winter is therefore the proper season for a tour in Egypt. In summer prices are naturally much lower.

Expenses. The cost of a tour in Egypt, and in Oriental countries generally, is greater than that of a visit to most parts of Europe and the traveller should estimate his average daily expenditure at not less than 25-30*s*. (Steamboat-fares are of course extra; pp. 1-4.) The traveller whose time is very limited, or who is accompanied by ladies, will also require the services of a guide, or 'dragoman', as they prefer to style themselves (5-10*s*. per day).

Money. A small sum of money for the early part of the journey may be taken in English or French gold, or in English banknotes (these usually at a discount of $\frac{1}{4}$-1 per cent), but large sums should always be in the form of circular notes. These notes, which if kept separate from the 'letter of indication' cannot be cashed by a thief or a dishonest finder, are issued by the principal London banks and by Messrs. Thos. Cook & Son. Fresh supplies may be forwarded from England by post-office order, in sums not exceeding 500 fr. European bankers in Alexandria and Cairo, see pp. 6, 25.

Equipment. For all ordinary purposes a couple of light tweed suits, a few flannel and soft cotton shirts, a supply of thin woollen socks, one pair of light and easy boots, one of shoes, and one of slippers, a moderately warm Ulster or long travelling cloak, a pith-helmet and a soft felt hat, together with the most necessary articles of the toilet, will amply suffice. It is advisable, for the prevention of colds and chills, to wear a woollen fabric next the skin; but light underclothing, with an Oxford shirt, will be found more suitable to the climate than a heavy flannel shirt. Those who intend making a prolonged stay at the principal towns may add a dress-suit and a few white shirts. A light silken (or muslin) cloth tied round the hat and allowed to fall over the back of the neck and ears is an indispensable protection against the sun. In prolonged riding tours, a sun-shade is a fatiguing encumbrance. All articles should be new and strongly made, as it is often difficult and troublesome to get repairs properly executed in Egypt. Few travellers walk in Egypt, except for very short distances, but sportsmen should add a stout pair of waterproof shooting-boots to their equipment.

Among the most important extras to be brought from Europe are a drinking cup of leather or metal, a flask, a strong pocket-knife, a thermometer, a pocket-compass of medium size, and a magnesium lamp for lighting caverns and dark chambers. — Photographic materials, dry-plates, films, etc. can be obtained in Cairo, but it is preferable to bring a good stock carefully packed from home, taking care to attend the customs examination in person. The plates should not be more than 8 by 10 inches at the largest.

Companions. The traveller can hardly be recommended to start alone for a tour in a country whose customs and language are so entirely different from his own; but, if he has been unable to make up a suitable party at home, he will probably have an opportunity of doing so at Alexandria or Cairo, or possibly at Suez or Port Sa'id. Travelling as a member of a party is, moreover, much less expensive than travelling alone, many of the items being the same for a single traveller as for several together. — In spring and autumn Tourist Parties are organized for a visit to Egypt and the East, by the tourist-agents *Messrs. Thos. Cook & Son* (Ludgate Circus, London) and *Messrs. Henry Gaze & Sons* (142 Strand, London), programmes of which, with full information, may be obtained on application. Travellers who join such parties are enabled to inspect the principal points of interest with the minimum expenditure of time and trouble, but must naturally surrender, to a great extent, both their freedom of choice of companions and the disposal of their time. The expenses are not much below that of an independent tour.

(2). Coinage. Passports. Custom House.

Coinage (comp. the table before the title-page). The *Egyptian Pound* ('Livre Egyptienne'; £ E.) is worth 20*s.* 6*d.*, and is divided into 100 *Piastres*, worth 10 *Millièmes* each. The Arabic name for the

piastre is *Ghirsh* (pl. *Ghurûsh*), but the European name is everywhere current. Egyptian gold coins are seldom met with, their place being taken by the British sovereign (*Ginêh inglîsi* = 97 pias. 5 mill.), the French Napoleon (20 fr.; *Bint* = 77 pias. $1^1/_2$ mill.), and the Turkish pound (*Mejidîyeh* = 87 pias. $7^1/_2$ mill. = 18*s.*), all of which are legally current. At Alexandria and Suez, and a few other points, reckoning in *francs* is still common. Where British influence is strong, as in places with large garrisons, the word *Shilling* is used for the *Rub'a Riyâl*, which is equivalent to about 1*s.* $3^1/_2$*d.*

Counterfeit and obsolete coins are as yet rare in Egypt; but as they are more likely to be offered to foreigners than to natives, travellers should be on their guard against them when obtaining change. A liberal supply of small change is more essential in the East than anywhere else (comp. pp. xxxvi, 25).

Passports are usually asked for at all the Egyptian ports, and if the traveller is unprovided with one he is liable to detention and great inconvenience. The passport is given up at the custom-house and reclaimed at the traveller's consulate or at Cairo. Bankers frequently require strangers to establish their identity by some such document; and the countenance and help of consuls (p. xx) must also depend upon the proof of nationality offered to them by the traveller. A British Foreign Office Passport (price 2*s.*; agent's fee 1*s.* 6*d.*) may be obtained in London through W. J. Adams, 59 Fleet Street; E. Stanford, 26 Cockspur Street; Lee & Carter, 440 West Strand; C. Smith & Sons, 63 Charing Cross; etc.

Custom House. The custom-house examination at Alexandria is generally carried out with great thoroughness, though with perfect politeness, and no article of luggage is allowed to escape unopened. One of the objects chiefly sought for is cigars, on which 75 per cent of the estimated value is charged (comp. p. xlii). The exportation of antiquities is forbidden, except with a special certificate of permission; and luggage is accordingly examined again as the traveller quits the country. The custom-house is now under European management, and it is advisable to refrain from an attempt to facilitate matters by bakshîsh (p. xxxv). If luggage be forwarded across the frontier, the keys must be sent with it; but it is very desirable to superintend the custom-house examination in person.

(3). Conveyances.

Steamers. Egypt may be reached from England either by steamer direct or by overland route to one of the principal Mediterranean ports and thence by steamer. Particulars of the various routes are given in R. 1. Whether the traveller returns westwards on leaving Egypt, or intends to proceed to Syria or elsewhere, it is important that he should be familiar with the principal steamboat services. The vessels of the principal lines are nearly on a par with regard to comfort and speed, the British and German steamers being perhaps

slightly superior, and the Italian steamers slightly inferior to the others. In autumn and winter vessels bound for Egypt, and in spring those returning westwards are apt to be crowded.

The time-tables of the *Peninsular & Oriental Steam Navigation Co.* may be obtained in London at 122 Leadenhall St., E.C., or at 25 Cockspur St., S.W.; and those of the *Orient & Pacific Co.* ('*Orient Line*') at 5 Fenchurch Avenue, E.C., or at 16 Cockspur St., S.W. The *North German Lloyd Co.* has agencies at 2 King William St., E.C. and 32 Cockspur St., S.W., and the *Navigazione Generale Italiana* at 38 Fenchurch St., E.C. Those who purpose including Syria, Greece, and Constantinople in their Oriental tour should also, before leaving home, write to the '*Administration des Services des Messageries Maritimes, 16 Rue Cannebière, Marseilles*' for a '*Livret des Lignes de la Méditerranée et de la Mer Noire*', and to the '*Oesterreichische Lloyd, Trieste*' for '*Information for Passengers by the Austrian Lloyd's Steam Navigation Company*' (published in English). With the aid of these time-tables, the traveller will have little difficulty in making out his programme. See also '*Baedeker's Palestine and Syria*' (sold at the book-shops of Alexandria and Cairo).

The Food, which is included in the first-class fare and usually in the second also, is always abundant and of good quality. Wine is not included in the fare except on board the French, Austrian, and Italian steamers. Many travellers prefer the cookery on board the French and Austrian steamers as being lighter and better suited to the climate than that of the British vessels. Passengers who are prevented by sickness from partaking of the regular repasts are supplied with lemonade and other refreshments gratis.

The Steward's Fee, which the passenger pays at the end of the voyage, is generally from ½ fr. to 1 fr. per day; but more is expected if unusual trouble has been given.

The Baths provided for the use of passengers in the British and some of the other vessels may be used without extra charge, but the attendant expects a fee at the end of the voyage.

Tickets should never be taken at foreign ports through the medium of commissionaires or other persons who offer their services, but the traveller should, if possible, purchase them at the office in person. The tickets bear the name of the passenger and the name and hour of departure of the vessel. Return or circular tickets (to Syria and Constantinople) and family tickets for three or more persons are generally issued at a reduced rate, but no reduction is made on the charge for food. A child of 2-10 years pays half-fare, but must share the berth of its attendant; for two children a whole berth is allowed.

Luggage of 150-220 lbs. is allowed to first-class, and of 85-135 lbs. to second-class passengers.

Embarkation. Passengers should be on board an hour before the advertised time of starting. At Marseilles, Trieste, and Brindisi the vessels start from the quays, so that passengers can walk on board; but at Venice and Naples passengers are conveyed to the steamers in small boats, for which the charge at all the Italian ports is 1 franc or lira for each person, including luggage. Good order is kept at these ports by the police. Payment of the boat-fare should not be made until the passenger and his luggage are safe on deck. Before the heavier luggage is lowered into the hold, the passenger should see it properly labelled.

All complaints should be addressed to the captain. On board the foreign steamers a kind of military precision is affected, and questions addressed to the officers or crew are apt to be answered very curtly.

Steamboats on the Suez Canal, see R. 14.

Railways. A network of railways constructed by the Egyptian government now connects all the important places in Lower Egypt, but in Upper Egypt only places on the W. bank of the Nile as far as Nag' Ḥamâdeh, and thence to Assuân on the E. bank have rail-

way-stations. The engineer of the oldest of these lines, that from Alexandria to Cairo, was Mr. Stephenson. The carriages resemble those of France or Italy, but the third class is insufferably dirty. The dust and heat render railway travelling in Egypt exceedingly unpleasant in hot weather. The management of the traffic, except in the case of express-trains, is not very satisfactory. The process of booking luggage is especially slow and troublesome. The traveller should therefore be at the station fully half-an-hour before the hour for starting, as the ticket-clerks are entitled to close the office 10 minutes before the departure of the train. The personal tickets are printed in English and Arabic, the luggage tickets in Arabic only.

Donkeys (Arab. *ḥomâr*) still form the best means of conveyance both in the narrow streets of the towns and on the bridle-paths in the country, though in Alexandria and Cairo the use of *Cabs* is steadily on the increase. Egyptian donkeys are of a much finer, swifter, and more spirited race than the European, and at the same time patient and persevering. Those in the towns are generally well saddled and bridled in Oriental style. The attendants are either men or boys, who contrive to keep up with their beasts at whatever pace they are going, and often address long sentences to them in their Arabic patois. As the gait of the donkeys is sometimes very uneasy when they break into a trot, care should be taken not to engage one with this defect for an excursion of any length. As the stirrups are often in bad condition they had better not be used at all. The donkey-boys (Arab. *ḥammâr*) are fond of showing off the pace of their beasts, and often drive them unpleasantly fast. The rider who prefers a slower pace shouts *'ala mahlak* or *'ala mahlakum;* if a quicker pace is wanted, *yalla, yalla,* or *mâshî,* or *sûk el-ḥomâr;* if a halt is to be made, *oṣbur,* or the English word 'stop'. The donkey-boys, especially at Cairo, are usually active and intelligent.

(4). The Nile Journey.

The ascent of the Nile may be made either by *Steamer* or by *Dhahabîyeh.* The former is recommended to those who have not more than three or four weeks to devote to a visit to the Nile valley and the monuments of the Pharaohs; and in fact for the immense majority of travellers, especially for those who do not belong to a party, the steamers are the only practicable means of making the journey. Travellers, however, who desire to make a closer acquaintance with the country, who have abundance of time (to Assuân and back at least 7–8 weeks), and who are indifferent to a considerable increase of expense, should hire a dhahabîyeh (p. xxvii). The least expensive method is to take the train from Cairo to Nag' Ḥamâdeh, and proceed thence by the mail-steamer or in a felûka (p. xxxi). Those who have some acquaintance with the language may alight at any of the railway-stations and make excursions thence. Tolerable

accommodation is generally to be obtained in the larger places; the station-masters are frequently able to direct travellers to simple lodgings. Rugs and provisions (tinned meats, etc.) should, however, not be forgotten.

The company met with on board the steamers is generally unexceptionable, though, of course, it is always wise to use some little exertion to secure an agreeable and sympathetic cabin-companion. The trunks to be taken into the cabins should be small and handy, for the accommodation is somewhat limited. Greater care is required in the choice of companions for the dhahabîyeh-voyage, for the close and constant intercourse in rather narrow quarters and for perhaps two months at a time is apt to produce somewhat strained relations between those who are not originally sympathetic. The 'dhahabîyeh devil', indeed, is famous in Egypt for causing those who have embarked as friends to disembark as foes. In especial travellers with scientific aims should avoid travelling with those who have no particular interest in the gigantic remains of antiquity, and who are thus constantly wishing to push on hurriedly from sheer ennui. In all cases it is prudent to distribute the various cabins and seats on the dîvân by lot before starting.

A government tax of 100 pias. (20*s.* 6*d.*) is levied upon all visitors to the monuments of Upper Egypt and Nubia, to be devoted to the maintenance of such monuments. The tax may be paid and cards admitting to the temples, etc. obtained at the Museum of Gîzeh or at Cook's or Gaze's Office.

A. The Steamboat Voyage.

The steamers belonging to Messrs. **Thomas Cook & Son** (offices, see p. xv) are the best on the Nile, as well in point of comfort and cleanliness, as in point of organization and attentive service. Cook's Tourist Steamers between Cairo and Assuân start every alternate Tuesday from the middle of November till the end of December, and every Tuesday from that date until the middle of March, spending 20 days on the voyage to Assuân and back. Extra steamers are also run at the most crowded time; while two special excursions are organized in the course of the season, allowing four weeks for the double voyage. The three-weeks service is carried on by the steamers *Rameses the Great*, *Rameses*, *Prince Mohammed Ali*, *Tewfik*, of which the three first are the best. The *Prince Abbas* plies from Philæ to Wâdi Halfa. The fare is 50*l.*, or for occupants of the two superior cabins, specially adapted for invalids, 60*l.* The four-weeks steamer is named *Sethi*; fare 65*l.* The fares include provisions (wine etc. excepted), all necessary travelling expenses, donkeys, English saddles for ladies, boats to cross the river, the services of dragomans and guides, and bakshîsh to guides. The donkey-boys, however, usually look for a small bakshîsh from the traveller, who is also expected to bestow a gratuity upon the attendants on board the steamer. The tax levied by the Egyptian Government (see above) is also not included in the fares. Each

traveller is entitled to ship 200 *lbs.* of personal luggage not exceeding 2 cubic mètres in measurement. A physician is carried on each steamer, whose services, if required, are paid for in addition to the fare. A deposit of 10*l.* must be paid on taking a ticket at Cook's offices in Europe. The name, sex, and nationality of the passenger must be inserted at the time of booking Tickets are not transferable except with Messrs. Cook's consent. If a traveller be prevented by exceptional circumstances from joining the steamer for which he has booked he may proceed with the following steamer if there is a berth free. After that, however, the ticket becomes invalid, without any recourse against Messrs. Cook.

Messrs. Cook have also organized a MAIL STEAMER SERVICE between Cairo and Assuân (8 days up, 5½ days down). The names of the mail-steamers are *Cleopatra*, *Nefertari*, *Amenartas*, and *Hatasoo*. The steamers leave Cairo on Tues. and Sat. mornings, and the railway-station of Nag' Ḥamâdeh on Sat. and Wed. afternoons in connection with the night-train leaving Cairo on Tues. and Frid. evenings. They return from Assuân on Tues. and Sat. afternoons, in connection with the train leaving Nag' Ḥamâdeh on Thurs. and Mon. evenings and reaching Cairo at 6.20 on the following morning. The steamers reach Cairo on Sat. and Wed. mornings. At Luxor and Assuân visitors spend the interval between one steamer and the next following, thus having ample time (3 days) to visit the points of interest in the vicinity. The fare from Cairo is 25*l.* to Assuân and back (14 days) and 21*l.* to Luxor and back (11 days), including 1st cl. fare from Cairo to Nag' Ḥamâdeh, transfer of baggage at Nag' Ḥamâdeh, provisions on board the steamers, and 3-4 days' hotel accommodation at Assuân and Luxor. Incidental expenses for sight-seeing, donkeys, guides, etc. are not included in these fares. On the outward voyage 2 hrs. are allowed to visit the temple of Dendera, and on the return-voyage 2 hrs. are spent at Edfu, and 1½ hr. at the rock-tombs of Benihasan. Passengers may also spend additional time at any of the stations en route continuing their journey by later steamers, and paying the fare from stage to stage (to Luxor 2.94*l.E.*, to Assuân 5*l.E.*) together with 10*s.* per day for food on board the steamers. These mail-steamers enable travellers to visit the chief points (with the exception of Abydos) in Upper Egypt at a less expenditure of time and money than the tourist steamers. No one should omit the voyage to Assuân, while Sakkâra may be visited from Cairo. The life on board these vessels is often lively; and the scenes at the numerous landing-places are frequently highly entertaining. The mail-steamers touch at the following stations beyond Nag' Ḥamâdeh: *Kasr es-Saiyâd*, *Deshneh*, *Keneh*, *Kûs*, *Nakâdeh*, *Kamûleh*, *Luxor*, *Erment*, *Esneh*, *Busalîyeh*, *Edfu*, *Selwa*, *Eglît*, *Kôm Ombo*, *Derau*, and *Assuân*.

In addition to the mail-steamers the stern-wheel steamer *Ibis* leaves Nag' Ḥamâdeh for Luxor and Assuân every Mon., in connection with the express train leaving Cairo on Sun. evening. This boat, which is less

comfortably fitted up than the others, halts at Dendera and Esneh to allow passengers to pay a brief visit to the temples there. Passengers may also spend the week between any two voyages at Luxor or Assuân. The voyage from Nag' Hamâdeh to Assuân and back takes 5 days. Return-fare from Cairo to Luxor 16*l.*, to Assuân 20*l.*, including first class on the railway and one week's hotel accommodation at Luxor or Assuân.

Detailed information as to all these steamers, as well as the dhahabîyehs mentioned on p. xxvii, will be found in *Cook's Programme*, published annually, 6*d.* post free, and obtainable at any of Cook's offices: *London*, Ludgate Circus; *Alexandria*, Place Méhémet Ali; *Cairo*, Cook's Pavilion, next door to Shepheard's Hotel.

The well-equipped steamers of the new *Anglo-American Line* and of the *Thewfikieh Nile Navigation Co.* afford another excellent means of ascending the Nile. Messrs. **Henry Gaze & Son** (London, 142 Strand; Cairo, opposite Shepheard's Hotel) are the sole agents. The steamers *Columbia* and *Mayflower* of the Anglo-American Co., which sail from Jan. to March between Cairo and the First Cataract, are among the finest on the Nile. The tourist-steamers *Memphis*, *Shellal*, *El-Khedevie*, and *El-Kahireh* of the Thewfikieh Co. leave Cairo every alternate Wed. in Dec. and every Wed. from Jan. to March, for Assuân and back (21 days; fare 35*l.*), on conditions similar to those of Messrs. Cook. Special shorter expeditions are organized from time to time during the season. Messrs. Gaze & Son have also arranged a series of sixteen-day tours, starting (by train) from Cairo approximately every tenth day from the middle of December to the end of March, and proceeding by steamer from Nag' Hamâdeh to Assuân and back; fare from Cairo and back, including 4 days' hotel accommodation at Luxor, 22*l.*

Daily Itinerary of Cook's Three-weeks Steamers.

Passengers who prefer to proceed by rail from Cairo to Nag' Hamâdeh (not recommended) are provided on request with a 1st cl. railway ticket by Messrs. Cook.

1st Day. Leave Cairo at 10 a.m., starting from the landing-stage above the iron-bridge near *Kaṣr en-Nîl*. At midday *Bedrashên* is reached, where donkeys are in readiness to convey passengers to the site of *Memphis:* the Step-Pyramid of Saḳḳâra, Serapeum, Maṣṭaba of Thy, and Pyramid of Onnos; in all about 4 hrs. (comp. pp. 123 et seq.). In the evening the steamer proceeds to *Kafr el-'Ayât* (36 M. from Cairo).

2nd Day. Steam to (106 M.) *Maghâgha*, where there is one of the largest sugar-factories in Egypt (comp. p. 183), lighted by gas.

3rd Day. Steam to *Benihasan* (p. 186), whence the *Specs Artemidos* and the tombs of Ameny-Amenemhêt and Khnemhotep are visited (pp. 186-189). — Thence to (182 M.) *Rôda*.

4th Day. Steam to (250 M.) *Assiût* (p. 202).

5th Day. Visit Assiût and neighbourhood. In the afternoon steam to (294 M.) *El-Maragha* (p. 179).

6th Day. Steam past *Beliâneh* (Abydos is visited on the return journey) to (388 M.) *Deshneh* (p. 217).

7th Day. Steam to *Keneh*, whence the *Temple of Dendera* (p. 218) is visited. Thence to (450 M.) *Luxor* (p. 231), which is reached about 5 p.m.

8th Day. Visit the *Temple of Kurna*, the *Tombs of the Kings*, and the *Temple of Der el-baḥri* (pp. 255 et seq.); 8 a.m. to 4.30 p.m.

9th Day. Excursion to *Karnak* (3 hrs.; p. 237) in the afternoon, the *Temple of Luxor* (p. 231).

10th Day. Visit the *Ramesseum* (p. 277), the *Tombs of Shêkh 'Abd el-Kurna* (p. 281), the *Temple of Dêr el-Medîneh* (p. 287), and the *Pavilion* and *Temple of Medînet Habu* (p. 290). Return past the *Colossi of Memnon* (p. 153).

11th Day. Steam to (4½ hrs.) *Esneh* (p. 304), where a short visit to the temple is paid, then (4 hrs. more) to (515 M.) *Edfu* (p. 310), where the temple is visited.

12th Day. Steam past *Gebel Silsileh* (p. 316) to *Kôm Ombo* (½ hr.'s halt; p. 320) and (583 M.) *Assuân* (p. 324), which is reached about 4 p.m. Visit to the island of *Elephantine* (p. 327) before dinner.

13th Day. *Assuân*, its bazaars, etc. Expedition to the tombs on *Mount Grenfell* (p. 329) recommended.

14th Day. Expedition into the desert on donkey or camel. Then cross to the island of *Philae* (p. 336), where lunch is served. Passengers afterwards descend to the *First Cataract* in a small boat, and ride back to Assuân on donkeys from the Nubian village of Maḥaṭṭa. Or they may shoot the cataract (p. 335).

15th Day. The return voyage is begun, Luxor being reached before dark.

16th Day. Karnak may be revisited; or the travellers may inspect the Necropolis of Thebes. Arrangements should be made the day before with the dragoman or manager. The steamer starts again at noon, and reaches *Keneh* (p. 217) in the evening.

17th Day. Steam to *Beliâneh*, where donkeys are in readiness to convey travellers to *Abydos* (p. 209).

18th Day. *Assiût* is reached in the afternoon. Train thence to Cairo if desired.

19th Day. Steam to *Gebel et-Ṭêr* (p. 184), sometimes visiting the sugar-factory at Rôda (p. 190).

20th Day. Arrival at *Cairo*. Passengers may remain on board until after breakfast on the following morning.

The Four Weeks' Tour, organized once each season (usually starting at the beginning of Jan.), is much preferable to the above hurried visit. The steamer, the *Tewfik*, being smaller, has the advantage of conveying a less numerous party. Timely application for a berth is strongly recommended. The itinerary is as follows: —

1st Day. To *Bedrashên* as on p. 180. Excursion to *Memphis* (p. 124).
2nd Day. To *Benisuêf* (p. 178) or *Feshn* (p. 178).
3rd Day. To *Beniḥasan* (p. 186).

4th Day. Excursion to the *Speos Artemidos* and the tombs of *Ameny*, *Khnemhotep*, etc. — In the afternoon to *Gebel Abu Fêda* (p. 200).

5th Day. To *Assiût* (p. 202), arriving about noon.

6th Day. To *Sohâg* (p. 180).

7th Day. Excursion to the Coptic convents of *Dêr el-Abyad* and *Dêr el-Ahmar* (p. 206). In the afternoon to *Girgeh* (p. 208), with a short halt at *Akhmîm* (p. 180).

8th Day. To *Keneh* (p. 217).

9th Day. Excursion to *Denderah* (p. 217), lunching in the temple.

10th Day. To *Luxor* (p. 231), visiting the temple in the afternoon.

11th Day. Excursion to *Kurna* (p. 255), the *Rameseum* (p. 277), *Dêr el-bahri* (p. 271), and the *Tombs of the Kings* (p. 257).

12th Day. No settled programme; comp. Day 16, p. xxv.

13th Day. Excursion to *Shêkh 'Abd el-Kurna* (p. 281), *Dêr el-Medîneh* (p. 287), *Medînet Hâbu* (p. 290), the *Colossi of Memnon* (p. 300).

14th Day. Visit to *Karnak* (p. 237), lunching in the temple.

15th Day. Steam to *Esneh* (p. 304), visiting the temple in the evening.

16th Day. To *El-Kâb* (p. 306) and in the evening to *Edfu*.

17th Day. Visit to the temple of *Edfu* (p. 310), then to *Gebel Silsileh* (p. 316).

18th Day. Visit the quarries in the morning, then steam to *Assuân* (p. 324), making a short halt at *Kôm Ombo* (p. 320).

19th Day. No settled programme.

20th Day. *Philae* (p. 336) and the *First Cataract* (p. 335).

21st Day. *Elephantine* (p. 327), and *Rock Tombs* (p. 329); or to *Philae* again, on previous arrangement with the manager. — In the afternoon steam to *Kôm Ombo* (p. 320).

22nd Day. To *Luxor* (p. 231), arriving about 4 p.m.

23rd Day. Excursions in Thebes to suit the travellers' tastes.

24th Day. To *Belîdneh* (p. 180).

25th Day. Excursion to *Abydos* (p. 209); lunch in the temple.

26th Day. To *Assiût* (p. 202).

27th Day. Excursion to the tombs on the hill of *Assiût* (p. 203); in the afternoon, steam to *Hagg Kandîl* (p. 193).

28th Day. Excursion to the palace and tombs of *Tell el-'Amarna* (p. 193). In the afternoon steam to *Minyeh* (p. 185) and visit to the sugar-factory there if the river is high enough.

29th Day. Arrival in *Cairo*.

Holders of Cooks' tickets may break their journey at Luxor or Assuân either on the way up or the way down (after previous arrangement with Cooks' manager in Cairo), and proceed by a subsequent steamer, if there are vacant berths. The mail-steamers, usually less crowded than the others, may be used in descending the stream. In all these deviations from the usual tours, very strict adherence to the terms of the special arrangement is exacted. Travellers are strongly recommended to time their voyage so as to arrive at Luxor 3-4 days before full moon; for moonlight adds a peculiar charm to a visit to the ruins here and at Assuân.

Passengers by steamer should beware of the risk of catching cold by leaving the windows of their cabin open. They should also avoid placing themselves too near the edge of the deck; and it is well to remember (*e.g.* when shaving) that the steamers sometimes run aground, especially above Luxor. Liability to delay through this last fact, makes it impossible to be sure of reaching Cairo in time to make connection with the ocean-steamers.

For the Mail and Tourist Steamers between the First and Second Cataract (Philæ to Wadi Ḥalfa), see p. 353.

B. The Dhahabîyeh Voyage.

Though the voyage in a **Dhahabiyeh** demands much more time and usually more money also than the steamboat-voyage, on the other hand it offers the only means of a satisfactorily close examination of the country and its monuments. A party of 4-5 persons will be found advisable, especially as the expense is not much more than for 1-2 persons.

A large selection of good dhahabîyehs is to be found at Cairo, on the left bank of the Nile both above and below the new bridge at Bûlâḳ. Travellers who take the train from Cairo to Assiût should despatch their boat from Cairo about a fortnight in advance, for there are no good dhahabiyehs either at Assiût or farther up at Luxor and Assuân. In Cairo the best dhahabîyehs are those belonging to Messrs. Cook & Son (*'Isis'*, *'Osiris'*, *'Horus'*, *'Hathor'*, *'Nephthis'*, and *'Ammon-Ra'*, costing 130*l.* per month) or Messrs. Gaze & Son (*'Hope'*, *'Zinet el-Nil'*, *'Hellna'*, *'Diamond'*, etc., 110*l.* per month). Cook & Son have also other and cheaper dhahabîyehs. These prices include the hire of the dhahabîyeh and its full equipment and the wages of the re'îs or captain and the crew.

For the services of a dragoman, cook, and attendant, and for provisions, saddles, and all the incidental expenses of excursions (excluding bakshîsh), the price per day and per pers. is calculated thus: —

	Cook	Gaze	Dragoman
Party of 2, each pers.	33*s.*	35*s.*	30*s.*
- - 3 - -	28*s.*	27*s.*	24*s.*
- - 4 - -	24*s.*	25*s.*	20*s.*
- - 5 - -	22*s.*	20*s.*	18*s.*
- - 6 or more,	20*s.*	16*s.*	16*s.*

Thus for a voyage of 60 days from Cairo to Assuân and back, including the payment of a dragoman and all provisions (except wine, etc.), Cook charges 590*l.* for a party of 5 (*i.e.* 118*l.* each pers., or 39*s.* 4*d.* each per day). For smaller parties, the cost per head is considerably more. The inclusive charge for Cook's excellent steam-dhahabîyeh *'Nitocris'* is 400*l.* per month for 4 pers., 550*l.* for 6, or 675*l.* for 8, sums that will not appear exorbitant when the time saved by steaming is taken into account.

Those who employ Cook's or Gaze's dhahabîyehs are relieved from all trouble in the matter of engaging a dragoman (quite indispensable to the traveller who speaks no Arabic) or purchasing provisions. And there are the additional advantages that the stores of meat, fowls, vegetables, and fruit can be replenished en route from the steamers, and that, in case of head-winds, the small *Steam Towing Launches* belonging to these firms, may be hired for 6-8*l.* per day.

The chartering of a private dhahabiyeh is much cheaper though much more troublesome. The first step is to engage a *Dragoman*, not without a careful enquiry as to his record at the consulate and from the hotel-keepers, and an examination of the testimonials from previous travellers. There are about 90 dragomans in Cairo, all

more or less intelligent and able, but scarcely a half of the number are trustworthy. Most of them speak English or French, and a few speak Italian.

The next step is to select a suitable dhahabîyeh assisted by the dragoman. A contract is then made with the dragoman, either entrusting him with the entire preparations, or assigning to him only the duty of engaging and paying the re'îs and crew, while the traveller retains the commissariat department in his own hands. The re'îs or steersman is a most important functionary upon whose skill during the often stormy passage the safety of the vessel depends. The crew number from 8 to 12 according to the size of the dhahabîyeh. The vessel is either hired by the day or chartered for the whole return-voyage to Assuân. In the former case the dragoman will try to travel as slowly as possible to protract his engagement; in the latter case he will press on, so as to save boat-hire and board. The latter arrangement is preferable, but the right of halting a fixed time in the course of the journey should carefully be stipulated for. The charge for a dhahabîyeh varies with its size and equipment, and also with the season of the voyage. Very tolerable craft can be obtained for about 20*l.* per month, including the crew's wages; but bakshîsh to the amount of 10 or 15 per cent of the hire must also be reckoned for. In the season the better dhahabîyehs cost about 5-6*l.* per day for 2 pers. or 6-7*l.* for 3-4 pers., or for the whole return-voyage to Assuân 300-350*l.* for 2 pers., 350-400*l.* for 3-4 persons. The dragoman must also provide donkeys and camels for the excursions. Farther details are indicated in the following draft-contracts, in which it is believed that nothing of importance has been overlooked. The contract must be signed at the traveller's consulate, either with the dragoman alone if he has undertaken the whole of the arrangements, or with the dragoman and re'îs, when the traveller has hired the dhahabîyeh and pays board to the dragoman.

Contract with the Dragoman. — Mr. X. and his travelling companions on the one hand, and the Dragoman Y. on the other, have mutually entered into the following contract: —

(1) The Dragoman Y. binds himself to conduct Mr. X. and his party from Cairo to Assuân and back, for the sum of . . . . pounds sterling.

(2) The Dragoman Y. shall exclusively defray the whole travelling expenses of the party, including the hire of the dhahabîyeh, sufficiently manned, and equipped to the satisfaction of Mr. X., the entire cost of food, service, lighting, watching the boat, and all charges for donkeys, donkey-boys, camels, and guides.

(3) The Dragoman Y. shall provide a good bed with moustiquaire (mosquito-curtains) for each member of the party, with all necessary bed and table linen, table-equipage, and implements in good condition. Each person shall have two clean towels every four days, a clean table-napkin every second day, and clean sheets once a week.

(4) The Dragoman Y. undertakes the entire provisioning of Mr. X. and his party. The following meals shall be served daily: 1. Breakfast, consisting of tea, coffee, or chocolate (at the travellers' option), bread, butter, biscuits, eggs, marmalade (or whatever the traveller is accustomed to); 2. Lunch, consisting of . . . . 3. Dinner, consisting of . . . . [The trav-

eller may adjust the bill of fare to his taste, but it may be remarked that Nile-voyagers usually enjoy an excellent appetite, and that a choice of several dishes affords an agreeable variety without adding much to the cost. For lunch 2-3 courses are usually demanded, and for dinner, soup, 3 courses, and desert.] All the dishes shall be well-cooked and properly served. Fresh bread shall be baked every second day. For each guest invited by the travellers to lunch the dragoman shall receive 3 fr., for each guest at dinner 4 fr.

(5) A lighted lamp shall be affixed outside the dhahabîyeh at night.

(6) A small boat in good condition shall accompany the dhahabîyeh, and shall be at all times at the disposal of the travellers, with the necessary crew. Two or more sailors shall accompany the travellers when they desire to land, and shall serve as watchmen or porters when required.

(7) The dhahabîyeh shall be maintained in a good and efficient condition. The deck shall be washed every morning.

(8) The Dragoman Y. is responsible for the maintenance of order among the crew; and he shall take care that both the crew and the attendants are quiet at night so as not to prevent the travellers from sleeping.

(9) When the wind is unfavourable, the dhahabîyeh shall be towed on the way upstream or rowed on the way downstream.

(10) The Dragoman Y. is alone responsible for any damage that may occur to the dhahabîyeh or the small boat.

(11) No passenger or goods shall be received on board without the express permission of Mr. X.

(12) The travellers reserve to themselves the right of halting for 15-20 days in the course of the voyage, without extra charge, at such times and places as they may select. Halts of less than 2 hrs. shall not be reckoned.

(13) The travellers shall have the right of halting for more days than are stipulated for in paragraph 12, on condition of paying 20 fr. each pers. for each extra day, in addition to the boat-hire. [Thus if the dhahabîyeh has been hired for 30*l.* per month or 25 fr. per day, a party of 3 pers. would pay for each extra day 3×20+25=85 fr.

(14) If the dhahabîyeh reaches a spot during the night, at which the Dragoman Y. has been instructed to stop, a halt must be made; and the day's halt to be reckoned to the traveller shall not begin until sunrise.

(15) The Reïs shall have the right of halting for 24 hours on two occasions for the purpose of baking bread for the crew. These periods (48 hrs.) shall not be reckoned against the traveller; nor shall any other halt not expressly commanded by Mr. X., whether due to bad weather or any other cause, be so reckoned. [The halt for baking is usually made at Girgeh, where the best ovens are to be found. The traveller is recommended to land at Beliâneh in order to visit the ruins of Abydos, and to ride from Abydos direct to Girgeh, where the dhahabîyeh should be ordered to wait for him.]

(16) One-third of the stipulated price shall be paid to the Dragoman Y. before the commencement of the voyage; one-third during the voyage; and the remaining third on its completion. [Or one-half before the voyage is begun and one-half on its completion.]

(17) In the event of disputes or differences in carrying out this contract, Mr. X. and the Dragoman Y. bind themselves to submit unconditionally such disputes or differences to the arbitration of the consul, before whom it has been signed.

(18) The voyage shall begin on such and such a day.

Then follow the signatures of the traveller and the dragoman.

Contract with the Reïs. Mr. X. on the one hand, and the Reïs Y. on the other have mutually entered into the following contract: —

(1) The Reïs V., owner (or captain) of the dhahabîyeh named Z., now anchored at Bûlâk, agrees to hire that vessel with all necessary equipments in good condition to Mr. X. for a voyage to Upper Egypt, for the price of n pounds sterling for the first month, and n pounds sterling for each day thereafter.

(2) The Reïs Y. binds himself to present the dhahabîyeh in the best-possible condition for sailing. The mast, sails, and rudder shall be strong and in good condition. The crew shall consist of (at least) 6-8 able-bodied and experienced sailors and a second reïs or steersman.

(3) A good and efficient small boat (felûka) shall accompany the dhahabîyeh, and shall at all times be at the disposal of Mr. X., with at least three sailors as crew, either for excursions, for hunting, or other object.

(4) When the wind is favourable the voyage shall be continued during the night, when Mr. X. desires it. When the wind is unfavourable, the dhahabîyeh shall be towed from sunrise to sunset.

(5) The Reïs Y. shall cause the dhahabîyeh to halt or to start at such times as Mr. X. shall direct. He binds himself to select safe and proper anchorages. Mr. X.'s express permission must be obtained before any of the sailors shall be allowed to quit the dhahabîyeh for some hours, either to go to market, to visit their friends, or for any other purpose.

(6) The dhahabîyeh shall be washed daily, special care being bestowed upon the after-deck, on which Mr. X. travels. A good and efficient awning adapted to shade the after-deck shall be provided, and shall be rigged on Mr. X.'s request, unless the state of the wind prevents it. The Reïs shall cause a lighted lamp to be hung outside the dhahabîyeh at night.

(7) No passengers or persons other than the crew, and no goods shall be received on board the dhahabîyeh without the express permission of Mr. X. Mr. X. has the right of receiving on board as many companions and as much luggage as he chooses.

(8) When the traveller desires to spend some time on shore (*e.g.* at Thebes or Philæ), the Reïs shall direct at least two sailors to act as guards over the tent, or temple, or other place where the traveller may spend the night.

(9) The Reïs and crew shall at all times be obliging and respectful to Mr. X. and his party. Two sailors shall be at all times at the disposal of the travellers to accompany them on shore and to carry provisions, books, boxes, a ladder, or whatever shall be required.

(10) During the absence of the travellers from the dhahabîyeh, the Reïs binds himself to maintain it in good condition, and to take charge of any possessions left by the travellers on board. He binds himself also to indemnify the travellers for any of their possessions that may be stolen or injured while under his charge.

(11) The travellers shall be responsible for all damage done to the dhahabîyeh through their fault, but they shall on no account be liable for damage arising from any other cause whatever. If the Reïs is prevented by any cause, not due to the fault of the travellers, from continuing the voyage, the travellers shall pay only for as many days as the voyage has actually lasted.

(12) Mr. X. and the Reïs Y. bind themselves to submit all disputes which may arise as to the carrying out of this contract to the arbitration of the consul in whose presence it has been signed.

Travellers who know some Arabic (*e.g.* a knowledge of section XI, pp. cxc et seq.) or who are already acquainted with Egypt and its people may dispense with a dragoman, engaging only a *Camp-Servant* (about 4*l.* a month, with 1*l.* bakshîsh) and a *Cook* (2*l.* 10s.-6*l.* a month and 1*l.* bakshîsh). The former, who must understand some European language as well as Arabic, will assist in the search for a good dhahabîyeh; and the advice of the hotel-keeper will also be found of use.

The **Contract with the Servant** may be as follows: The Servant Y. binds himself for a payment of —, to accompany Mr. X. on his journey to Nubia (or elsewhere) in the capacity of camp-servant (or cook), and farther binds himself to discharge willingly and attentively the services that may be demanded of him by Mr. X. and his party.

Experienced travellers will find a very much cheaper mode of conveyance than the dhahabîyeh in one of the native **Sailing Boats** or *Felûka*, which are used for the transport of sugar-cane, cotton, etc., and are to be found in all the larger towns, such as Cairo, Minyeh, Assiût, Girgeh, etc. The boats have cabin-accommodation for 1 or 2 pers., and may be hired for about 10 fr. per day. No luxury, of course, must be looked for, but its absence is compensated by the close relations with the land and people into which the traveller is brought. Woollen coverlets, towels, an oil cooking-stove (obtainable in Cairo), and insect-powder must not be forgotten. A young attendant with some knowledge of cooking may be obtained for 2 or 3 fr. per day. The total cost for such an expedition, including provisions and boat-hire, will amount to 15-20 fr. per day, or for 2 pers. considerably less per head.

A written **Contract** should be drawn up with the help of the consul or other European, and a copy given to the re'is while the traveller retains another for himself. The following points are probably all that need be included. Mr. X. hires a boat with a cabin, the re'is, and two (or three) sailors for 10 fr. per day. The hire is guaranteed for ten days, after which it is paid from day to day. Mr. X. may quit the boat at any point below the First Cataract, without any liability to pay for the return voyage. The re'is and crew must provide their own food. – A bakshîsh of 10 or 20 per cent of the hire may be bestowed if the traveller is satisfied.

After the completion of the **Railway** from Cairo to Luxor and Assuân, experienced travellers may hire a tent and a small canteen at Cairo, engage a donkey-boy to act as cook, and proceed by train, stopping at the places they intend to visit. For expeditions off the railway the luggage is carried on donkey-back. In most towns the Greek 'bakkâl'-keeper will provide a simple sleeping-room.

Provisions. The following firms may be recommended from the writer's personal experience to those travellers who attend to their own commissariat: *Walker & Co.*, Shârî'a Wagh el-Birket; *Nicola Zigada*, beside Shepheard's Hotel; *E. J. Fleurent*, opposite the Crédit Lyonnais (comp. p. 28). The following list of articles taken by a party of three for two months voyage, will assist the traveller to select his fare.

2½ lbs. of tea in tins
15 lbs. of coffee
1 bag of green coffee
1 tin of cocoa
1 tin of tapioca
2 tins of Julienne soup
45 lbs. of rice
1 pot of extract of meat
1 bottle of ketchup
2 tins of condensed vegetables
4 tins of green peas
6 tins of French beans
6 tins of white beans
1 tin of arrowroot
11 lbs. of biscuits
13 lbs. of bacon
15 lbs. of ham
2 tins of ox-tongue
3 tins of preserved meat
1 bottle of Worcester sauce
1 bottle of pickles
18 small boxes of sardines
12 large boxes of sardines
2 bottles of olives
7 lbs. of dried apricots
10 lbs. of plums (in tins)
1 box of figs
1½ lb. of candied lemon-peel
2½ lbs. of Malaga raisins
1 lb. of sultana raisins
2½ lbs. of currants
1 bag of maize flour
2 casks of flour
48 lbs. of salt (in tins)

2 bottles of essences
1 packet of spice
1 tin of pepper
2 bottles of vinegar
3 bottles of salad-oil
1 bottle of mustard
1 bottle of French mustard
2 packets of gelatine
2 barrels of potatoes
1 Cheshire cheese
2 Dutch cheeses
11 lbs. of syrup
15 lbs. of loaf-sugar
15 lbs. of butter in 1/4 lb. tins
17 lbs. of butter in 1/2 lb. tins
20 packets of candles
1 bottle of lamp-oil
1 barrel of paraffin-oil
1 box of toilet-soap
4 bars of soap
1 tin of soda
1 packet of starch
Blacking and blacking-brushes
3 packets of paper
2 packets of matches
Corkscrew
2 knives for opening tins
1 tin of knife-powder
Baking-powder
String and rope

Wine, etc.

60 bottles of Medoc at 2 fr. per bot.
36 - - Medoc supérieur at 3 fr.
35 bottles of red Vöslauer } at 2½ fr.
25 - - white - }
20 - - beer
1 bottle of brandy 1 bottle of cognac
1 bottle of whiskey
1 - - vermuth
A little champagne for festivals and the reception of guests.

A hanging-lamp, bought in the Muski for 20 fr., suspended over the saloon-table, and a pack of playing-cards were found very convenient.

The traveller should not omit to make an arrangement entitling him to return unused stores (at a reduction of about 10% on the original price) and to have the agreement entered on the invoice.

Other stores, such as milk, eggs, maccaroni, fresh beef, buffalo-meat, mutton, poultry, oranges, lemons, tomatoes, wood, and charcoal, etc., are taken only in small supplies, it being easy to replenish the larder en route, either from the steamers or still better from the markets on the banks, where prices are moderate.

Various kinds of provisions, including some delicacies, are to be obtained from the bakkâls or small dealers of *Minyeh*, *Assiût*, *Keneh*, *Luxor*, *Esneh*, and *Assuân*.

(5). Hotels.

The large hotels at *Cairo* are among the best in the world, combining western comfort with eastern luxury. They are managed mainly on the American system, the usual arrangement being to pay a fixed sum daily (p. 23) for lodging and board, the latter consisting of breakfast, luncheon, and dinner. Wine, beer, and other liquors, which are extras, are dear, the cheapest wine costing 10-15 pias. per bottle, and British and German beer about the same. The waiter's fee should be calculated at about 5 per cent of the bill. Clothing given out to wash is charged at the rate of 2½-3 fr. per dozen articles for gentlemen's garments, 4-5 fr. per dozen for ladies' garments, quite irrespective of size. — Baths are found in all the larger hotels, even outside the towns. *Arabian Baths*, see p. xxxviii.

In other towns and even in *Alexandria* the hotels are much inferior. The more remote a place is from the ordinary track of European travellers, the poorer the inns are according to European ideas; and houses bearing most pretentious names are often nothing more than miserable inns.

(6). Post and Telegraph Offices.

The Egyptian Postal System (pp. 5, 25) is admirably organised, not only in all the principal towns but also in the smaller towns of the Delta and Upper Egypt. The officials are civil and attentive. The addresses of letters destined for Egypt should always be written very distinctly (particularly the initial letters), and they had better be directed to the hotel at which the traveller intends to stay, or to the consulate. From Cairo to Thebes the post takes three days. Travellers going beyond Cairo should instruct the porter of the hotel to forward letters up to a fixed date. Cook's manager does this for Cook's tourists. — *Registered Letters* not addressed to a hotel are not delivered to the addressee unless he gets a resident to testify to his identity; those addressed to a hotel are delivered on presentation of the official notification of their arrival, bearing the stamp of the hotel. The *Postage* for letters within Egypt is 5 millièmes; to other countries in the Postal Union 10 millièmes; foreign *Post-Cards*, 5 millièmes. *Parcels* not exceeding 11 lbs. in weight may be sent to the countries of the union for 11 piastres, and must be accompanied by two declarations (one in French, one in the language of the country of destination). Parcels not exceeding 2 lbs. may be sent from England viâ P. & O. steamer for 1*s.* 3*d.*, and 5*d.* for every additional lb. up to 11 lbs.; or not exceeding 3 lbs. viâ Brindisi for 2*s.* 6*d.*, over 3 lbs. but not exceeding 7 lbs., 3*s.* 2*d.* — *Post Office Orders* are issued in Great Britain for payment in Egypt at the following rates of commission: for sums not exceeding 2*l.*, 6*d.*; 5*l.*, 1*s.*; 7*l.*, 1*s.* 6*d.*; 10*l.*, 2*s.*

Telegraphs. There are two telegraph-systems in Egypt, the *Egyptian* und the *English*. Messages within Egypt may be sent only by the former, which has over 200 stations, of which about 30 are open day and night. The tariff is 4 pias. for 8 words or less, and ½ pias. for each additional word. Telegrams may be sent in any European language, except from the smaller stations, where only Arabic messages are accepted. — Telegrams to Europe should be sent by the *English* wires, viâ Malta, and certainly not by the Egyptian, viâ Constantinople, a provokingly dilatory route. The following is the tariff of the English telegraph: each word (not exceeding ten letters; if longer, it is reckoned as two words) to Great Britain 83 mill.; to North America 120-200 mill.; to Austria 73 mill.; to France 74 mill.; to Italy 65 mill.; to Switzerland 69 mill.; to Germany 76 mill.; to Russia 88 mill. — A telegram from Great Britain to Alexandria costs 1*s.* 7*d.* per word; to other parts of Egypt 1*s.* 10*d.*, 2*s.*, or 2*s.* 6*d.*

(7). Public Safety. Consulates. Courts of Justice.

Public Safety. The authority of the Khedive is so well established throughout the whole of Egypt that travellers, even on the Sinai journey, are as safe as in Europe. Weapons for self-defence are an unnecessary encumbrance. — Fowling-pieces may be purchased

in Cairo or they may be had for hire at the principal hotels. Sportsmen who bring their own guns will find it very troublesome to clear them at the custom-house, and cartridges also are contraband (p. xix). Ammunition (including Lefaucheux cartridges) may be bought in Cairo, but not higher up, where only coarse gun-powder can be obtained.

Consulates. Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in other countries. On public occasions they are attended by kavasses, or armed consular officers. A distinction is sometimes made between professional ('consules missi') and commercial consuls; and there are consuls general (who act also as political agents), consuls, vice-consuls, and consular agents, possessing various degrees of authority. In all cases of emergency the traveller should apply for advice to the nearest consul of his country; and courtesy as well as his own interest should prompt him to take the earliest possible opportunity of entering into friendly relations with these most useful officials.

Courts of Justice. In place of the exclusive consular jurisdiction to which foreigners were formerly liable, a system of *Mixed Tribunals* was established in 1876. The judges consist of natives and foreigners (the latter generally appointed by the Khedive from qualified officials nominated by the Great Powers), who give their verdicts in accordance with Egyptian law, founded on that of France and Italy. Cases in which the Khedive himself and the Egyptian government are concerned are also tried before this tribunal, which includes courts of first and second instance. The courts of the first instance are at Cairo, Alexandria, and Manṣûra, and there is a delegation at Port Sa'îd. The appeal-court is at Alexandria. Lists of qualified barristers are exhibited in the anterooms of the courts. — Cases between natives, and all criminal cases, are tried by the *Native Courts*, established in 1884. Courts of the first instance are situated at Cairo, Alexandria, Beniṣuêf, Assiût, and Keneh, and also (with a more limited jurisdiction) at Ṭanṭa and Manṣûra (Zaḳâzîḳ). The appeal-court is at Cairo; about half the number of its judges are Europeans. The procedure is based upon the Code Napoléon.

(8). Dragomans. Baḳshish.

Travellers about to make a tour of any length may avoid all the petty annoyances incident to direct dealings with the natives by placing themselves under the care of a Dragoman (Arab. *Turgemân*). The name is also appropriated to themselves by the ordinary commissionaires in Cairo, Alexandria, Port Sa'îd, Luxor, Assuân, etc. Most of them speak English, French, and Italian. Charges, see p. 27. Dragomans proper, who generally consider it beneath their dignity to escort their employers through the streets of towns, are usually employed for the longer tours only, such as the voyage up the Nile (p. xxviii), the journey to Mt. Sinai (now seldom made by

ordinary travellers), and a visit to the less frequented towns in the Delta. The dragomans are inclined to assume a patronising manner towards their employers, while they generally treat their own countrymen with an air of vast superiority. The sooner this impertinence is checked, the more satisfactory will be the traveller's subsequent relations with his guide. Above all, travellers should never permit their dragoman to 'explain' the monuments. These men are without exception quite uneducated, without the least knowledge of the historic or æsthetic significance of the monuments; and their 'explanations' are merely garbled versions of what they have picked up from guide-books or from the remarks of previous travellers.

On the successful termination of the journey travellers are too apt from motives of good nature to write a more favourable testimonial for their dragoman than he really deserves; but this is truly an act of injustice to his subsequent employers, and tends to confirm him in his faults. The testimonial therefore should not omit to mention any serious cause for dissatisfaction.

Bakshîsh. The word *bakshîsh*, which resounds so perpetually in the traveller's ears during his sojourn in the East and haunts him long afterwards, simply means 'a gift'; and, as everything is to be had in return for gifts, the word has many different applications. The average Oriental regards the European traveller as a Crœsus, and sometimes too as a madman, — so unintelligible to him are the objects and pleasures of travelling. Travellers are often tempted to give for the sake of affording temporary pleasure at a trifling cost, forgetting that the seeds of insatiable cupidity are thereby sown, to the infinite annoyance of their successors and the demoralisation of the recipients themselves. Bakshîsh should never be given except for services rendered, and every attempt at extortion should be firmly resisted, as compliance only makes the applicants for bakshîsh doubly clamorous. Payment should never be made until the service stipulated for has been rendered, after which an absolutely deaf ear should be turned to the protestations and entreaties which almost invariably follow. Thanks, it need hardly be said, must never be expected from such recipients (comp. p. xli). Even when an express bargain has been made, and more than the stipulated sum paid, they are almost sure to pester the traveller in the way indicated. When no bargain has been made, the fees and prices mentioned in the Handbook, all of which are ample, should be paid without remark; and if the attacks which ensue are not silenced by an air of calm indifference the traveller may use the word *rûh* or *imshi* (be off!) in a quiet but decided and imperative tone. At the same time it must be admitted that the increasing number of visitors to Egypt tends to raise prices during the chief travelling season, so that a larger bakshîsh than is mentioned in the Handbook is sometimes necessary. The Egyptians, it must be remembered, occupy a much lower grade in the scale of civilisation than most of the western nations, and cupidity is one of their chief failings; but if the trav-

eller makes due allowance for their shortcomings, and treats the natives with consistent firmness, he will find that they are by no means destitute of fidelity, honesty, and kindliness.

Notwithstanding all the suggestions we have ventured to offer, the traveller will to some extent have to buy his experience. In most cases the overcharges to which he will be exposed will be comparatively trifling; but if extortion is attempted on a larger scale, he had better refer the matter to his consul.

Beggars are exceedingly numerous in Egypt, especially in the country-districts. In every village ragged children pursue the traveller with their ceaseless cry of '*bakshîsh*, *bakshîsh*, *yâ khawâgeh*' (oh, sir! a gift!; comp. p. 35). The best reply to such applications is '*mâ fish*, *mâ fish*' (I have nothing for you), which will generally have the effect of dispersing the assailants. Charity should be given only to the sick or the aged. A beggar may be silenced with the words '*Allâh yiftîk*' (may God give thee!).

The traveller should take care to be amply supplied with small Change at all times, and especially before taking an excursion into the country (comp. pp. xix, 25).

(9). Health.

Fine as the climate of Egypt generally is, the chilly mornings and evenings are often treacherous, and if cold is caught it is apt to result in a tedious intermittent or other fever. There are good chemists at Alexandria, Cairo, Luxor, and Assuân, from whom small medicine-chests adapted for the climate may be purchased. The advice of the traveller's physician at home will be useful in stocking such a medicine-chest. In serious cases of illness a European doctor, when procurable, should always be consulted, as the traveller's own experience acquired at home is of little avail in the climate of Egypt.

Fits of shivering are the usual prelude to an attack of fever. Quinine is the best remedy, of which 1-3 doses should be taken on the days when the patient is free from fever. Rest and copious perspiration will also afford relief.

Diarrhœa, which is apt to turn to dysentery, is a very common complaint in this climate, and is generally the result of eating unripe fruit or of catching cold. The patient should first take a slight aperient, and afterwards tincture of opium or concentrated tincture of camphor. A simple farinaceous diet (such as well-boiled rice), with tea or well matured, unfortified, and unsweetened red wine, will be beneficial, while fruit, meat, and fatty substances should be avoided. In cases both of diarrhœa and fever all remedies are sometimes unavailing except change of climate, especially if the patient is in a marshy or unhealthy locality.

Sprains, which often result from exploring ruins and caverns, are most effectually treated with cold compresses, while the injured limb should be tightly bandaged and allowed perfect rest.

The sting of a scorpion (seldom dangerous) or bite of a snake is usually treated with ammonia.

Sunstroke is very common in Egypt, even in spring when the air is still cool. The head and neck should therefore always be carefully shielded in one of the ways above indicated. The usual remedies are

rest and shade, cold compresses, and warm baths with cold douches applied to the head and neck. Syringing the ears with cold salt-and-water is one of the best remedies.

Grey (better than blue) spectacles or veils may be used with advantage when the eyes suffer from the glare of bright weather. Zinc eye-wash, or some other innocuous lotion, should be used in such cases.

Sticking-plaster, lint, as well as all effervescing powders, and other medicines should be carefully kept from exposure to moisture.

(10). Arabian Cafés. Story-tellers. Musicians. Singers, etc.

Arabian Cafés *(ḳahwa)* abound everywhere, even in the smallest villages. They are frequented by the lower classes exclusively. The front generally consists of woodwork with a few open arches. Outside the door runs a *maṣṭaba*, or raised seat of stone or brick, two or three feet in height and of about the same width, covered with mats, and there are similar seats on two or three sides of the interior. Coffee is served by the *ḳahwegi* at $^1/_4$-1 pias. per cup *(fingân)*, and several *nargîlehs* and *shîshehs* or *gôzehs* (water-pipes) are kept in readiness for the use of customers. The *tumbâk*, a kind of Persian tobacco, smoked in the latter is sometimes mixed with the intoxicating ḥashîsh (hemp, Cannabis indica), the strong and unmistakable smell of which is often perceptible even in the street. The sale of ḥashîsh is now nominally prohibited in Egypt.

Story-tellers (who in private domestic circles are generally women) still form a characteristic Oriental institution. Wherever they make their appearance, whether in the public streets or the coffee-house, in the densely peopled alleys of the large towns, in the smallest country villages, or among the tents of the wandering Arabs, they are sure to attract an attentive, easily pleased, and exceedingly grateful crowd. The more sensational the tale, the better, and the oftener is the narrator applauded with protracted cries of 'Aah', or 'Allâh', or 'Allâhu akbar!'.

Most of the story-tellers belong to the so-called *Sho'ara* (sing. *Shâ'ir*), literally 'singers'. They are also known as *'Anâtireh* (sing. *'Antari*) or *Abu-Zêdîyeh*, according as their theme consists of tales and romances from the history of 'Antar, a Beduin hero, or from that of Abu Zêd. Others again are called *Moḥadditîn*, *i.e.* narrators of history, their province being the recital in prose of passages from the history of Sultan Eẓ-Ẓâhir Bîbars, who reigned over Egypt in 1260-79 (p. cxiii). The entertainments of the *'alf lêleh u lêleh* (thousand and one nights) are, however, no longer heard, as popular superstition has branded this collection of tales as 'unlucky'. The themes of the whole fraternity are too often of an immoral character.

Musicians by profession, called *Alâtîyeh* (sing. *Alâti*), are indispensable on every festive occasion. The usual instruments are the *reḳḳ* or tambourine with little bells, the *naḳḳâreh*, or semi-spherical tambourine, the *zemr* or hautbois, the *ṭabl beledi* or drum, the *ṭabl shâmi* or kettle-drum, and the *darabûkeh*, a kind of funnel-shaped drum (generally made of earthenware, but some-

times of mother-of-pearl and tortoise-shell, with a fish-skin stretched over the broad end), which last is accompanied by the *zummâra*, a kind of double flute. A better class of instruments, used for chamber music, consists of the *nâi*, a kind of flute, the *kemengeh* or two-stringed violin, the body of which consists of a cocoa-nut shell, the *rebâbeh*, or one-stringed violin with a square wooden body, the *kânûn*, a kind of zither with strings of sheep-gut, and lastly the *'ûd*, the lute or mandoline, the oldest of all the instruments.

The Egyptians consider themselves a highly musical people, and the traveller will indeed often be struck by the frequency of their singing. The Egyptian sings when indulging in his kêf (p. xl), whether sitting on his heels or stretched out on his mat, when driving his donkey, when carrying stones and mortar up a scaffolding, when working in the fields, and when rowing. He sings whether alone or in company, regarding his vocal music as a means of lightening his labour and of sweetening his repose. A peculiarity of the Egyptian songs, however, is that they have no tune, though they have a certain rhythm, which is always dependent on the text. They are sung through the nose on seven or eight different notes, on which the performer wanders up and down. The character of this so-called music is exceedingly monotonous and, to a European ear, displeasing. The songs *(mawwâl* or *shughl)* are all of a lyrical description, most of them are erotic and often pointless and meaningless. Some of them, however, extol the pleasures of friendship and rational enjoyment, or express derision of an enemy, or contempt for the rustic fellah.

Female Singers (*'Awâlim*, sing. *'Almeh* or *'Âlimeh; i.e.* 'learned women') of a good class are now very rare, and those who still exist perform only in the harems of wealthy natives, so that the traveller will seldom or never have an opportunity of hearing them. Others of a low class are frequently seen in the streets accompanied by one or two musicians, who are generally blind.

The Female Dancers, or *Ghawâzi* (sing. *Ghâziyeh*), were formerly one of the chief curiosities of Egypt, but for some years past they have been prohibited from performing in the streets. Really good dancers are said to be now rare, but may still be seen occasionally in the cafés-chantants in Cairo. The *Ḫawal*, or men in female attire, who frequently dance at festivities instead of the Ghawâzi, present a most repulsive appearance.

The Snake Charmers (*Rifâ'iyeh*, sing. *Rifâ'i*; p. lxxxvii) exhibit performances of a very marvellous character, as credible European residents in Cairo have testified; but the traveller will rarely come in contact with them. The ordinary exhibition of dancing snakes may, however, occasionally be seen in the Ezbekîyeh. The boys who exhibit small snakes at the hotels must of course not be confounded with the Rifâ'îyeh.

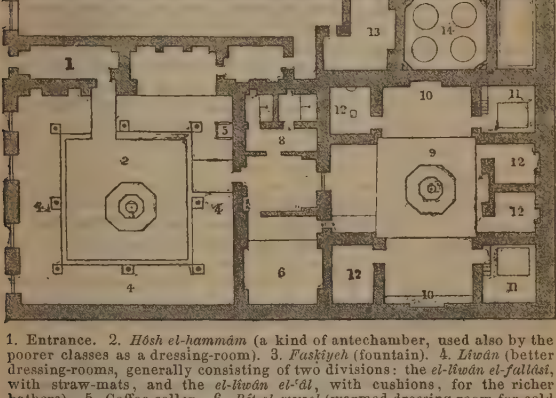
The Jugglers *(Ḫâwî)* of Egypt are similar to those of other countries. The performances of the Buffoons *(Ḳurâdâti* or *Moḥabbazi)* are disgracefully indelicate.

(11). Baths.

The baths of Egypt, with their hot-air chambers, are those commonly known as Turkish, but they are neither so clean nor so well

fitted up as some of those in the larger cities of Europe. A Turkish bath is particularly refreshing after a long journey, and is an admirable preventive of colds and rheumatism. The baths are always cleanest in the early morning. Fridays are to be avoided, as numerous Muslims bathe early on that day, which is their Sabbath. When a cloth is hung up at the entrance to the baths, it indicates that women only are admitted.

The visitor first enters a large vaulted chamber covered with a cupola *(hôsh el-ḥammâm)*, having a fountain of cold water in the centre *(faskîyeh)*, and the bathing towels hung around on strings.



1. Entrance. 2. *Hôsh el-hammâm* (a kind of antechamber, used also by the poorer classes as a dressing-room). 3. *Faskîyeh* (fountain). 4. *Liwân* (better dressing-rooms, generally consisting of two divisions: the *el-liwân el-fallâsi*, with straw-mats, and the *el-liwân el-'âl*, with cushions, for the richer bathers). 5. Coffee-seller. 6. *Bêt-el-awwel* (warmed dressing-room for cold weather). 8. Latrines. 7. Entrance to the — 9. *Harâra* (or 'sudatorium'). 10. *Liwân*. 11. *Maghtas* (cabinets with basins). 12. *Hanefiyeh* (chambers with basins and taps for hot water). 13. Furnaces. 14. Boilers.

Having taken off his shoes and given them to the attendant, the visitor is next conducted to one of the raised *liwâns* (Pl. 4) that are still unoccupied, where he proceeds to undress. Valuables may, if desired, be entrusted to the bath owner. Wrapping a cloth round his loins, he leaves his liwân, is provided with pattens or wooden shoes *(kabḳâb)*, and is conducted to the hot room *(ḥarâra)*. Near one of the basins here a linen cloth is spread for the bather, and he is now left to perspire. As soon as the skin is thoroughly moist, he calls for the attendant (comp. Arabic vocabulary, p. cc), who pulls and kneads the joints till they crack, a process to which Europeans are not generally subjected. This is

followed by the pleasanter operation of shampooing, which is performed by the *abu kîs* or *abu sâbûn*, who is requested to do his duty with the word '*keiyisni*' (rub me), and who then rubs the bather with the *kîs*, a rough piece of felt. The attendant next thoroughly soaps the bather, and concludes the operations by pouring bowls of warm water over his head. If the water is too hot the bather may ask for cold ('*hât môyeh bâridch*'), or say 'enough' (*bes*). After this process douches of hot or cold water may be indulged in according to inclination, but the most refreshing plan is to change the temperature gradually from hot to cold, the direction to the attendant being '*môyeh bâridch!*' When desirous of leaving the hot room, the bather says to the attendant '*hât fûta*' (bring a towel), whereupon he is provided with one for his loins, another for his shoulders, and a third for his head. The slippers or pattens are then put on, and the antechamber re-entered. When the *kabkâbs* are removed, cold water is sprinkled over the feet, fresh towels are then provided, and the bather at last throws himself down on his divan, wonderfully refreshed, yet glad to enjoy perfect repose for a short time. This interval of tranquil enjoyment is the favourite Oriental '*kêf*' (*i.e.* luxurious idleness). Every bath contains a coffee and pipe establishment. Coffee and hot *eau sucrée* are the favourite beverages. Before dressing, the bather is generally provided with two or three more relays of fresh towels. The whole of these operations need not occupy much more than an hour, but Orientals often devote a whole morning to the bath. — Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are generally expected to pay 8 piastres or more (including coffee and nargîleh), and a fee of about 1 pias. is given to the 'soap man'.

(12). Intercourse with Orientals.

Orientals reproach Europeans with doing everything the wrong way, such as writing from left to right, while they do the reverse, and uncovering the head on entering a room, while they remove their shoes, but keep their heads covered.

The following rules should be observed in paying a visit at an Oriental house. The visitor knocks at the door with the iron knocker attached to it, whereupon the question '*mîn*' (who is there?) is usually asked from within. The visitor answers, '*iftah*' (open). In the case of Muslim houses the visitor has to wait outside for a few minutes in order to give the women who happen to be in the court time to retire. He is then conducted into the reception-room, where a low divan or sofa runs round three sides of the room, the place of honour always being exactly opposite the door. According to the greater or less degree of respect which the host desires to show for his guest he rises more or less from his seat, and approaches one or more steps towards him. The first enquiries are concerning the health (see p. cci); the salutation '*Salam aleikum*' is re-

served for Muslims. The transaction of business in the East always involves a prodigious waste of time, and as Orientals attach no value whatever to their time, the European will often find his patience sorely tried. If a visitor drops in and interrupts the business, it would be an unpardonable affront to dismiss him on the plea of being engaged. Again, when a visitor is announced at meal-time, it is *de rigueur* to invite him, at least as a matter of form, to partake. At all other hours of the day visitors are supplied with coffee, which a servant, with his left hand on his heart, presents to each according to his rank. Under the coffee-cup *(fingân)* there is generally a *zarf*, or kind of saucer of egg-cup shape. Having emptied his cup, the visitor must not put it down on the ground, which is contrary to etiquette, but keep it in his hand until it is taken from him by the servant, after which he salutes his host in the usual Oriental fashion by placing his right hand† on his breast and afterwards raising it to his forehead. It is also usual to offer tobacco to the visitor, the cigarette being now the ordinary form. The long pipe *(shibuk)* with amber mouth-piece, and its bowl resting on a brazen plate on the ground, is more in vogue with the Turks.

Europeans, as a rule, should never enquire after the wives of a Muslim, his relations to the fair sex being sedulously veiled from the public. Intimate acquaintance with Orientals is also to be avoided, disinterested friendship being still rarer in the East than elsewhere. Beneath the interminable protestations of friendship, with which the traveller is overwhelmed, lurks in most cases the demon of cupidity, the sole motive of those who use them being the hope of some gain or bakshish. The best way of dealing with persons who 'do protest too much' is to pay for every service or civility on the spot, and as far as possible to fix the price of every article beforehand, a plan which is usually effectual in limiting their mercenary designs.

On the other hand the most ordinary observer cannot fail to be struck with the fact that the degraded rufflanism so common in the most civilised countries is unknown in Egypt. The people of the country, even the poorest and the entirely uneducated, often possess a native dignity, self-respect, and gracefulness of manner, of which the traveller's own countrymen of a far more favoured class are sometimes utterly destitute. Notwithstanding their individual selfishness, too, the different native communities will be observed to hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhûya*' (my brother), is far more than a mere name.

† The right hand is alone used in greeting and as much as possible in eating, stroking the beard, and the like, the left hand being reserved for less honourable functions.

While much caution and firmness are desirable in dealing with the people, it need hardly be added that the traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives with whom he comes in contact are mere children, whose waywardness should excite compassion rather than anger, and who often display a touching simplicity and kindliness of disposition. He should, moreover, do his utmost to sustain the well established reputation of the '*kilmeh frengîyeh*', the 'word of a Frank', in which Orientals are wont to place implicit confidence.

(13). Tobacco.

Cigar-smokers will find it very difficult to become accustomed to the Oriental tobacco, but they will find tolerable cigar-shops at Alexandria and Cairo, most of which have been established quite recently. As a general rule smokers are recommended to carry with them, both in going to and returning from Egypt, as little tobacco as possible, especially if they travel by the overland route, as a rigorous search is often made and a heavy duty exacted, both at the Egyptian, and at the French, Austrian, and Italian frontiers. Travellers returning to England direct, with their luggage booked through, are allowed half-a-pound of tobacco or cigars free of English duty, or they may bring three pounds on payment of the duty (5s. per lb.) and a small fine.

Tobacco *(dukhân)* is kept in good condition by covering it with a moist cloth, with which, however, it must not come in contact. Strong *(ḥâmi)* or mild *(bârid)* may be asked for according to taste. *Stambûli* is a long and fine cut tobacco, the best qualities of which (40-60 fr. per oḳḳa = 2 lbs. 11½ oz.) come from Roumelia and Anatolia, and the inferior from the Greek islands. The Syrian tobacco (15-20 fr. per oḳḳa), which is cut less regularly, and contains parts of the stalk, is considered less drying to the palate than the Turkish. It is of two kinds, the *ḳârâni*, or light-brown, and the *gebeli*, or dark-brown, a mixture of which may be used. The latter, which derives its colour from being dried in the smoke of resinous woods, is known in Europe as '*Latakia*', from the region of N. Syria where it is chiefly grown (Lâdiḳiyeh), but that name is not applied to it in the East. The native Egyptian tobacco (*dukhân beledi*, or *akhḍar*, green tobacco), now no longer grown (p. lxx), was of very inferior quality. The natives used often to gather the leaves from the plant, dry them in the sun, rub them to pieces, and smoke them quite fresh. *Tumbâk*, or Persian tobacco, is used in a moistened condition in the long *nargîlehs* or water-pipes only, and is lighted with a particular kind of charcoal. The smoke of these pipes is drawn into the lungs.

Sketch Map of
NILE DISTRICTS
showing the
Surface Characteristics
and the extent of the
Egyptian Empire.
1 : 20.000.000
0 50 100 200 300 400
Engl. Miles
Frontiers in 1883.
Desert
Steppes & Pasturage
Woods and cultivated land
Elevated Regions upwards of 6500 f.t in height.
Belgium
on the same scale, for comparison.
Br.
Lg.
MEDITERRANEAN SEA
Beirut
Damascus
Yafuth
Jerusalem
Dead Sea
Ras ed Din
G. Akhdar
Benghazi
Alexandria
Ras el Tin
Port Said
El-Arish
Libyan Desert Plateau
Lower Egypt
Desert
Suez
et-Tih
Kulat el-Akabah
Oasis of Augilah
Oasis of Siwah (Ammon's Oasis)
Medinet el Fayoum
Bon Sief
Cairo
Suez
Gulf of Suez
Libyan Desert
BILÂD MAÏR
Small Oasis
Oasis of Farâfrah
Assiut
Thebes
Keneh
Baheruh
Assuan
1st Cataract
Ras Benas
PROPERLY
EGYPT
Upper Egypt
Oasis of Dakhel
Oasis of Khargeh
Entirely unexplored Regions
Tropic of Cancer
G. Gerrheh
Wadi Halfah
Barbarko
Ernt Gattardet
Oasis of Selimeh
Jeddah
Mecca
ARABIA
Dongola
3rd Cataract
El-Ordeh
Abu-Hamed
Berber
Suakin
5th Catar.
El-Mokherif
Ed Debbeh
Nile
Red Sea

EGYPTIAN SUDAN
DÂR FÛR
Kordofân
Bahr el-Abyad
Province of Bahr-el-Ghasal
Province of the Equator
Khartum
Gedaref
ABYSSINIA
Amba Alagi
Taibun Wahib Mtn.
Shekkah
Bhur
Sokkoja
KAFFA
Wosho 15403
Lake Abbaia
GALLA
SOMALI
Harar
Aussa
Aden
GULF OF ADEN
Berberah
DISTRICTS
REGIONS
Unexplored Territory of the NIAMNIAM
MONBUTTU
Lado
Gondokoro
Fatiko
Mundri
Equator
Lake Albert Nyanza
Lake Victoria Nyanza
Lake Tanganyika
Lake Rudolf
Lake Stefanie
Lake Baringo
Lake Naivasha
Lake Jipe
Lake Dembea
Lake Tana
Lake Zuwai
Lake Hayk
Lake Aschangi
Lake Abhe
Lake Samburu
Longa Lake
Mesch
Ukerewe
Kilimandscharo
Mt. Kenia
Mt. Elgon
Mt. Debra Dammo
Mt. Gurage
Mt. Zukwala
Mt. Gedem
Mt. Kulal
Mt. Nyiro
Mt. Marsabit
Mt. Lafalafa
Mt. Kadam
Mt. Elgon
Mt. Debra Tabor

II. Geographical and Political Notice.

a. Area and Subdivisions of Egypt.

Egypt proper, the country between the mouth of the Nile and the First Cataract, is a small region with well defined natural boundaries on three sides. On the N. is the Mediterranean Sea, on the E. the Arabian Desert and the Red Sea, and on the W. the Libyan Desert. The S. boundary is not marked by any natural feature, and has therefore at all ages been liable to alteration. Its fluctuations, sometimes to the N., sometimes to the S., form a kind of standard of the fluctuating political power of Egypt, and the causes of the variations involve a great part of Egyptian history from the most ancient times down to the present day.

When *Moḥammed ʿAli*, the founder of the modern vassal kingdom of Egypt, died in 1849, he bequeathed to his successor a power extending far to the S. of the First Cataract, and including not only the Nubian Valley of the Nile, with the Nubian desert regions, but also the so-called Egyptian Sudân (Beled es-Sudân, 'land of the blacks'), consisting of the districts of *Tâka*, *Sennâr*, and *Kordofân*. The Khedive Ismaʿîl extended his boundaries still farther to the S., S.E., and S.W. Thus he purchased *Sudkin* and *Masauʿa* on the Red Sea, and *Zêlaʿ* and *Berbera* on the Gulf of ʿAden, four important seaports and commercial places, together with the coast districts adjoining them, which formerly belonged directly to the Turkish government; and in the same way he acquired part of the *Somâli* coast. The districts of the *Bogos* and *Galabat* on the frontiers of Abyssinia were occupied, and together with the Somâli territory of *Harar* were annexed to the Egyptian empire, while *Dâr-Fûr*, once an entirely independent principality in the Mohammedan Sudân, and the terror of its neighbours, was also conquered by the Egyptians.

The boundaries of Egypt in a due S. direction were still more boldly extended by Ismaʿîl, until they comprised the whole course of the *White Nile* and the greater part of the river region of the *Baḥr el-Ghazâl*, and finally extended to about 2° N. latitude. But these territories were lost again even more rapidly than they had been won. The rebellion of the Arab tribes that broke out in 1883 under the *Mahdi* (p. cxix) not only utterly destroyed the new Egyptian power on the White Nile, but also wrested the entire Sudân as far as Lower Nubia from the Khedive. Thus, while Egypt at the beginning of 1883 was, nominally at least, as extensive as two-thirds of Russia in Europe, it has now shrunk to a district which, in its productive and inhabited part, is no larger than Belgium. Its nominal boundary, indeed, which embraces the great Libyan Desert with the five *Oases*, and the greater part of the Sinai Peninsula, still encloses an area officially estimated at nearly

390,000 square miles. In 1894 the cultivable land as far S. as Wâdi Ḥalfa and including the oases was estimated at 11,240 square miles.

From the earliest times Egypt has been divided into two parts of very unequal size, known as Lower and Upper Egypt. The boundary between these is still, as in antiquity, to the S. of Cairo. Upper Egypt, known as *Ṣa'îd*, formerly extended to the First Cataract only, but is now prolonged to the S. to Wâdi Ḥalfa. Politically, Egypt is now divided into fourteen Provinces or *Mudîrîyeh*. The provinces of Lower Egypt are: (1) *Kalyûb*, at the head of the Delta; (2) *Sharkîyeh*, *i.e.* 'the eastern', with Zaḳâzîḳ as its capital; (3) *Daḳahlîyeh*, with Manṣûra as its capital; (4) *Menûf*; (5) *Gharbîyeh*, *i.e.* 'the western', with Ṭanṭa as its capital; (6) *Beḥêreh*, *i.e.* 'of the lake', with Damanhûr as its capital. The following capitals and commercial towns are presided over by governors *(mohâfez)* of their own, and are independent of the provincial administration: Cairo, Alexandria, the Isthmus and Suez, El-'Arîsh, Damietta, Rosetta, and lastly the small seaport of Ḳoṣêr on the Red Sea. The Fayûm (including the oases of Beḥârîyeh and Farâfra) forms a separate mudîrîyeh. The seven Upper Egyptian provinces are those of *Gîzeh*, *Beniṣuêf*, *Minyeh*, *Assiût* (with the oases of Dâkhel and el-Kârgeh), *Girgeh (Soûḥg)*, *Keneh*, and *El-Ḥedûd (Assuân)*.

The chief official in every province is the *Mudîr*. Each mudîr and mohâfez is assisted by a council, or 'dîwân', of other officers. This council in the provinces consists of a *Wekîl*, or vice-governor; a chief clerk, tax-gatherer, and accountant, who is always a Copt; a *Ḳâḍi*, or supreme judge, and the chief authority in spiritual matters; sometimes the president of a chamber of commerce and chief authority in civil affairs; a superintendent of police; an architect for the supervision of canals and other public works; and lastly the chief physician of the province. The provinces are subdivided into districts, called *Markaz* in Lower Egypt and *Kism* in Upper Egypt, the chief officials of which *(Kâshif* or *Nâẓir el-Kism)* are directly subordinate to the mudîr and have their official residence in the more important towns. Subordinate to the nâẓir again is the *Shêkh el-Beled*, or chief magistrate or mayor of the *Nahîyeh*, or commune, which may be either rural or urban. The larger towns are divided into quarters each of which has its magistrate; several such quarters form an urban district under the jurisdiction of a *Shêkh et-tumn*, or prefect, corresponding in rank to the governor of a provincial district.

According to the census of June 1st, 1897, the Population of Egypt proper was 9,654,233, of whom 9,385,235 were settled (as compared with 6,533,261 in 1882), 172,696 were semi-settled (including the Beduins), while the nomad population had sunk from 98,196 in 1882 to 96,302. This enumeration, however, excludes the oases, several nomad tribes, the province of Suakim (with 13,410 inhab.), and Dongola, so that the total population probably amounts to 9,700,000 in round numbers.

b. Origin and Present Condition of the Egyptians.

By Dr. G. Schweinfurth of Cairo.

For thousands of years the banks of the Nile have been occupied by the Egyptians. Notwithstanding the interminable series of immigrations and other changes affecting the character of the inhabitants, the Egyptian type has always predominated with marvellous uniformity. As Egypt is said to be the 'gift of the Nile', so has the character of its inhabitants been apparently moulded by the influences of that river. No country in the world is so dependent on a river which traverses it as Egypt, and no river presents physical characteristics so exceptional as the Nile; so, too, there exists no race of people which possesses so marked and unchanging an individuality as the Egyptians. It is therefore most probable that this unvarying type is the product of the soil itself, and that the character of the peoples who settled at different periods on the bank of the Nile, whatever it may originally have been, has in due course of time been moulded to the same constant form by the mysterious influences of the river. In all countries, indeed, national characteristics are justly regarded as the natural outcome of soil and climate, and of this connection no country affords so strong an illustration as Egypt, with its sharply defined boundaries of sea and desert, and in its complete isolation from the rest of the world. These considerations tend to throw serious doubts on all the current theories as to the origin of the Egyptians. Philologists, who have discovered points of resemblance in the roots and inflections of the ancient Egyptian and the Semitic languages, come to the conclusion that the Egyptians originally came from Asia, either by way of Suez, or across the Red Sea from Arabia. The ethnographer, on the other hand, who observes that many of the domestic utensils employed by the ancient Egyptians, as well as many of their customs, are similar to those of the dwellers on the banks of the Zambesi and Niger, but totally different from those seen on the banks of the Indus or Euphrates, will always maintain an opposite view. Naturalists also regard the Egyptians as true children of Africa, shewing a close physical relationship with tribes in the interior of the continent. A compromise between these views is perhaps most easily reached if we assume that the Egyptians separated from their Semitic ancestors at some prehistoric period, and after immigrating to their present abode there coalesced into one people with the aboriginal race already settled on the banks of the Nile. We start with the cardinal fact, that, although the country has been at various periods overrun by Hyksos, Ethiopians, Assyrians, Persians, Greeks, Romans, Arabs, and Turks, and although the people were tyrannised over, ill-treated, and in most cases compelled to intermarry with these foreigners, the Egyptians have for thousands of years retained the same unvarying physical types, while their character has been

but slightly modified by the introduction of Christianity and Mohammedanism. If it now be borne in mind that these foreigners generally invaded the country in the form of an army, that they formed but a small body compared with the bulk of the population, and that they either married native women or sought wives in other countries, it is obvious that they would either continue to exist for a time as a foreign caste, a condition apparently repugnant to nature and necessarily transient, or that they would gradually succumb to the never-failing influences of the soil and be absorbed in the great mass of the aboriginal inhabitants. An excellent illustration of this process is afforded by the Arabian invasion, with the circumstances and results of which we are better acquainted than with the history of the other foreign immigrations; for, disregarding the Beduin tribes, who are entirely distinct from the Egyptian population, we now meet with genuine Arabs in the towns only, where the merchants, pilgrims, and other members of that people form a class entirely distinct from the natives, and one that is maintained only by means of reinforcements from abroad. Another proof of the transforming influences of the Egyptian climate is afforded by the uniform character of the domestic animals. The oxen, in particular (which, however, are gradually being replaced by the buffalo), though they have often been repeatedly exterminated in a single century by murrain, and have been succeeded by foreign races from every quarter of the globe, invariably after a few generations assume the well-known Egyptian type with which the representations on the ancient temples render us so familiar.

The Modern Egyptians. The population of Egypt is composed of the following ten different elements.

(1). The Fellâḥîn (sing. *fellâḥ*), the 'tillers' or 'peasants', form the bulk of the population (perhaps about 6,356,000) and may be regarded as the sinews of the national strength. They are generally slightly above the middle height; their bones, and particularly their skulls, are strong and massive; and their wrists and ankles are powerful and somewhat clumsy. In all these respects the fellâḥîn, as well as their domestic animals, contrast strongly with the inhabitants of the desert, the fellâḥ and the Beduin differing from each other precisely in the same points as their respective camels. Notwithstanding this largeness of frame, however, the fellâḥ never grows fat. The woman and girls are particularly remarkable for their slender build, and they often speak of each other as 'zei el-ḥabl', or slender as a rope. The men generally keep their heads shaved, but the hair of the soldiers and the long tresses of the girls, though always black and often curly, is by no means of the short, woolly negro type.

The chief peculiarity of the Egyptians is the remarkable closeness of their eyelashes on both lids, forming a dense, double, black fringe, which gives so animated an expression to their almond-

shaped eyes. The very ancient and still existing custom of blackening the edges of the eyelids with antimony (*'koḥl'*), which is said to serve a sanitary purpose, contributes to enhance this natural expression. The eyebrows are always straight and smooth, never bushy. The mouth is wide and thick-lipped, and very different from that of the Beduin or inhabitant of the oases. The high cheek-bones, the receding forehead, the lowness of the bridge of the nose, which is always distinctly separated from the forehead, and the flatness of the nose itself, are the chief characteristics of the Egyptian skull; but, as the jaws project less than those of most of the other African coloured races, it has been assumed that the skull is Asiatic, and not African in shape. The Egyptian peasantry have a much darker complexion than their compatriots in the towns, and their colour deepens as we proceed southwards, from the pale brown of the inhabitant of the Delta to the dark bronze hue of the Upper Egyptians. There is, however, a difference between the tint of the Nubians and that of the Upper Egyptians, even where they live in close contiguity, the former being more of a reddish-brown.

The dwelling of the fellâḥ is of a miserably poor description, consisting generally of four low walls formed of crude bricks of Nile mud, and thatched with a roof of durra straw, on which the poultry roost. In the interior are a few mats, a sheep's skin, several baskets made of matting, a copper kettle, and a few earthenware pots and wooden dishes. Instead of using the crude bricks, the fellâḥîn in Upper Egypt often form the walls of their huts of a mixture of mud and straw. The dark, windowless interior is entered by a small opening, in front of which the proprietor usually forms an enclosure of circular shape, with a wall of mud about 5 ft. in height. This is the court-yard of the establishment, and the usual resort of the family and their domestic animals in summer. The walls of the yard generally contain round hollows, used as receptacles for the grain which forms the food of the family. Within the yard are usually placed a square pillar, about 5 ft. in height, with openings in its sides as receptacles for objects of value, and a thick column of the same height, terminating in a platform shaped like a plate, with the edges bent upwards, which is used by the proprietor as a sleeping-place in hot weather. The fact is, that beneath an Egyptian sky, houses are not of the same paramount importance as in more northern regions, all that is wanted being shelter for the night.

The poorer peasant's mode of life is frugal in the extreme. The staple of his food consists of a peculiar kind of bread made of sorghum flour in Upper Egypt, or of maize in the Delta, wheaten bread being eaten by the wealthier only. This poor kind of bread often has a greenish colour, owing to an admixture of bean-flour (Fœnum Græcum). Next in importance in the bill of fare are broad beans (fûl). For supper, however, even the poorest cause a hot

repast to be prepared. This usually consists of a highly salted sauce made of onions and butter, or in the poorer houses of onions and linseed or sesame oil. Into this sauce, which in summer acquires a gelatinous consistency by the addition of the universal bâmia (the capsular fruit of the Hibiscus) and various herbs, each member of the family dips pieces of bread held in the fingers. Both in town and country, goats', sheep's, or buffaloes' milk also forms a daily article of food, but always in a sour condition or half converted into cheese, and in very moderate quantities only. In the height of summer the consumption of fruit of the cucumber and pumpkin species, which the land yields in abundance, is enormous. In the month of Ramaḍân alone, when a rigorous fast is observed during the day, and on the three days of the great Beirâm festival (Ḳorbân Beirâm), even the poorest members of the community indulge in meat, and it is customary to distribute that rare luxury to beggars at these seasons.

The dress of the Egyptian peasant calls for little remark, especially as he usually works in the fields divested of everything. The chief articles of his wardrobe at other times are an indigo-dyed cotton shirt *(ḳamîṣ)*, a pair of short and wide cotton breeches, a kind of cloak of brown, home-spun goats' wool *(za'bût, 'abâyeh,* or *'aba)*, or simply a blanket of sheep's wool *(hirâm)*, and lastly a close-fitting felt skull-cap *(libdeh)*. He is generally barefooted, but occasionally wears pointed red *(zerbûn)*, or broad yellow shoes *(balgha)*. The shékhs and wealthier peasants, when they go to market, wear wide, black woollen cloaks and the thick red 'Tunisian' fez *(ṭarbûsh)* with a blue silk tassel, round which they coil a white or red turban *('immeh)*. In their hands they usually carry a long and thick stick *(nâbût)*, made of ash imported from Caramania. All watchmen carry similar sticks as a badge of office.

The agricultural population of Egypt does not exceed two million souls, an unnaturally low proportion when we consider the nature of the country. The sole wealth of Egypt is derived from its agriculture, and to the fellâḥîn alone is committed the important task of tilling the soil. They are, indeed, neither fitted nor inclined for other work, a circumstance which proves how completely the stationary character of the ancient Egyptians has predominated over the restless Arabian blood, which has been largely infused into the native population ever since the valley of the Nile was conquered by the armies of El-Islâm. The modern Egyptians, moreover, resemble the ancient in the lot to which they are condemned. In ancient times the fellâḥ, pressed into the service of the priests and the princes, was compelled to yield up to them the fruits of his toil, and his position is nearly the same at the present day, save that the names of his masters are changed, and he has obtained some relief owing to the almost entire abolition of compulsory work.

In early life the Egyptian peasant is remarkably docile, active,

and intelligent, but at a later period this freshness and buoyancy is crushed out of him by care and poverty and his never-ceasing task of filling the pitcher of the Danaïdes. He ploughs and reaps, toils and amasses, but he cannot with certainty regard his crops as his own, and the hardly earned piastre is too frequently wrested from him. His character, therefore, becomes like that of a gifted child, who has been harshly used and brought up to domestic slavery, but at length perceives that he has been treated with injustice, and whose amiability and intelligence are then superseded by sullenness and obstinacy. Thus, as in the time of Ammianus Marcellinus, the fellâḥ will often suffer the most cruel blows in dogged silence rather than pay the taxes demanded of him.

In his own fields the fellâḥ is an industrious labourer, and his work is more continuous than that of the peasant of more northern countries. He enjoys no period of repose during the winter, and the whole of his spare time is occupied in drawing water for the irrigation of the land. Notwithstanding his hard lot, however, he is an entire stranger to any endeavour to better his condition or to improve his system of farming. As soon as he has accomplished the most necessary tasks he rests and smokes, and trusts that Allâh will do the remainder of his work for him.

The fellâḥ is a believer in the religion of Moḥammed, although he knows but little of the prophet's doctrines and history. Followers of all other religions he believes to be doomed to eternal perdition; but travellers are not on that account disliked by him. We serve rather to confirm his belief in eternal justice, for he is convinced that all the comforts and luxuries we now enjoy will be counterbalanced by torments hereafter. At the same time he admires and overrates our knowledge, which is so superior to his own. Every well-dressed European is in the estimation of the natives a prodigy of wisdom; and, as their ideas of a scholar and a physician are identical, they place implicit reliance on our ability to heal the sick and to save the dying. The traveller who comes in contact with the fellâḥîn will often be applied to for medicine, and will often find drugs more effective than money in securing their good will.

(2). Copts *(ḳûbṭ, 'ûbṭ)*. While we have regarded the fellâḥîn as genuine Egyptians in consequence of their uninterrupted occupation of the soil, the religion of the Copts affords us an additional guarantee for the purity of their descent. The Copts are undoubtedly the most direct descendants of the ancient Egyptians, there being no ground for the assumption that their ancestors were foreign immigrants who embraced Christianity after the conquest of the country by the Mohammedans, while on the other hand the obstinacy with which they defended their monophysite Christianity for several centuries against the inroads of the creed of Byzantium affords another indication of their Egyptian character. The Coptic population probably numbers about 500,000, *i.e.* about a fifth of the purely indig-

enous population of the valley of the Nile.† They are most numerous in the towns of Northern Egypt, around the ancient Coptos, at Negâdeh, Luxor, Esneh, Dendera, Girgeh, Ṭahṭa, and particularly at Assiût and Akhmîm. A large proportion of the population of all these places is Coptic.

The Coptic Patriarch is elected from their own number by the monks of the five chief monasteries of Egypt. These are the monasteries of St. Antony and St. Paul in the western desert, the two in the valley of the Natron Lakes, and the large convent of Marrag, near Monfalût.

Most of the Copts are dwellers in towns, and are chiefly engaged in the more refined handicrafts (as watchmakers, goldsmiths, jewellers, embroiderers, tailors, weavers, manufacturers of spurious antiquities, etc.), or in trade, or as clerks, accountants, and notaries. Their physique is accordingly materially different from that of the fellâḥîn. They are generally somewhat below the middle height, and of delicate frame, with small hands and feet; their skulls are higher and narrower than those of the peasantry, and with less protruding cheek-bones; and, lastly, their complexion is fairer. These differences are sufficiently accounted for by their mode of life; for, when we compare those Copts who are engaged in rustic pursuits, or the Coptic camel drivers of Upper Egypt, with the fellâḥîn, we find that the two races are not distinguishable from each other. The two distinct types have also been recognized in the skeletons of the ancient mummies.

Few nations in the East embraced the Gospel more zealously than the dwellers on the Nile. Accustomed as they had long been to regard life as a pilgrimage to death, as a school of preparation for another world, and weary of their motley and confused Pantheon of divinities, whose self-seeking priesthood designedly disguised the truth, they eagerly welcomed the simple doctrines of Christianity, which appeared so well adapted to their condition and promised them succour and redemption. Like Eutyches, they revered the divine nature of the Saviour only, in which they held that every human element was absorbed; and when the Council of Chalcedon in 451 sanctioned the doctrine that Christ combined a human with a divine nature, the Egyptians, with their characteristic tenacity adhered to their old views, and formed a sect termed Eutychians, or Monophysites, to which the Copts of the present day still belong.

The name of the Copts is an ethnical one, being simply an Arabic corruption of the Greek name of Egyptians. The theory is now exploded that they derive their name from a certain itinerant preacher named Jacobus, who according to Makrîzi was termed El-Berâdi'i, or 'blanket-bearer', from the old horse-cloth worn by him when he went about preaching. This Jacobus promulgated the monophysite doctrine of Eutyches, which had found its most zealous supporter in Dioscurus, a bishop of Alexandria, who was declared a heretic and banished after the Council of Chalcedon; and his disciples were sometimes called Jacobites. If this name had ever

† The total number of Christians in Egypt, including Europeans, Armenians, and Syrians, is about 637,000, or one tenth of the entire population.

been abbreviated to Cobit or Cobt, it would probably have occurred frequently in the writings of Monophysites; but there we find no trace of it. It is, on the other hand, quite intelligible that the word Copt, though originally synonymous with Egyptian, should gradually have come to denote a particular religious sect; for, at the period when the valley of the Nile was conquered by 'Amr, the native Egyptians, who almost exclusively held the monophysite creed, were chiefly distinguished by their religion from their invaders, who brought a new religious system from the East.

These Egyptian Christians strenuously opposed the resolutions of the Council of Chalcedon, and thousands of them sacrificed their lives or their welfare in the fierce and sanguinary conflicts of the 6th century, the causes of which were imperfectly understood by the great majority of the belligerents. The subtle dogmatic differences which gave rise to these wars aroused such hatred among these professors of the religion of love, that the defeated Monophysites readily welcomed the invading armies of El-Islâm, or perhaps even invited them to their country.

After the conquest of Egypt by 'Amr the Copts were at first treated with lenity, and were even appointed to the highest government offices; but they were soon doomed to suffer persecutions and privations of every description. These persecutions were mainly due to their unbounded arrogance and their perpetual conspiracies against their new masters, and their Mohammedan contemporaries even attributed to them the disastrous conflagrations from which the new capital of the country so frequently suffered (p. 32). Accustomed for many ages to regard themselves as the most civilised of nations, and the Greeks as their inferiors, they perhaps imagined, that, if they succeeded in throwing off the yoke of the barbarous children of the desert, they could prevent the revival of the hated Byzantine supremacy. Their hopes, however, were doomed to bitter disappointment, and their national pride to utter humiliation. Their conquerors succeeded in maintaining their position, and though apparently at first inclined to moderation, were at length driven by the conduct and the previous example of the Copts themselves to persecute and oppress them to the uttermost.

In spite, however, of all these disasters, a numerous community of Copts has always existed in Egypt, a fact which is mainly to be accounted for by the remarkable tenacity and constancy of the Egyptian character. Owing, however, to the continual oppression and contempt to which they have been subjected, the grave disposition of the subjects of the Pharaohs has degenerated into sullen gloom, and their industry into cupidity. The rancour which they have so long cherished has embittered their character, while the persecutions they have suffered have taught them to be at one time cringing, and at another arrogant and overbearing. They are in very few respects superior to their Mohammedan countrymen. They generally possess a hereditary aptitude for mathematical science, and are therefore in great request as book-keepers and

accountants, but on the other hand they are entirely destitute of the generous and dignified disposition of the Arabs. They obey their law which forbids polygamy, but constantly abuse that which permits them to indulge in spirituous liquors, drunkards being frequently met with, even among their priests. Their divine worship will strike the traveller as strange, and anything but edifying or elevating (comp. p. 68).

The traveller may distinguish the Copts from the Arabs by their dark turbans, which are generally blue or black, and their dark-coloured clothes. This costume was originally prescribed by their oppressors, and they still take a pride in it as a mark of their origin, though now permitted to dress as they please. A practised eye will also frequently detect among them the ancient Egyptian cast of features. Towards strangers the Copt is externally obliging, and when anxious to secure their favour he not unfrequently appeals to his Christian creed as a bond of union. Many Copts have recently been converted to Protestantism by American missionaries, particularly in Upper Egypt, chiefly through the foundation of good schools and the distribution of cheap Arabic Bibles. Even the orthodox Copts have a great reverence for the sacred volume, and it is not uncommon to meet with members of their sect who know the whole of the Gospels by heart. The Roman propaganda, which was begun by Franciscans at the end of the 17th and beginning of the 18th cent., has been less successful among the Copts, and there now exist a few small Roman Catholic communities in Upper Egypt only (at Girgeh, Akhmîm, and Negâdeh). To the Romanists, however, is partly due the preservation of the old Coptic language, into which they caused the gospels to be translated by the most learned scholars of the day (accompanied by a preface asserting the supremacy of the pope) for circulation in Egypt. Notwithstanding the serious defects to which we have alluded, the Coptic community boasts of a number of highly respectable members, and in spite of the frequent heavy contributions levied from the sect by previous governments, it contains several wealthy landowners and merchants.

3. Beduins. *Bedu* (sing. *bedawi*) is the name applied to the nomadic Arabs, and *'Arab* to those who immigrated at a later period and settled in the valley of the Nile. They both differ materially from the dwellers in towns and from the fellâḥîn. The subdivisions of the Beduin tribes are called *Ḳabîlch* (whence the name Kabyles, applied to some of the Algerian Beduins). Though differing greatly in origin and language, the wandering tribes of Egypt all profess Mohammedanism. Again, while some of them have immigrated from Arabia or Syria, partly in very ancient, and partly in modern times, and while others are supposed to be the aboriginal inhabitants of the territories claimed by them (as the Berbers of N. Africa and the Ethiopians and Blemmyes of Nubia), or former dwellers on the Nile expelled from their homes by foreign invaders,

they all differ greatly from the stationary Egyptian population; and this contrast is accounted for by the radical difference between the influences of the desert and those of the Nile valley. The Beduins may be divided into two leading groups: (1) Beduins in the narrower sense, *i.e.* Arabic-speaking tribes, most of whom have probably immigrated from Arabia or Syria, and who occupy the deserts adjoining Central and Northern Egypt, or who are to be found in different regions of Southern Nubia as a pastoral people; (2) 'Bega', who range over the regions of Upper Egypt and Nubia situated between the Nile and the Red Sea, and extending to the frontiers of the Abyssinian mountains (their territory being known as 'Edbai'). To these last the name of Ethiopians may as accurately be applied as that of Arabs to the first group; and they are believed by Dr. Lepsius to be the descendants of the Blemmyes, who occupied the Nubian part of the valley of the Nile in antiquity. The second group consists of three different races, the *Hadendoa*, the *Bishârîn*, and the *'Abâbdeh*. The last-named, who are widely scattered in the valleys of the desert between the tropics and the latitude of Keneh and Koṣêr, and who lead a poverty-stricken life with their very scanty stock of camels and goats, are those with whom alone we have to deal as inhabitants of Egypt. Though closely resembling the other Bega tribes in appearance, the 'Abâbdeh (sing. Abâdi, the *Gebadei* of Pliny) possess an original language of their own ('to-bedyawîyeh'), which, however, they have long since exchanged for bad Arabic. They have also adopted the costume of the fellâḥîn, while the Bishârîn and Hadendoa tend their large flocks of sheep and herds of camels in a half-naked condition, girded with a leathern apron and wrapped in a kind of blanket *(melâya)*. All these 'Ethiopians' are remarkable for their fine and almost Caucasian cast of features, their very dark, bronze-coloured complexion, and their luxuriant growth of hair, shading their heads like a cloud, or hanging down in numberless plaits over their necks and shoulders. Their figures are beautifully symmetrical, and more or less slender in accordance with their means of subsistence, and their limbs are gracefully and delicately formed. In other respects they resemble all the other children of the desert, as in the purity of their complexion, the peculiar thinness of their necks, and the premature wrinkling of the skin of their faces. Compared with their bold and quarrelsome neighbours the Bishârîn, the 'Abâbdeh are exceedingly gentle and inoffensive. The Egyptian government has put an end to the old feuds between the Bishârîn and the 'Abâbdeh by entrusting to the latter the superintendence of the great commercial route through the Nubian desert (from Korusko to Abu Ḥamed), and by placing the nine tribes of the Bishârîn under the jurisdiction of the chief shêkh of the 'Abâbdeh, who resides in the small village of Beḥêreh, opposite to Edfu. Neither the 'Abâbdeh nor the other Bega Beduins cultivate the soil. The wealthier purchase a little

sorghum grain, but the poorer seem to have a marvellous power of sustaining life on homœopathically minute quantities of goats' milk and the game which they occasionally capture. The Bisharîn also live exclusively on milk and a little meat, while the Arabian Beduins of the North till the soil to some extent when an opportunity offers. Most of the other Beduins live in tents, but the dwellings of the 'Abâbdeh to a large extent consist of the caves that abound in their mountainous land, whose inhabitants have been known as 'Troglodytes' from a very ancient period. A considerable number of the 'Abâbdeh and Bisharîn who live near the coast subsist precariously on the produce of the sea. They are not fishermen, as they possess no boats or other appliances, with the exception of spears and landing-nets, but merely 'Ichthyophagi', who pick up shellfish, octopoda, or small fish thrown up on the beach. Occasionally they make a prize of turtle's eggs, and sometimes succeed in reaching the sandy islands of the Red Sea where the sea-swallow (sterna) lays its eggs. This poor mode of life of course has an influence on their mental capacity, which is not of a very high order; but they are intelligent in their own affairs, and remarkably skilful trackers, so much so that they are often employed by the government in pursuing criminals. They are nominally Mohammedans, but they do not pray, or keep the fast of Ramaḍân, or make pilgrimages, except on rare occasions. Nor do they, like orthodox Mohammedans, fear 'ginn' and 'ghûls', but they permit polygamy, observe the rite of circumcision, and worship saints.

Besides the Bega, there are numerous Beduins who inhabit the steppes and deserts belonging to the region of the Nile, but beyond the limits of Egypt, and range as far as the confines of the heathen negro-races on the left bank of the Nile, nearly to 9° N. latitude; but with these we have not at present to deal. According to the census of 1882 there were 236,900 Beduins (including the 'Abâbdeh) within Egypt proper; at present the Bega Arabs alone must number about 300,000 souls. They are divided into a large number of tribes, now half-settled on both sides of the Nile-valley, feeding their camels and cattle on the edges of the cultivable land.

Among the Arabian Beduins of the North, there are three important tribes in the peninsula of Mount Sinai: the *Terâbiyîn*, who carry on a brisk caravan traffic between Suez and Cairo, and claim territorial rights as far as the banks of the Nile near Basâtîn above Cairo; the *Tîhâya*, who occupy the heart of the peninsula, between Suez and 'Aḳaba; and the *Sawârkeh* or *El-'Arayîsh*, to the north of the latter. In Upper Egypt, besides the 'Abâbdeh, the only Beduins who occupy the eastern bank of the Nile are the *Beni Waṣel* and the *Atâni*, or *Hawâdât*, who, however, have now settled on both banks of the Theban Nile valley and are gradually blending with the fellâḥîn, and the *Mâ'azeh* (about 3000 in number), who dwell in groups among the limestone mountains between Suez and Ḳeneh,

where there are good pastures at places. Most of the Arabian Beduins, on the other hand, who belong to Egypt, confine themselves to the western bank of the Nile. They occupy the whole of this side of the river from the Fayûm as far as Abydos near Girgeh, and it is mainly with their aid that communication is maintained with the western oases, peopled by a totally different race (comp. pp. lvi, lvii), who till the ground and possess no camels, being probably allied to the Berbers of Northern Africa (one of the numerous Libyan tribes mentioned in ancient inscriptions).

The Beduins of the North have inherited with comparative purity the fiery blood of the desert tribes, who achieved such marvellous exploits under the banner of the prophet, but the traveller will rarely come in contact with them unless he undertakes a journey across the desert. The Beduins who assist travellers in the ascent of the pyramids and pester them to buy antiquities, which are generally spurious, belong to the Nagâma tribe, but they have entirely lost all the nobler characteristics of their race in consequence of their intercourse with strangers and their debasing occupations. Genuine Beduins are to be found nowhere except in their desert home, where to a great extent they still retain the spirit of independence, the courage, and the restlessness of their ancestors. As in the time of Herodotus, the tent of the Beduin is still his home. Where it is pitched is a matter of indifference to him, if only the pegs which secure it be firmly driven into the earth, if it shelter his wife and child from the burning sunshine and the chilly night air, and if pasturage-ground and a spring be within reach. In consequence of the frequent wars waged between the different tribes, every Beduin is a warrior. Most of them, too, as might be expected, are extremely poor. Thus at Ramleh on the coast, near Alexandria, the traveller will have an opportunity of seeing a whole colony of the poorest class encamped in their tents, where they live in the most frugal possible manner, with a few miserable goats and the fowls which subsist on the rubbish in their neighbourhood. Though professors of El-Islâm, they are considerably less strict in their observances than the fellâḥîn of the valley of the Nile, who are themselves sufficiently lax, and above all they sadly neglect the religious duty of cleanliness. They do not observe the practice of praying five times a day, and they are as a rule but slightly acquainted with the Ḳorân. Relics of their old star-worship can still be traced among their customs.

The traveller will occasionally observe Beduins in the bazaars of the armourers and leather-merchants, and will be struck with the proud and manly bearing of these bronzed children of the desert, whose sharp, bearded features and steady gaze betoken firmness and resolution. In Egypt the traveller need not fear their predatory propensities, but they have frequently attacked travellers in Turkish Tripolitania and in the eastern part of Arabia Petræa.

(4). Arabian Dwellers in Towns. Those Arabs with whom the traveller usually comes in contact in towns are shopkeepers, officials, servants, coachmen, and donkey-attendants, or perhaps these last only, as most of the best shops are kept by Europeans, while in official and legal matters his intercourse with the natives is carried on through the medium of his consul. The indolence and duplicity of these Arabs, which proceed to some extent from the character of their religion, have often been justly condemned, while their intelligence, patience, and amiability are too often ignored. They are generally of a much more mixed origin than the fellâḥîn. It thus happens that the citizens of the Egyptian towns consist of persons of every complexion from dark brown to white, with the features of the worshippers of Osiris or the sharp profile of the Beduins, and with the slender figure of the fellâḥ or the corpulence of the Turk. Among the lower classes frequent intermarriage with negro women has darkened the complexion and thickened the features of their offspring; while the higher ranks, being descended from white slaves or Turkish mothers, more nearly resemble the European type. As the inhabitants of the towns could not be so much oppressed by their rulers as the peasantry, we find that they exhibit a more independent spirit, greater enterprise, and a more cheerful disposition than the fellâḥîn. At the same time they are not free from the dreamy character peculiar to Orientals, nor from a tinge of the apathy of fatalism; and their indolence contrasts strongly with the industry of their European rivals in political, scientific, artistic, and all business pursuits. A glance at the offices of the ministers, the bazaars of the merchants, the schools of the Arabs, and the building-yards and workshops constructed by natives will enable the traveller to observe with what deliberation and with what numerous intervals of repose they perform their tasks. From such workers it is in vain to expect rapidity, punctuality, or work of a highly finished character. The townspeople profess Islamism, but, in their youth particularly, they are becoming more and more lax in their obedience to the Ḳorân. Thus the custom of praying in public, outside the house-doors and shops, is gradually falling into disuse. The European dress, moreover, is gradually superseding the Oriental, though the latter is far more picturesque, and better suited to the climate. On the whole, however, they are bigoted Mohammedans, and share the contempt with which the fellâḥîn regard all other religions. Their daily intercourse with unbelievers and their dread of the power of the Christian nations tend, however, to keep their fanaticism, which otherwise would be unbounded, in check, and has even induced them to admit strangers to witness the most sacred ceremonies in their mosques.

(5). Berbers. The name *Berberi* (plur. *barâbra*) is applied to the Nubian inhabitants of the Nile-valley between Assuân and the Fourth Cataract. The Egyptians and Nubians are radically different, and the dislike between the two races is carried to such an extent

that Nubians never marry Egyptian wives. The Nubians are inferior to the Egyptians in industry and energy, especially in tilling the soil, and in physical (and perhaps also in intellectual) vigour; and they are more superstitious and fanatical, as is indicated by the numerous amulets they wear round their necks and arms. They are, however, superior to the Egyptians in cleanliness, honesty, and subordination, and possess a more highly developed sense of honour. The Nubian doorkeepers who are to be found in all the mercantile houses of Alexandria and elsewhere are noted for their honesty. The traveller must not expect to find them very sincerely attached or grateful, any more than the native Egyptians, but as servants they are certainly preferable. The Nubian language belongs to the group of the African tongues which includes the Fulbeh in W. Africa, the Nyam-nyam in N. central Africa, the Funj on the Blue Nile, and the Masai in E. Africa; and Dr. Brugsch is of opinion that it may afford a clue to the interpretation of the still undeciphered Ethiopian (Meroïtic) inscriptions of the Nubian part of the Nile-valley.

Those Berbers who do not learn Arabic grammatically never speak it thoroughly well; but it is generally, though imperfectly, understood in Nubia. The traveller must therefore not expect to learn good Arabic from his Nubian servants. In their native country they till the banks of the Nile, but their land is of very limited extent and poorly cultivated; and as their harvests are scanty they are rarely able to support large families. They accordingly often emigrate at an early age to the richer lowlands, chiefly to the large towns, and particularly to Alexandria, in quest of employment. The older immigrants, who are strongly attached to their country, are always zealous in procuring them work and rendering them assistance. When the Berber has succeeded in amassing a moderate fortune, he returns to settle in his native country, of which throughout his whole career he never entirely loses sight, and to which he frequently remits his hardly earned savings for the benefit of his relations. The cold winter nights in Egypt are very trying to the poor Berbers, who often have to sleep in the open air outside the doors, and many of them are attacked by consumption. They are most commonly employed as doorkeepers *(bawwâb)*, as house-servants *(khaddâm)*, as grooms and runners *(sâis)*, for which their swiftness renders them unrivalled, as coachmen *(ʿarbagi)*, and as cooks *(tabbâkh)*. Each of these five classes is admirably organised as a kind of guild, with a shêkh of its own, who levies a tax from each member, and guarantees the character and abilities of members when hired. Thefts are very rarely committed by the Nubians, but in cases of the kind the shêkh compels the whole of his subjects to contribute to repair the loss, and cases have been known in which several hundred pounds have been recovered in this way. The result is that there is a strict mutual system of supervision, and suspected characters are

unceremoniously excluded from the fraternity. Nubian women are seldom seen in Egypt except as slaves. The total number of Nubians in Egypt is about 180,000, of whom 50,000 reside in the districts of Kenûs and Ḥalfa in the province of el-Hedûd; 50,000 in the rest of Upper Egypt, and 80,000 in Cairo, Alexandria, Port Sa'îd, the Delta, and on the Suez Canal.

(6.) Sudân Negroes. Like the Berbers, most of the negroes in Egypt are professors of El-Islâm, to the easily intelligible doctrines of which they readily and zealously attach themselves. Most of the older negroes and negresses with whom the traveller meets have originally been brought to Egypt as slaves, and belong to natives, by whom they are treated more like members of the family than like servants. Although every slave who desires to be emancipated may now with the aid of government sever the ties which bind him to his master, most of the negroes prefer to remain on the old footing with the family which supports them and relieves them of the anxiety of providing for themselves. The eunuchs, who also belong almost exclusively to the negro races, but are rapidly becoming rarer, very seldom avail themselves of this opportunity of regaining their liberty, as their emancipation would necessarily terminate the life of ease and luxury in which they delight. Under the present government slavery is very rapidly approaching complete extinction in Egypt, chiefly in consequence of changes in the mode of living, and the growing preference of the wealthy for paid servants. — The negroes, who voluntarily settle in Egypt in considerable numbers, form the dregs of the people and are employed in the most menial offices. Their total number is about 140,000.

Most of the negro races of Central Africa to the N. of the equator are represented at Cairo, particularly in the rank and file of the negro regiments.

(7). Turks. Although the dynasty of the viceroys of Egypt is of Turkish origin (see p. cxv), a comparatively small section of the community belongs to that nation. There are now said to be about 100,000 Turkish 'rayahs' in Egypt, among whom are reckoned Circassians, Kurds, Syrian Mohammedans, etc. The Turks of Egypt are chiefly to be found in the towns, where most of them are government officials, soldiers, and merchants. The Turkish officials are much to blame for the maladministration which so long paralysed the rich productiveness of the valley of the Nile.

(8). Levantines. A link between the various classes of dwellers in Egypt and the visitors to the banks of the Nile is formed by the members of the various Mediterranean races, especially Syrians and Greeks, known as Levantines, who have been settled here for several generations, and form no inconsiderable element in the population of the larger towns. Most of them profess the Latin form of Christianity, and Arabic has now become their mother tongue, although they still speak their old national dialects. They are apt linguists,

learning the European languages with great rapidity, and good men of business, and owing to these qualities they are often employed as shopmen and clerks. Their services have also become indispensable at the consulates as translators of documents destined for the native authorities, and as bearers of communications between the respective offices. A large proportion of them are wealthy. Being Christians, the Levantines all live under the protection of the different consuls, and thus unfairly escape payment of taxes, although they derive the whole of their wealth from the country.

(9). Armenians and Jews. This section of the community is about as numerous as the last, and in some respects contrasts favourably with it. The Armenians generally possess excellent abilities, and a singular aptitude for learning both Oriental and European languages, which they often acquire with great grammatical accuracy. Many of them are wealthy goldsmiths and jewellers, and they often hold important government offices.

The Jews are met with only in Cairo and Alexandria. They are often distinguishable by their red hair from the native Egyptians, as well as by other characteristics. Most of them are from Palestine, though of Spanish origin, but many have recently immigrated from Roumania. All the money-changers in the streets *(ṣarrâf)*, and many of the wealthiest merchants of Egypt, are Jews, and notwithstanding the popular prejudice entertained against them, owing as is alleged to their disregard of cleanliness, they now form one of the most highly respected sections of the community.

(10). Egypt also contains numerous Gypsies, whose status resembles that of their race in European countries.

(11). Europeans. The number of European residents and visitors in Egypt, which was 110,400 in 1894, inclusive of the British army of occupation, had probably risen to 112,000 in 1896. The Greeks are most numerously represented, then the Italians, French, English (including Indians and Maltese), Austrians (including many Dalmatians), and Germans. The numerous Swiss residents in Egypt, who are not represented by a consul of their own, are distributed among the above leading classes (French, Italian, German). Beside these nationalities, there are also a few representatives of Russia, America, Belgium, Scandinavia, and other countries. Each of the above leading nationalities shows a preference for one or more particular occupations, in which they sometimes enjoy a complete monopoly. The Greeks of all classes are generally traders. They constitute the aristocracy of Alexandria, and the victual-dealers *(bakkâl)* in all the other towns are mostly Greeks. They are the proprietors of the numerous small banks which lend money on good security, both to the peasantry and the government officials, at a rate of interest sometimes amounting to 6 per cent monthly, the maximum permitted by law; and they are the only Europeans who have established

themselves permanently as merchants beyond the confines of Egypt proper. The Greeks also have the unenviable notoriety of committing numerous murders, thefts, and other crimes, but it must be borne in mind that they are by far the most numerous section of the European community (37,000 from Greece alone, besides about as many who are Turkish subjects), and that some 30,000 of them belong to the lowest class of immigrants. The superiority of the Greeks to the Orientals is nowhere so strikingly manifested as in Egypt, where it affords a modern reflex of their ancient, world-renowned supremacy. Most of them are immigrants from the various Greek islands, and the purity of their type is specially noteworthy.

The Italian residents, 18,665 in number, consist chiefly of traders of a humble class, advocates, and musicians, from the operatic singer down to the Calabrian itinerant. Of French nationality (15,716) are all the artizans of the higher class, who are generally noted for their skill, trustworthiness, and sobriety, and indeed form the most respectable stratum of the European community. Most of the better shops are kept by Frenchmen, and the chief European officials of the government, including several architects and engineers, are French. The British settlers numbered 6118 in 1882 and in 1894 about 14,800, inclusive of the troops, of which there were 5276. Until recently their specialities were the manufacture of machinery and the construction of railways and harbours; but of late they have also almost monopolised the chief posts in those branches of the administration (post and telegraph office, railways, custom-house) that have been remodelled after the European pattern. A large majority of the residents who enjoy the protection of the British consulate are Maltese, and to them apply even more forcibly most of the remarks already made regarding the Greeks. It has been ascertained that the Maltese settlers in foreign countries are more numerous than those resident in their two small native islands, and of these a considerable proportion belongs to Egypt. At home, under the discipline of British institutions, they form a pattern little nation of their own, but in Egypt, where they are freed from the restraint of these influences, they are very apt to degenerate and to swell unduly the ranks of the criminal class. Many of the Maltese, however, are enterprising tradesmen and industrious artizans, such as shoemakers and joiners. To the Austrian (8000) and German (1000) community belong a number of merchants of the best class, many physicians and teachers, innkeepers, musicians, and lastly humble handicraftsmen.

With regard to the capability of Europeans of becoming acclimatised in Egypt, there are a number of widely divergent opinions. Much, of course, must depend on the nature of the climate of their own respective countries. It has been asserted that European families settled in Egypt die out in the second or third generation, but of this there is no sufficient proof, as the European community

is of very recent origin, and many examples to the contrary might be cited. The climate of Egypt (comp. p. lxxv) is less enervating than that of most other hot countries, an advantage attributed to the dryness of the air; while the range of temperature between the different seasons is greater than in Ireland or Portugal.

c. The Nile.

The Nile ranks with the Amazon and the Congo as one of the three longest rivers in the world (about 4000 miles), since its head-stream was proved by Dr. O. Baumann in 1892 to be the *Kagera*, which rises three degrees to the S. of the Equator. Throughout nearly the whole of its course the river is navigable, with two great interruptions only (at Abu Ḥamed-Barkal and Donḳola-Wâdi Ḥalfa). Though it is greatly surpassed by the Mississippi, the Amazon, and the Congo in volume, neither these nor any other river in the world can vie in historical and ethnographical interest with the 'father of rivers'.

The Nile is formed by the confluence of the *White* and the *Blue* Nile at the town of Khartûm, from which point to its principal mouths at Damietta and Rosetta, a distance of 1350 miles, it traverses an absolutely barren country, and receives one tributary only, the *Atbara*, on the east side, about 140 miles below Khartûm. Throughout the whole of this distance, in the course of which it falls 1240 ft., the river has to contend against numerous absorbing influences, for which it receives no compensation beyond the rare showers attracted in winter by the mountains between its right bank and the Red Sea. Notwithstanding the immense length of the river, it very rarely presents the picturesque appearance of some of the great European and other rivers, as its banks are generally flat and monotonous, and it contains hardly a single island worthy of mention. The broadest parts of this portion of the Nile are a little below Khartûm, a little above its bifurcation near Cairo, and also near Minyeh, at each of which places it attains a width of about 1100 yds., while the White Nile is of greater breadth throughout a long part of its lower course. As the river pursues its tortuous course through thirsty land, for a distance of 15 degrees of latitude, much of its water is consumed by evaporation and infiltration (a process by which it is probable that the Libyan oases are supplied with water from the Nubian Nile), and still more so by the extensive system of artificial canals requisite for the irrigation of a whole kingdom. At the confluence of the White and Blue Nile their average volumes are in the proportion of three to one, but the latter assumes far greater importance when swollen by the Abyssinian rains. The Blue Nile is in fact a species of mountain-torrent, being liable to rise suddenly and sweep away everything it encounters on its rapidly descending course. It is therefore called the *Baḥr el-Azraḳ*, *i. e.* the blue, 'dark', or 'turbid', in contradistinction to

the *Bahr el-Abyad*, *i.e.* the white, or rather the 'clear' river, whose water descends from clear lakes and is farther filtered by the vast grassy plains and occasional floating plants through which it passes. The Blue Nile (together with the Atbara) may therefore be regarded as the sole origin of the fertility of Egypt, and also as the cause of the inundation, while on the other hand the regular and steady supply of water afforded by the White Nile performs the very important office of preventing the lower part of the river from drying up altogether in summer. The White Nile is not only much larger than the Blue in average volume, but is, with its tributaries, more than double the length.

The Valley of the Nile from Khartûm to the Delta, although from its great length (15° of latitude) necessarily possessing great varieties of climate, forms one long unbroken tract of country, the fertilising soil of which is brought down by the Blue Nile from the Abyssinian mountains.

The breadth of the Valley of the Nile, including the barren land immediately flanking it, varies from 4½ to 10 miles in Nubia, and from 14 to 32 miles in Egypt. The banks, of which the eastern is called the 'Arabian', and the western the 'Libyan', rise at places to upwards of 1000 ft., resembling two large canal embankments, between which the river has forced its passage through the plateau of 'Nubian sandstone' (which extends to the Gebel Silsileh), and through the nummulite limestone of Upper and Central Egypt. The breadth of the cultivable alluvial soil corresponds with the above varying width, but nowhere exceeds 9 miles. The soil deposited by the Nile averages 33-38 ft. deep in Egypt, but near Kalyûb at the head of the Delta it increases to about 50 ft., the bottom of it being at places below the level of the sea. The bed of the river is also of considerable depth, and at low water the mud-banks *(gef)* rise above its surface to a height of 25 ft. in Upper Egypt, and 14 ft. at Cairo. These are also the depths of the various irrigation wells.

The Nile soil is unlike any other in the world in its composition. According to Regnault it contains 63 per cent of water and sand, 18 per cent of carbonate of lime, 9 per cent of quartz, silica, felspar, hornblende, and epidote, 6 per cent of oxide of iron, and 4 per cent of carbonate of magnesia.

Nothing certain is known regarding the average increase of the alluvial land, all the calculations regarding it having hitherto been based on erroneous or insufficient data. An approximate calculation might possibly be made if the proportion of solid matter annually brought down by the river could be ascertained, but no investigation of this kind has ever been made. It has sometimes been asserted that the desert has begun to encroach upon the cultivated part of the valley, but Sir G. Wilkinson has shown, that, while the sand of the desert may be advancing at places, the cultivable bed of the valley is steadily increasing in thickness and width.

The INUNDATION, as is obvious from what has already been said, is more or less favourable according to the greater or less amount of rain that falls among the Abyssinian mountains, for that which falls in Central Africa is a more constant quantity, being regulated by the influence of the trade-winds. Like the waterspouts which descend on equatorial Africa, the overflow always recurs at the same season of the year, varying in its advent by a few days only, and in its depth by several yards. At the beginning of June the river slowly begins to swell, and between the 15th and 20th of July the increase becomes very rapid. Towards the end of September the water ceases to rise, remaining at the same height for twenty or thirty days, but during the first half of October it rises again and attains its highest level (comp. p. 67). After having begun to subside, it generally rises again for a short time, sometimes regaining and even passing its first culminating point. At length it begins to subside steadily, and after a time the decrease becomes more and more rapid. In January, February, and March the fields from which the water has receded gradually dry up, and in April, May, and the first few days of June the river is at its lowest. When the river is low the water covers 7 ells ($12^2/_5$ ft.) of the Nilometer at Rôda (p. 67); when it reaches $15^2/_3$ ells ($27^3/_4$ ft.) the inundation has attained the height most favourable for agriculture at the present day.

Egypt is now no longer a vast lake during the inundation as it formerly was, nor does the overflow of the fields take place in a direct manner as is commonly supposed. The water is conducted into a vast network of reservoirs and canals, and distributed as required (comp. p. lxviii), and special engineers are appointed for their supervision. The whole of the cultivable land is divided into huge basins *(hôd)*, in which the water introduced by the canals is maintained at a certain height until it has sufficiently saturated the soil and deposited the requisite quantity of mud. After the water in the river has subsided, that in the basins may either be discharged into the river or into the canals, or it may be used for filling other basins lying at a lower level. During these operations many of the villages are connected by means of embankments only, while others can only be reached by boat, and the whole country presents a very peculiar and picturesque appearance.

If the river and the system of canals connected with it are in any way neglected, the consequences are very disastrous, as was notably the case during the latter part of the Byzantine supremacy and under the disgraceful sway of the Mamelukes, when the fertile soil of Egypt yielded less than one-half of its average produce. The mean difference between the highest and the lowest state of the river is about 25 ft. at Cairo, 38 ft. at Thebes, and 49 ft. at Assuân. Even in March and April the traveller will have an opportunity of observing how powerful and rapid the flow of the river still is,

although its fall from Assuân (by the first cataract) to Cairo is 299 ft. only, or about seven inches per mile. The rapidity of the stream, however, which averages 3 miles an hour, is not so serious an impediment to the navigation as the frequent changes which take place in the formation of its channel, sometimes occasioning difficulties which the most careful of captains is unable to foresee.

If we now enquire what influence this remarkable river has exercised on the history of civilisation, we can hardly avoid the conclusion that it was the Nile, with its unique character, that stimulated the ancient Egyptians to those great physical and intellectual exertions which rendered them, next to the Babylonians, the most famous and the most civilised among the nations of antiquity. The necessity of controlling its course and utilising its water taught them the art of river-engineering and the kindred science of land-surveying, while in the starry heavens they beheld the eternal calendar which regulated the approach and the departure of the inundation, so that the river may perhaps have given the first impulse to the study of astronomy. As the annual overflow of the water obliterated all landmarks, it was necessary annually to measure the land anew, and to keep a register of the area belonging to each proprietor; and above all it became an important duty of the rulers of the people to impress them with a strong sense of the sacredness of property. Every succeeding year, however, there arose new disputes, and these showed the necessity of establishing settled laws and enforcing judicial decisions. The Nile thus led to the foundation of social, legal, and political order.

Subsequently, when the engineers and architects, in the service of the state or in the cause of religion, erected those colossal structures with which we are about to become acquainted, it was the Nile which materially facilitated the transport of their materials, and enabled the builders of the pyramids and the other ancient Egyptians to employ the granite of Assuân for the structures of Memphis, and even for those of Tanis, on the coast of the Mediterranean. As the river, moreover, not only afforded a convenient route for the transport of these building-materials, but also an admirable commercial highway, we find that the Egyptians had acquired considerable skill at a very early period in constructing vessels with oars, masts, sails, and even cabins and other appliances.

From the earliest historical period down to the present time the course of the Nile, from the cataracts down to its bifurcation to the north of Cairo, has undergone very little change. This, however, is not the case with its Embouchures; for, while ancient writers mention seven (the Pelusiac, the Tanitic, the Mendesian, the Bucolic or Phatnitic, the Sebennytic, the Bolbitinic, and the Canopic), there are now practically two channels only through which the river is discharged into the sea. These are the mouths at Rosetta (Rashîd) and Damietta (Dumyât), situated near the middle of the Delta, while the Pelusiac and Canopic mouths, the most important in ancient times, lay at the extreme east and west ends of the coast respectively.

Geological Notice. (1) EGYPT PROPER. The geologist will find little to attract his attention in the alluvial soil of Egypt; but on the tesca-coast, and in that part of the isthmus which is intersected by the canal, there are several points of interest.

On entering the harbour of Alexandria the traveller will observe the massive blocks of stone from the quarries of Meks of which the quays are constructed. They consist of recent tertiary, light-coloured, sandy limestone, composed chiefly of innumerable broken fragments of conchylia, a kind of rock which extends far to the W. of Alexandria, and probably constitutes the greater part of the lofty Cyrenæan plain. This rock forms the building-stone generally used at Alexandria, and is also employed in the harbour-structures of Port Sa'îd.

Amidst the desert sand of the isthmus, which even in Lower Egypt forms a substratum underlying the Nile mud, and which in the E. part of the desert is nearly covered with a solid gypseous and saline crust, the rock occasionally crops up, or has been uncovered in the course of the excavation of the canal. Near the Shalûf station (p. 167) a greenish-grey, gypseous marl overlies the solid limestone, which contains the tertiary marine conchylia, sharks' teeth, and remains of crocodiles and amphibious mammalia. The same formation occurs in other places also, and ridges of the early tertiary nummulite limestone likewise occasionally rise from the plain. At several points on the coast of the Red Sea, particularly near Kosêr, at a height of 600-950 ft. above the sea-level, we find rock of the late tertiary or diluvial era containing coral, which shows how much the land must have risen since that period. With these coral-reefs the petroleum wells of Gebel ez-Zêt and the sulphur which occurs on the Râs el-Gimsâh appear to be closely connected.

To the postpliocene, or latest tertiary period, belong several isolated deposits of sandstone near Cairo, in which are found the beautiful fossil sea-urchins *(Clypeaster Aegyptiacus)* frequently offered for sale near the Pyramids. The place where they occur, on the margin of the desert, about 2 M. to the S. of the Sphinx, has been visited and described by Prof. Fraas.

One of the principal geological curiosities near Cairo is the *Petrified Forest* (comp. p. 105).

Above Cairo, to the S., the Nile is flanked by ranges of hills, the valley between which is generally 5-9 M. in width. On the east side of the Nile begins the Arabian, and on the west side the Libyan desert, both of which are very inhospitable, being ill provided with water, and covered at places only with scanty vegetation. From the northernmost spur of the Arabian desert (the Mokattam near Cairo) to a point above Edfu, both banks of the Nile consist of early tertiary nummulite limestone. The strata dip gradually from south to north, so that the farther we ascend the Nile the older are the strata that we meet with. The limestone of the Mokattam, with its millions of nummulites, is the material of which the new buildings of the European suburbs of Cairo are constructed, and it was from the venerable quarries of Tura and Masara that the ancient Egyptians obtained the stone for their pyramids.

To the south of Edfu the nummulite limestone disappears, being succeeded by quartzose sandstone, belonging to the middle or upper chalk formation, and forming considerable cliffs at the Gebel Silsileh, which confine the river within a narrow bed.

This last formation, known as 'Nubian sandstone', which covers many thousands of square miles of Nubia and the Sudân, was the material almost exclusively used for the construction of the ancient temples of Upper Egypt; and near Silsileh are still to be seen the extensive quarries which yielded the material for the colossal structures of Thebes.

From Assuân to Silsileh the Nile flows through Nubian sandstone, but near the ancient Syene a transverse barrier of granite and 'syenite' advances from the east, forming the boundary between Egypt and Nubia. This barrier extends eastwards for about 180 miles, forming a very irregular chain of barren hills 900-1300 ft. in height. The Nile has forced a passage for itself through this hard rock, exposing to view at places

the beautiful red felspar crystals which it contains, and forms a wild cataract at Assuân. Near the cataracts are the deserted quarries of the ancient Egyptians, where to this day we still observe a number of unfinished gigantic obelisks, and columns half hewn out of the solid rock.

(2) The Arabian Desert. Parallel with the coast of the Red Sea, a broad and massive range of mountains, consisting of crystalline rocks (granite, syenite, diorite, porphyry, hornblende-slate, gneiss, mica-slate, etc.), runs through the Arabian Desert, sending forth numerous ramifications into the interior of the country. At Hammâmât, on the caravan-route from Koser to Thebes, we pass the quarries whence the dark-coloured stone (aphanite, diorite, and verde antico) used for the ancient sarcophagi and statues was obtained by the Egyptian sculptors. Near the Red Sea, almost opposite the southern extremity of the peninsula of Sinai, rises the Gebel Dukhân, which yielded the beautiful red porphyry (porfido rosso) so highly prized by the Greeks and Romans at a later period, and used by them for vases, columns, sarcophagi, busts, and mosaics. The granite quarries of the Gebel Fatireh (Mons Claudianus) yielded both building stone and copper. Most celebrated of all, however, were the emerald mines of the Gebel Zabâra, situated on the Red Sea in the latitude of Silsileh.

This extensive range of mountains of crystalline formation, rising to a height of 6600 ft., of which those of the peninsula of Sinai form a counterpart, terminates towards the east in roof-shaped, stratified formations. At first there occurs a considerable stratum of Nubian sandstone, next to which we find a series of clayey and calcareous strata belonging to the upper white chalk formation. These strata are succeeded by extensive masses of limestone, belonging to the nummulite formation, and stretching to the Nile. Among these last formations is found the pale yellow, brownish, and snow-white alabaster, a kind of limestone composed of nodulous masses, which was formerly quarried at the ancient Alabastron near Assiût, and still occurs on the Gebel Urakam near Beniseef. In the reign of Mohammed 'Ali it was largely used in the construction of his alabaster mosque (p. 51), and it was extensively exported in ancient times for the embellishment of buildings and for sculptural purposes. Blocks of it are even found among the ruins of the Oasis of Ammon.

These extensive mountains, with their numerous profound ravines and boldly shaped masses of rock, impart a most imposing character to the Arabian Desert. This region is by no means so destitute of vegetation as is usually supposed; for, although without oases, it contains, particularly in the N. part, a number of springs and natural cisterns, which are filled by the rare, but often copious, rains of winter.

(3). The Libyan Desert. This region again presents an entirely different character. It consists of an immense, monotonous, and stony table-land, 650-1000 ft. above the level of the Nile, extending between the Nile and the oases of Khârgeh, Dâkhel, Farâfra, and Bahriyeh. Throughout this vast area there occur neither mountains, nor valleys, nor even isolated hills of any considerable height; and there is no trace of crystalline or volcanic formations. The surface of the desert rises in gradations, each preceded by a broad girdle of isolated mounds, which have been obviously formed by erosion, the materials having been washed down from the adjoining plateau. The whole of this stony and absolutely unwatered plain, the monotony of which is only varied by a few solitary ranges of sand-hills, consists of nummulite limestone. In the direction of the oases it descends in precipitous slopes, furrowed with numerous ravines, and occasionally nearly 1000 ft. in height. The different strata of the earlier nummulite formation, as well as those of the upper chalk, are here exposed to view, and generally contain numerous fossils. The oases, particularly those of Dâkhel and Khârgeh, are remarkable for their fossil wealth. The soil of the deep depressions in which these oases lie, partly below the level of the Nile, consists of the variegated clayey or sandy strata of the upper chalk. The ground is so strongly impregnated with alum at places that it was thought worth while about

thirty years ago to erect manufactories for its preparation, but the undertaking was afterwards abandoned owing to the difficulties of transport. Numerous thermal springs well up from the upper strata of the chalk, and the soil thus irrigated is luxuriantly clothed with vegetation.

The barrier of Nubian sandstone which abuts on the valley of the Nile at Silsileh extends far into the Libyan desert. It forms the south-western boundary of the oases of Khârgeh and Dâkhel, beyond which it stretches for an unknown distance into the heart of the desert. This formation contains silicified wood and iron and manganese ores in abundance.

About six days' journey to the W. of the oases begins a complete ocean of sand. As far as the eye can reach we discover nothing but a vast expanse of loose yellow sand, which generally forms itself into ranges of sand-hills, many miles in length, and occasionally rising to a height of 300 ft. or upwards above the level of the plain.

The oasis of Farâfra lies in a recess eroded in the nummulite limestone, and enclosed by precipitous slopes, except on the S. side where there is an opening. To the N. and W. of Farâfra extends the eocene limestone plateau as far as the neighbourhood of Siwa, between which oasis and Bahriyeh it is remarkable for its numerous basin-shaped and sharply defined depressions. These basins, especially those which are filled with salt-lakes, impart a peculiarly attractive character to the scenery. The whole of the desert around the Oasis of Ammon consists of recent tertiary deposits, the fossil wealth of which was once extolled by Herodotus and Eratosthenes.

Approximately speaking, the Libyan Desert consists of Nubian sandstone, the upper chalk, the nummulite limestone, and the more recent tertiary formations, arranged in this sequence, and extending in broad successive strips from S.S.E. to N.N.W.

d. Agriculture and Vegetation.

I. Capabilities of the Soil. In the time of the Pharaohs the Egyptian agricultural year was divided into three equal parts, the period of the inundation (from the end of June to the end of October), that of the growing of the crops (from the end of October to the end of February), and that of the harvest (from the end of February to the end of June). At the present day there are two principal seasons, corresponding to our summer and winter, besides which there is a short additional season, corresponding with the late summer or early autumn of the European year. The land is extremely fertile, but it is not so incapable of exhaustion as it is sometimes represented to be. Many of the crops, as elsewhere, must occasionally be followed by a fallow period; others thrive only when a certain rotation is observed (such as wheat, followed by clover and beans); and some fields require to be artificially manured. Occasionally two crops are yielded by the same field in the same season (wheat and saffron, wheat and clover, etc.). The great extension within the last twenty-five years of the cultivation of the sugar-cane, which requires a great deal of moisture, and of the cotton-plant, which requires extremely little, has necessitated considerable modifications in the modes of irrigation and cultivation hitherto in use. As both of these crops are of a very exhausting character, the land must either be more frequently left fallow, or must be artificially manured. The industry and powers of endurance of the Egyptian peasantry are

thus most severely tried, although the homogeneous soil of the valley of the Nile requires less careful tilling and ploughing than ours. As the dung of the domestic animals is used as fuel throughout Egypt, where wood is very scarce, that of pigeons is almost the only kind available for agricultural purposes. An abundant source of manure is afforded by the ruins of ancient towns, which were once built of unbaked clay, but now consist of mounds of earth, recognisable only as masses of ruins by the fragments of pottery they contain. Out of these mounds, which conceal the rubbish of thousands of years, is dug a kind of earth, known as *Sebbâkh*, sometimes containing as much as 12 per cent of saltpetre, soda, ammonia, and other salts.

II. Irrigation. The whole of the cultivable soil of Egypt is divided into two classes in accordance with its relative height above the surface of the Nile: (1) The '*Rai*', or fields which retain their moisture after the subsidence of the overflow long enough (or nearly long enough) to admit of the ripening of the crop without additional irrigation; (2) The '*Sharâki*', or those which always require artificial irrigation. The irrigation is effected by means of: (1) The '*Sâkiyeh*', or large wheels (rarely exceeding 30 ft. in diameter), turned by cattle or buffaloes, and sometimes by camels or asses, and fitted with scoops of wood or clay, resembling a dredging-machine. (In the Fayûm a peculiar kind of water-wheel is in use, so contrived as to be turned by the weight of the water.) (2) The '*Shâdûf*', an apparatus resembling that of an ordinary well, set in motion by one person only, and drawing the water in buckets resembling baskets in appearance; as a substitute for the sâkiyeh several shâdûfs are sometimes arranged one above the other. (3) When it is possible to store the water in reservoirs above the level of the land to be watered, it is allowed to overflow the fields whenever required. This is the only method available in the oases, where fortunately the water rises from the springs with such force as to admit of its being easily dammed up at a sufficiently high level. (4) Pumps driven by steam are also used, particularly when a large supply of water is required, as in the case of the sugar-plantations on the 'Gefs' of the Nile in Northern Egypt, where they are seen in great numbers. (5) Lastly the '*Tâbût*', a peculiar, very light, and easily moved wooden wheel, which raises the water by means of numerous fans, is used in the Lower Delta only and in places where the level of the water in the canals remains nearly the same. In order to distribute the water equally over flat fields, they are sometimes divided into a number of small squares by means of embankments of earth, 1 ft. in height, which, owing to the great plasticity of the Nile mud, are easily opened or closed so as to regulate the height of the water within them. The agrarian measures of the Egyptian government are all directed towards the emancipation of farming from its dependence upon the inundations, in

order that every crop may be cultivated at the season in which it thrives best. The modern embankments and apparatus for the regulation of the water supply (p. 106) vie in importance with the greatest ancient works of the kind; and the services of *Sir Colin Scott Moncrieff* and his successor *Mr. Garstin* cannot be easily overestimated.

III. Agricultural Seasons. (1) The *Winter Crop*, or '*Esh-Shitâwi*', grown exclusively on the 'Rai' land (p. lxviii), is sown immediately after the subsidence of the inundation, which takes place progressively from S. to N. In Upper Egypt seed-time accordingly begins as early as the middle of October, in Central Egypt (from Assiût to Cairo) at the beginning of November, and in the Delta about the end of December. The ground is seldom prepared for sowing by the use of the plough. The seed is scattered over the still soft and moist soil, and is then either pressed into it by means of a wooden roller, beaten into it with pieces of wood, or trodden in by oxen†. Throughout the whole country a period of four months elapses between seed-time and the completion of the harvest. The winter harvest is, therefore, over in Upper Egypt about the middle of February, in Central Egypt about the middle of March, and in the Delta towards the end of April. In Upper and Central Egypt this is the most important harvest of the whole year. The principal crop everywhere is wheat, next to which are barley, clover, and broad beans.

(2) The *Summer Crops* ('*Es-Sêfi*' or '*El-Kêdi*') occupy the period from April to August; but many of the plants grown at this season require a longer period of development, extending throughout the whole of the autumn and even part of the winter. This is particularly the case with the rice crop, which is sown in May, but does not attain maturity till the middle of November, and with the cotton-plant, sown in April, and harvested in November or December. A large quantity of cotton is also yielded by a second harvest from

† The Agricultural Implements of the Egyptians are exceedingly primitive and defective. The chief of these is the plough *(mihrât)*, the form of which is precisely the same as it was 5000 years ago; and the traveller will recognise it on many of the monuments and in the system of hieroglyphics. It consists of a pole about 6 ft. long, drawn by an ox, buffalo, or other beast of burden, attached to it by means of a yoke, while to the other end is fastened a piece of wood bent inwards at an acute angle, and shod with a three-pronged piece of iron *(lisân)*. Connected with the pole is the handle which is held by the fellâh. These rude and light ploughs penetrate but slightly into the ground. The harrow is replaced in Egypt by a roller provided with iron spikes *(kumfud*, literally 'hedgehog'). The only tool used by the natives on their fields, or in making embankments of earth, is a kind of hoe or shovel *(migrafeh)*. The process of reaping consists of cutting the grain with a sickle *(mingal)*, or simply uprooting it by hand. The *nôrag*, or 'threshing-sledge', consists of a kind of sledge resting on a roller provided with sharp semi-circular pieces of iron, and drawn by oxen or buffaloes. This primitive machine, being driven over the wheat, peas, or lentils to be threshed, crushes the stalks and ears and sets free the grain or seeds.

the pruned plant in the month of August, in the second year of its growth. The cultivation of tobacco has recently been forbidden in Egypt, in the interest of the customs duties.

(3) The *Autumn Season* (*'En-Nabâri'* or *'Ed-Denûri'*), as already observed, is the shortest season, extending to little more than seventy days; and yet within this brief space the rich soil of the Delta yields its harvest of maize, which, next to wheat, is the most important of the Egyptian cereals. (The annual yield of these two grains is said to amount to 24 million bushels.) The autumn cultivation lasts from August to October, and sometimes till November. In Central Egypt maize is also an important summer crop. Along with it is sometimes cultivated the less common Sorghum, or Durra, or Indian millet, which is eaten by the poorest fellâḥîn only. It is, however, largely consumed by the Beduins on the Arabian side of the Nile, and in the Sudân and Nubia forms the chief food of the inhabitants. Another plant cultivated in autumn, rarely seen in Egypt, but common in the Sudân and Nubia, is the tropical Sesame, from which oil is largely prepared.

IV. Farm Produce of Egypt. The following is an enumeration of all the most important industrial crops cultivated within the boundaries of Egypt. On hearing the names of those with which he is unacquainted, the traveller may identify them with the aid of the Egyptian names given below. The various products are enumerated in the order of their importance.

a. Cereals. 1. Wheat (*ḳamḥ*; that from the Delta, *ḳamḥ baḥri*; from Upper Egypt, *ḳamḥ sa'îdi*). 2. Maize (*dura shâmi*, *i.e.* Syrian; called in Syria *durra* only). 3. Barley (*sha'îr*). 4. Rice (*ruzz*), cultivated only in the lower part of the Delta of Alexandria and Raḥmâniyeh, as far as Mansûra, Zaḳâzîḳ, Sâlihîyeh, and in the Wâdi Tumîlât, and also in the Fayûm and in the oases of the Libyan desert. 5. Sorghum vulgare (*dura beledi*, *i.e.* durra of the country; simply called *durra* in the Sudân; Ital. *sorgho*, Engl. *Kaffir-corn*, and the Tyrolese *sirch*). 6. Penicillaria (*dukhn*). 7. Sorghum saccharatum.

b. Podded Fruits. 1. Broad beans (*fûl*). 2. Lentils (*'adas*). 3. Chick-peas (*hummus*). 4. Lupins (*tîrmis*). 5. Peas (*bisilla*). 6. Vigna Sinensis (*lûbiya*). 7. Dolichos Lablab (*lablab*), which is very frequently seen festooning walls and hedges, but is also grown in fields in separate plants (*lûbiya afin*).

c. Green Crops. 1. White Egyptian clover (*bersîm*). 2. Fœnum Græcum (*helbeh*, frequently ground into flour and used in making bread; also generally eaten raw by the natives in winter; not to be confounded with clover). 3. Medicago sativa, or lucerne (*bersîm hegâzi*). 4. Lathyrus sativus, or flat pea (*gulbân*). 5. Sorghum halepense (*gerau*).

d. Stimulants. Poppies, for the manufacture of opium (*abu-num*, or 'father of sleep').

e. Textile Materials. 1. Cotton (*ḳoṭn*), introduced from India in 1821, but extensively cultivated since 1863 only. 2. Flax (*kettân*). 3. Hibiscus cannabinus (*tîl*).

f. Dyes. 1. Indigo argentea, a peculiar kind (*nîleh*). 2. Lawsonia inermis (*henna*), used for dyeing the nails, the palms of the hands, and the soles of the feet yellowish red (a very ancient custom); properly a tree, but, like the tea-plant, cultivated in fields in the form of a dwarfed bush. 3. Saffron (*ḳarṭam* or *'osfur*). 4. Reseda Luteola (*blîya*), used as a yellow dye.

g. Oil Plants. 1. Castor-oil plant (*khirwa*). 2. Sesame (*sim-sim*). 3. Lettuce (*khass*), very largely cultivated. 4. Rape (*selgam*). 5. Mustard

(kharḍal, or *kabar)*. 6. Arachides, or earth-nuts *(fûl sennâri*, or simply *fûl)*. 7. Saffron (as an oil-yielding plant). 8. Poppy (as an oil-plant).

b. SPICES. 1. Capsicum annuum, the Italian peperone *(filfil aḥmar)*. 2. Capsicum frutescens, or Cayenne pepper *(shiṭêṭa)*. 3. Aniseed *(yansûn*, or *dnisûn)*. 4. Coriander *(kusbara)*. 5. Caraway *(kemmûn)*. 6. Nigella *(kemmûn aswad)*. 7. Dill *(shamâr)*. 8. Mustard.

i. The SUGAR CANE *(kasab es-sukhar)* has of late been largely cultivated in the N. part of Upper Egypt for the purpose of being manufactured into sugar. An inferior variety, which is eaten raw, introduced from India in the time of the khalîfs, is cultivated in every part of the country.

k. VEGETABLES. 1. Bamyas, or Hibiscus esculentus *(bâmiya)*. 2. Onions *(baṣal)*. 3. Pumpkins *(kara'a)*. 4. Cucumbers *(khiyâr)*. 5. Egyptian cucumbers (frequently trumpet-shaped and ribbed; different varieties called *'abdelâwi*, *'agûr*, etc.). 6. Melons *(kâwûn*: the best, *shammâm)*. 7. Water-melons *(baṭṭîkh)*. 8. Melonzanes *(bâdingân)*. 9. Tomatoes *(tomâṭin)*. 10. Corchorus olitorius *(melûkhîyeh)*. 11. Colocasia *(kulkâs)*. 12. Garlic *(tûm)*. 13. Mallows *(khobbêzeh)*. 14. Cabbage *(korumb)*. 15. Celery *(kerafs)*. 16. Radishes, a peculiar kind, with fleshy leaves, which form a favourite article of food *(fîgl)*. 17. Lettuces *(khass)*. 18. Sorrel *(ḥommêḍ)*. 19. Spinach *(es-sibânikh)*. 20. Parsley *(baḳdûnis)*. 21. Purslane *(rigl)*. 22. Turnips *(lift)*. 23. Carrots *(gezer*, a peculiar kind, with red juice). 24. Beetroot *(bangâr)*. 25. Cress (Eruca sativa; *girgîr)*. A variety of other vegetables are cultivated in small quantities in gardens, exclusively for the use of European residents.

V. TREES AND PLANTATIONS. During the last twenty-five years new avenues and parks have been so extensively planted that Egypt now presents a more richly wooded appearance than formerly. In ancient times every square foot of arable land seems to have been exclusively devoted to the cultivation of industrial crops, the natives preferring to import from foreign countries the timber they required for ship-building purposes, and probably also the small quantity employed in the construction of their temples. Moḥammed 'Ali, a great patron of horticulture, at one time offered prizes for the planting of trees, but his efforts were unattended with success, as the climatic and other difficulties attending the task were then but imperfectly understood in Egypt. Ibrâhîm planted trees in the Ezbekîyeh lake, which had been drained, and along the road between the city and the Nile; and several hundred varieties of Indian trees were introduced on the island of Rôḍa, where, however, only a few scattered traces of them are now to be found. 'Abbâs I. and Sa'îd were sworn enemies to trees of every kind, and they were content that their palaces should be exposed to the full glare of the sun. The Khedive Isma'îl, however, at length revived the plans of his celebrated ancestor, and by the engagement of M. Barillet (1869), superintendent of the gardens of Paris, one of the most skilful landscape-gardeners of the day, introduced an entirely new feature into Egyptian scenery. Hundreds of thousands of trees were planted within a few years, and their shade has converted many of the dusty and stifling roads in and around Cairo into pleasant promenades. The finest of all these trees, both on account of its umbrageousness and the excellence of its wood, and one which thrives admirably, is the *lebbek* (Albizzia Lebbek), which has long been erroneously called by travellers the acacia of the Nile

(the latter being properly the *sunt* tree). Within forty years the lebbek attains a height of 80 ft. and a great thickness, while the branches project to a long distance over the roads, covering them with a dense leafy canopy within a remarkably short time. Among the most important of the other kinds of trees thus planted are the magnificent 'Flamboyer des Indes' (Poinciana pulcherrima), the rapidly-growing Eucalyptus, tropical fig-trees, and several rare varieties of palms.

The commonest Trees of an Earlier Period which the traveller will encounter in every town in Egypt are the following: — The Acacia Nilotica *(sunt)*, the thorn-tree of antiquity, the pods *(karad)* of which, resembling rosaries, yield an excellent material for tanning purposes. Next to the palm, this is the tree most frequently seen by the wayside and in the villages. The Acacia Farnesiana *(futneh)*, with blossoms of delicious perfume. The sycamore *(gemmêz)*, anciently considered sacred. The zizyphus, or Christ's thorn-tree *(nebk)*. Tamarisks (*tarfa;* not to be confounded with tamarinds). The Parkinsonia (*sêsebân*, a name also applied to the wild Sesbania shrub). Mulberry-trees *(tût)*, in Lower Egypt only. Carob-trees, or bread of St. John *(kharrûb)*.

Among the Fruit Trees the most important is the date-palm *(Phoenix dactylifera; nakhleh;* the date, *balah;* the rib of the leaf, *gerîd;* the leaf, *lîf;* the points of the leaf, *sa'af;* the crown, *gummâr)*. The date-palms blossom in March and April, and the fruit ripens in August and September. Fresh dates are rough in appearance, blood-red or pale yellow in colour, and harsh and astringent in taste. Like the medlar, they become more palatable after fermentation has set in. There are no fewer than twenty-seven kinds of date commonly offered for sale. The largest attain a length of three inches, and are called *ibrîmi*, or *sukkôti*, as they come from N. Nubia. The most delicately flavoured are the dark-brown ones from Alexandria, known as *amhât*, which are eaten fresh. The value of the dates exported annually amounts to about one million francs only, as they realise too high a price in the country itself to remunerate the exporter. — For the dûm-palm, see p. 215.

The vine thrives admirably in Egypt, and grapes *('oenab)* abound from July to September. Wine was extensively made from them in ancient times, and this might still easily be done, were it not that Egypt is already amply supplied with cheap and excellent wines from every part of the Mediterranean. The vine blossoms in March and April, like the palm, and the grapes ripen in June and July. Oranges *(burtukân)* are abundant and cheap (the harvest beginning in September), and so also are mandarins and lemons (the small and juicy fruit of the Citrus limonium); citrons and cedros are of less frequent occurrence. Among other fruit-trees we may also mention the pomegranate *(rummân)*, which is specially cultivated for the benefit of the Turks, who are very partial to them,

and which yields a handsome return. The common European fruits also abound, but their flavour is generally very inferior. Figs *(tin)* are very common in summer.

The principal Decorative Plants are roses (*ward;* of which the Rosa Damascena moschata and the sempervirens are specially cultivated for the manufacture of otto of roses), oleanders of astonishing height, carnations, and geraniums, all of which have been grown in Egypt from a very early period. A bushy tree, which in its half-leafless condition attracts the attention of every traveller on landing at Alexandria in winter, is the Poinsettia pulcherrima. The insignificant blossom is surrounded by leaves of the most brilliant red, presenting a very picturesque and striking appearance. Natural forests, or even solitary wild trees, are never met with in the valley of the Nile or in the valleys of the northern deserts.

e. The Climate of Egypt.

By Leigh Canney, M. D. (Lond.), F. R. Met. Soc.

The blue cloudless sky, the powerful sunlight, and the dry warm air are among the first facts that strike the traveller on his arrival in Egypt; and his surprise increases when he observes that the conditions remain uniform day after day, and are, in short, so entirely the rule that 'the weather' ceases to be a topic of conversation. If from the top of the hills or cliffs bordering the Nile valley to the S. of Cairo he looks out on the boundless deserts on either side, the visitor will realize at once that Egypt is practically a part of the Sahara, a verdant strip of fertile soil, 8-12 M. wide, dependent for its existence upon the Nile; and that the refreshing purity of the atmosphere is essentially due to the proximity of the desert.

The atmosphere of the *Libyan Desert*, to the W. of the Nile valley, is so dry in winter, that dew is rarely seen even when the thermometer falls to freezing-point; and a shower condensed in the upper air is often dissipated before it can reach the earth. The daily range of temperature recorded here by Rohlfs was 35°, which is more than is usual in Egypt; the minimum noted was 6°-8° below freezing-point and the maximum 122°. During the warm season (from about May to October) the hot desert air ascends and a current of cold air streams in from the Mediterranean. Thus arises a *North Wind*, the famous 'Etesian Wind' of Herodotus, which greatly tempers the heat of summer throughout Egypt, and which is more and more deprived of moisture as it proceeds farther and farther to the S. During the remaining months *West Winds* prevail, which rise in the N. and central portions of the Libyan Desert and reach Lower Egypt from the S.W., and Upper Egypt from the N.W. In winter this wind is often piercingly cold at Cairo and Alexandria and cool in Upper Egypt, owing to the fact that the Libyan Desert

and Sahara are colder than Cairo by 3° or 4°, while Cairo is colder in winter than Alexandria by 3°. In spring, during the fifty days before the summer-solstice, a strong, hot, dry, and sand-laden wind from the S.W. blows at irregular intervals for a day or two at a time, and is known as the *Khamsîn* (from Arab. *khamasîn*, fifty). The sun is then often obscured, the temperature may be raised to 100-106°, and the relative humidity reduced to 10% or less in Cairo and still less in Upper Egypt. The change of the wind to the N.W. or W. is abrupt, with cool weather for frequently 10-20 days before another Khamsîn blows. The effect is stimulating to the individual. The name 'Khamsîn' is also applied by Europeans, though erroneously, to a similar but much more gentle wind in winter. About 50% of the days of the year are calm (*i.e.* windless) in the Libyan Desert; and these calms extend in winter to Upper Egypt also, less often to Lower Egypt. — The influence of the E. or Arabian Desert and the Red Sea upon the climate of the Nile valley is very slight.

In addition to the Mediterranean Sea and the Libyan Desert a third factor influencing the climate of Egypt is found in the extent of cultivated land. Alexandria, owing to the prevailing winds, is under the influence of both sea and desert in winter, but from May to October under that of the sea alone. Cairo, at the apex of the Delta, is partly affected by the desert in winter, but from May to October it is wholly under the influence of the Delta and its cultivated land. Upper Egypt is much less affected by this third factor than Lower Egypt, for the bends of the Nile valley and the very limited cultivation permit the N. and N.W. winds to pass over large tracts of desert before it reaches Upper Egypt.

The mean Temperature in winter at *Cairo* and in the greater part of the Delta is 56° Fahr.; the temperature is lowest in the latter half of Jan., being then about that of London or Berlin at the end of September. In spring the mean is 78°, in summer 83° (maximum 95°, or during the Khamsîn 115°), in autumn 66°. *Alexandria* is more influenced by the sea, and it is therefore warmer in winter and cooler in summer than Cairo. The mean winter temperature is 59° (minimum 41°). In *Upper Egypt*, where the desert climate prevails almost exclusively, the mean winter temperature is 66° (minimum 37°), and in summer the heat sometimes rises to 122° in the shade. Throughout the whole of Egypt the temperature reaches the minimum just before sunrise, when it is very cold, rises quickly until 11 a. m., then more slowly till it touches the maximum at 2 or 3 p. m., after which it gradually falls again. There is no sudden fall of temperature at sunset, except in the cultivated land. The temperature at night is considerably affected by vegetation. Observations made with automatic recording instruments in the neighbourhood of Cairo and at Luxor have demonstrated that when the crops are high the nocturnal temperature sinks much lower in the cultivated land than in the towns or in the desert.

The temperatures mentioned above will probably seem high to any Northern traveller; but as a matter of fact they are not felt to be oppressive owing to the great DRYNESS of the Egyptian climate, which has a drying power thrice as great as that of the air in the Engadine and thus rapidly absorbs all moisture generated at the surface of the body. Rain is a rare phenomenon in Upper Egypt. Even at Cairo the clouds are seldom condensed into a continuous rain, though rain-clouds are frequently driven in from the sea and discharge themselves in repeated short showers. Alexandria and the coast of the Delta fall within the region of winter rains. But even in the Delta the air absorbs all moisture fast enough to prevent entirely, or almost entirely, all malaria which would otherwise be generated to an enormous extent by the sluggish waters of the various mouths of the Nile. In Upper Egypt malaria is quite unknown.

Egypt as a Health Resort.

By Leigh Canney, M. D. (Lond.).

The beneficial influence of the climate of Egypt has been known since the Roman period at least; and of late years an increasing number of visitors have flocked to the Nile to enjoy the benefits of its remarkably dry winter-climate. Phthisis (in certain cases), asthma, chronic bronchitis, Bright's disease, rheumatoid arthritis, gout, insomnia, dyspepsia, and mental strain are some of the most important ailments that are at least alleviated by a visit to Egypt. In deciding which of the health-resorts in Egypt a given case should be sent to, the physician must of course consider whether or not warmth must be secured along with dryness of air, whether purity of air alone or also a bright stimulating climate is to be specially sought, and whether cold winds are harmful or not. Invalids who have not been ordered to a particular health-resort before leaving home should consult a physician immediately on arriving in Egypt; and it is advisable in all cases to secure the advice of the physician resident at the spot selected.

It is now generally understood that *Cairo* cannot properly be considered a health-resort. The presence of a large city with its noise and bustle, its situation practically on the Delta, under the influence of a wind coming from the N. over the broad cultivated Delta, the unhealthy saturation in the early part of winter of considerable low-lying tracts of the town composed of old rubbish, and the higher relative humidity, all combine to compel those who seek health from the climate of Egypt to look to other stations. There are, however, two excellent health-resorts in the immediate vicinity of the capital, *viz. Mena House Hotel* and *Ḥelwân*. *Luxor* and *Asuân*, in Upper Egypt, offer still more favourable climatic conditions. There is at least one English physician at each of these four stations. The hotels at all are excellent; the cooking is good, and invalid diets are arranged for. But no building has yet been constructed in

Egypt that is up to the demands of modern science as a sanatorium in regard to site, construction, ventilation, and other requirements.

Mena House Hotel (p. 24), 8 M. to the W. of Cairo, stands near the N. side of the Great Pyramid of Gîzeh, on the verge of the Libyan Desert. The mean maximum temperature is 69° in Dec., 66° in Jan., 72° in Feb., 74° in March, and 80° in April. The mean minimum for the four months Dec. to April is 50°. The relative humidity (*i.e.* the amount of moisture, in relation to the temperature at the time, that the air holds out of a possible 100%) from Dec. to March is 58% by day (8 a. m. to 6 p. m.) and 80% at night (8 p. m. to 6 a. m.). Dew fell on two out of three nights in the winter 1895-96. At both Mena House and Helwân the prevailing winds and the amount of rain are probably much the same as in Cairo. The purity of the air at both places is marked. — The medical and sanitary arrangements are excellent; and there is a resident nurse under the orders of the physician who resides there.

Helwân (p. 145), 15 M. to the S. of Cairo and 1½ M. from the cultivated land, is 115 ft. above the river. The mean maximum temperature is 70° in Dec., 67° in Jan., 73° in Feb., and 76° in March. The mean minimum for these four months is 50°. The daily range of temperature is 22°, as at Mena House. Dew rarely falls. The relative humidity from Dec. to March is 47% by day, 66% at night. — Helwân has the advantage of being in the desert in a pure atmosphere. It also has warm natural springs of three kinds: *viz.* sulphurated, carbonated iron, and saline water, each of which is richer in natural constituents than the corresponding springs at Aix-les-Bains, Harrogate, Buxton, etc. The cases suitable for the baths here are such as would derive benefit from hydrotherapeutic treatment as carried on at Harrogate, Bath, Aix, etc. A large new Bath Establishment is now being erected. An English physician and a nurse are resident at Helwân.

Luxor (p. 231) is situated about 450 M. to the S. of Cairo, in the Theban plain and on the right bank of the river. The prevailing winds are N.W. and N., but the force of the wind is probably less than at any of the other stations in Egypt. The mean maximum temperature is 76° in Dec., 74° in Jan., 78° in Feb., and 85° in March. The mean minimum for these four months is 50°. The relative humidity is 41% by day, 64% at night. Dew fell on 9 nights in Jan.; it rarely falls in other months. In the W. Desert near Luxor dew very rarely falls, and the mean of the relative humidity for the four months is 43% only, day and night. — In addition to the advantage of its warm and dry climate, with less wind than other stations, Luxor has an almost inexhaustible interest in its numerous antiquities, temples, and tombs. It has three hotels, an English physician, and a resident nurse. — The cooking and invalid cooking at the Luxor Hotel are very good. —

The Tewfikieh Hotel is pleasantly situated, its rooms are spacious, and its sanitary arrangements good. — The temperature is 6-8° warmer than at Mena House and Ḥelwân.

Assuân (p. 324) is situated at the First Cataract, also on the right bank of the river. The prevailing winds are, as at Luxor, N.W. and N. in winter. The mean maximum temperature is 78° in Dec. and Jan., 82° in Feb., and 91° in March. The mean minimum for these four months is 55°; and the relative humidity is 35% by day, 49% at night. Dew did not fall at Assuân in the winter 1895-96. — Assuân is more under the immediate influence of the desert, but it is exposed to a rather stronger wind than Luxor. The air is bracing, although 4° warmer than at Luxor, and it is purer than the air of any other Egyptian resort. The importance of the extra warmth of Upper Egypt must not be lost sight of, in cases where it is imperative that the action of the skin should be at its highest level — especially as with this warmth a bracing effect is obtained from the dryness of the air. The relative humidity is low, partly on account of the higher temperature and partly because the air is absolutely drier than that of other resorts. The beauty of the surroundings and the interest of the Cataract lend a peculiar charm to Assuân. — The present accommodation for invalids is very fair and is about to be considerably improved. Invalid cooking is specially attended to and the sanitary arrangements are good. An English physician is in residence at Assuân in winter, and also an English nurse.

As regards clothing, invalids must remember that flannel or woollen materials are desirable, as it is often very cold in Egypt. A fur coat or similar garment is of use. The morning is colder than the evening, and it is easier to get a chill in the morning than at night (comp. p. lxxiv). Warmer clothing or a cloak are useful till 11 a. m., then lighter clothing till nearly sunset, when the cloak should be resumed. A flannel waist-belt permanently worn, or an extra garment to take its place after exercise or when the air is cooling, will be found a safeguard against chills. Most invalids should not leave the hotel (or, in certain cases, their bedrooms) before 10 a. m., and then only to betake themselves to some sunny corner. The hour for coming into the hotel varies with the place and the month, being earliest in Jan. and latest in March and April. If the patient be guided by the relative humidity, it would be earliest at Mena House, say about sunset; a little later at Ḥelwân; at Luxor still later, 6 p. m. (except in Jan.), and 8 p. m. in March; and latest of all at Assuân, — it being always understood that precautions as to extra clothing have been taken. — Those who are not invalids, and even in some cases invalids also, may sleep with the windows open with safety. The Nile water, properly filtered, may be drunk with impunity.

Invalids who have decided to visit Egypt should remember that a stay of six weeks, even in Upper Egypt, can hardly be expected to make a permanent improvement in their health; they should resolve to spend the whole winter there. The best time to arrive in Egypt is the beginning of November, for those bound for Helwân or Mena House, and about Nov. 10th for those going straight to Luxor or Assuân. A good plan is to spend the first fortnight of Nov. at Helwân before proceeding to Upper Egypt, by steamer. Those who ascend the river in dhahabîyehs should start early in November, for the good sailing-winds fall off in December. After the middle of December the ascent of the Nile will be found cold and precautions must be taken by those liable to chill. The descent before the middle of March is not recommended, for the N. wind is very cold and in some cases the patient must remain in the cabin or go down by train. An English physician can be consulted on the larger steamers.

Patients should not leave Egypt until the third week in April at the earliest. They will find at Beyrout, Athens, Corfu, Sicily, Capri and other points near Naples admirable transition-stations, with beautiful weather in spring.

III. Doctrines of El-Islâm.

Manners and Customs and Religious and Popular Festivals of the Mohammedans.

By Prof. Socin.

El-Islâm is the most widely spread religion in the world, and has not yet ceased to spread.

Mohammed†, as a religious teacher, took up a position hostile to the 'age of ignorance and folly', as he called heathenism. The

† Mohammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of Hâshim, a less important branch of the noble family of Kureish, who were settled at Mecca, and were custodians of the Ka'ba. His father 'Abdallah died shortly before his birth (about 570). In his sixth year his mother Amina took him on a journey to Medina, but died on her way home. The boy was then educated by his grandfather 'Abd el-Muttalib, and, after the death of the latter two years later, by his uncle Abu Tâlib. For several years Mohammed tended sheep. He afterwards undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadija, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Bahîra at Bosra.

About that period a reaction in the religious life of the Arabs had set in, and when Mohammed was about forty years of age he too was struck with the vanity of idolatry. He suffered from epilepsy, and during his attacks imagined he received revelations from heaven. He can scarcely, therefore, be called an impostor in the ordinary sense. A dream which he had on Mt. Hira, near Mecca, gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism, and to warn

revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Muslims, though surrounding circumstances might subsequently cause them to fall away from the true religion. Even in the Jewish and Christian scriptures (the Thorah, Psalms, and Gospels), he maintained, there were passages referring to himself and El-Islâm, but these passages had been suppressed, altered, or misinterpreted. So far as Mohammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity, as 'assigning partners' to the one and only God. Every human being he considered bound to accept the new revelation of El-Islâm, and every Muslim is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Muslims found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The Muslim creed is embodied in the words: 'There is no God but God (Allâh†), and Mohammed is the prophet of God' *(lâ ilâha illʾ Allâh, wa Muḥammedar-rasûlu'llâh)*. This formula, however, contains the most important doctrine only; for the Muslim is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). God and the Angels. According to comparatively modern inscriptions it would appear that the emphatic assertion of the unity of God is by no means peculiar to Mohammedanism. As God is a Spirit, embracing all perfection within Himself (comp. p. 46),

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his hearers against incurring the pains of hell. It is uncertain whether Mohammed himself could read and write. His new doctrine was called Islâm, or subjection to God. At first he made converts in his own family only, and the 'Muslims' were persecuted by the Meccans. Many of them, and at length Mohammed himself (622), accordingly emigrated to Medina, where the new religion made great progress. After the death of Khadija, Mohammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr, but lost the battle of the Uhud. His military campaigns were thenceforth incessant. He obtained great influence over the Beduins, and succeeded in uniting them politically. In 630 the Muslims at length captured the town of Mecca, and the idols in it were destroyed. Mohammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June, 632, at Medina, and was interred there.

† Allâh is also the name of God used by the Jews and Christians who speak Arabic.

ninety-nine of his different attributes were afterwards gathered from the Ḳorân, each of which is represented by a bead of the Muslim rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.)

The story of the creation in the Ḳorân is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne there was water; the earth was then formed. In order to keep the earth steady, God caused it to be supported by an angel, placed on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

Simultaneous with the creation of the firmament was that of the *Ginn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. These ginn are frequently mentioned in the Ḳorân, and at a later period numerous fables regarding them were invented. To this day the belief in them is very general. When the ginn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Kâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created, on the evening of the sixth day, and the Muslims on that account observe Friday as their Sabbath. After the creation of Adam came the fall of the angel who conquered the ginn. As he refused to bow down before Adam he was exiled, and thenceforward called *Iblîs*, or the devil. After this, Adam himself fell, and became a solitary wanderer, but was afterwards re-united to Eve at Mecca, where the sacred stone in the Ka'ba derives its black colour from Adam's tears. At Jidda, the harbour of Mecca, the tomb of Eve is pointed out to this day. Adam is regarded as the first orthodox Muslim; for God, from the earliest period, provided for a revelation.

Besides the creative activity of God, his maintaining power is specially emphasised, as being constantly employed for the preservation of the world. His instruments for this purpose are the *Angels*. They are the bearers of God's throne, and execute his commands. They also act as mediators between God and men, being the constant attendants of the latter. When a Muslim prays (which he does after the supposed fashion of the angels in heaven), it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds. The traveller will also observe the two stones placed over every grave in a Muslim burial-ground. By these sit the two angels who examine the deceased, and in order that the creed may not escape his memory it is incessantly chanted by the conductor of the funeral.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary, and it is attained partly by meditation, and partly by direct communication. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very various. Some of them have been sent to found new forms of religion, others to maintain those already existing. The prophets are free from all gross sins and endowed by God with power to work miracles, which power forms their credentials; nevertheless they are generally derided and disbelieved. The greater prophets are Adam, Noah, Abraham, Jesus, and Mohammed.

The only other matter of interest connected with Mohammed's religious system is the position which he himself occupies in it. Moses and Christ prophesied his advent, but the passages concerning him in the Thorah and Gospels have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it therefore does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and a position was assigned to him as the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated 'Ali and the imâms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The Ḳorân itself was early believed to be of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into chapters called *Sûrehs*. The first revelation vouchsafed to the Prophet took place in the 'blessed night' in the year 609. With many interruptions, the 'sending down' of the Ḳorân extended over twenty-three years, until the whole book, which had already existed on 'well-preserved tables' in heaven, was in the prophet's possession. During the time of the 'Abbaside khalifs it was a matter of the keenest controversy whether the Ḳorân was created or uncreated. (The Oriental Christians have likewise always manifested a great taste for subtle dogmatic questions, such as the Procession of the Holy Ghost.) The earlier, or Meccan Sûrehs, which on account of their brevity are placed at the end of the book, are characterised by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a

later period the style is more studied and the narrative often tedious. The Ḳorân is nevertheless regarded as the masterpiece of Arabic literature. The prayers of the Muslims consist almost exclusively of passages from it, although they are ignorant of its real meaning. Even by the early commentators much of the Ḳorân was imperfectly understood, for Moḥammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Ḳorân being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

The Ḳorân has been translated into English, French, German, Italian, and Latin. The best English translations are those of *Sale* (1734; with a 'preliminary discourse' and copious notes), ed. by Rev. E. M. Wherry, 1882-86, 4 vols., and also published in a cheap form by Messrs Warne & Co., London); *Rodwell* (London, 1861; 2nd ed., 1878); and *Palmer* (London, 1880).

(3). Future State and Predestination. The doctrine of the resurrection has been grossly corrupted by the Ḳorân and by subsequent tradition; but its main features have doubtless been borrowed from the Christians, as has also the appearance of Antichrist, and the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will re-appear El-Mahdi, the twelfth Imâm (p. lxxxix), and the beast of the earth (p. lxxx), while the peoples of Gog and Magog will burst the barrier beyond which they were banished by Alexander the Great. The end of all things will be ushered in by the trumpet-blasts of the angel Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell. Some Muslims believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged according to the books of the recording angels (p. lxxx). The good have the book placed in their right hands, but it is placed in the left hands of the wicked, bound behind their backs. The scales in which good and evil deeds are weighed play an important part in deciding the soul's fate, a detail which gave rise to the subsequent doctrine of the efficacy of works. This doctrine is carried so far that works of supererogation are believed to be placed to the credit of the believer. The demons and animals, too, must be judged. Hell, as well as heaven, has different regions; and there is also a purgatory, from which release is possible. Paradise is depicted by Moḥammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the Ḳorân, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Muslims. By virtue of their faith they regard them-

selves as certainly elect, and they make no attempt to convert others, as they have no power to alter the irrevocable decrees of God.

In the second place the Korân is considered to contain, not only a standard of ethics, but also the foundation of a complete code of law.

The MORALITY of El-Islâm was specially adapted by its founder to the character of the Arabs. Of duties to one's neighbour, charity is the most highly praised, and instances of its practice are not unfrequent. Hospitality is much practised by the Beduins, and by the peasantry also in those districts which are not overrun with travellers. Frugality is another virtue of the Arabs, though too apt with them to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Koran, but is nevertheless largely practised, the lowest rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is older than El-Islâm. It is impossible to decide whether the prohibition of intoxicating drinks is due to the prevalence of habits of over-indulgence, such as are depicted by the poets before Moḥammed's time, or is based on sanitary considerations. Wine, however, and even brandy, are largely consumed by the upper classes, especially among the Turks.

Although POLYGAMY is sanctioned, every Muslim being permitted to have four wives at a time, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and families at once. The wives, moreover, are very apt to quarrel, to the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. Few men remain unmarried. The treatment of women as mere chattels, which is of very remote Oriental origin, constitutes the greatest defect of the system of El-Islâm, although the position of the female sex among the Oriental Christians and Jews is little better than among the Muslims. It is probably owing to this low estimate of women that the Muslims generally dislike to see them praying or occupying themselves with religion. The practice of wearing veils dates from very remote times (Genesis xxiv, 65; Isaiah iii, 23), though it is doubtful whether it was customary among the ancient Egyptians, as veiled women never appear upon the monuments. A Muslim is not permitted to see any women unveiled except his wife and slaves and his blood-relations; when there are lady visitors in the harem, he must announce his approach before entering, so as to afford them an opportunity of retiring. An Oriental lady would, indeed, regard it as an affront to be permitted to mingle in society with the same freedom as European ladies. Even in the Christian churches (except the Protestant) the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Moḥammed's personal proclivities.

A single word from the husband suffices to banish the wife from his house, but she retains the marriage-portion which she has received from her husband. The children are brought up in great subjection to their parents, often showing more fear than love for them.

The repetition of PRAYERS *(ṣala)* five times daily is one of the chief duties of faithful Muslims. The hours of prayer *(adân)* are proclaimed by the *mueddins* (or muezzins) from the minarets of the mosques: (1) *Maghrib*, a little after sunset; (2) *'Isheh*, nightfall, about $1^1/_2$ hour after sunset; (3) *Ṣubh*, daybreak; (4) *Ḍuhr*,

midday; (5) *'Aṣr*, afternoon, about 3 hours after midday. These periods of prayer also serve to mark the divisions of the day. The day is also divided into two periods of 12 hours each, beginning from sunset, so that where clocks and watches are used they require to be set daily. Most people however content themselves with the sonorous call of the mueddin: *Allâhu akbar* (three times); *ashhadu anna lâ ilâha ill' Allâh; ashhadu anna Muḥammedar rasûlu'llâh* (twice); *heiya 'ala-ṣṣalâh* (twice); *heiya 'ala'l-falâḥ* (twice), *Allâhu akbar* (twice), *lâ ilâha ill'allâh; i.e.* 'Allâh is great; I testify that there is no God but Allâh, and Mohammed is the prophet of Allâh; come to prayer; come to worship; Allâh is great; there is no God but Allâh'. This call to prayer sometimes also reverberates thrillingly through the stillness of night, to incite to devotion the faithful who are still awake. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque. In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects

turn towards Jerusalem or towards the East. The worshipper begins by putting his hands to the lobes of his ears, and then holds them a little below his girdle; and he intersperses his recitations from the Ḳorân with certain prostrations performed in a given order. On Fridays the midday recital of prayer takes place three quarters of an hour earlier than usual, and is followed by a sermon. Friday is not, however, regarded as a day of rest, business being transacted. It has, however, of late become customary to close the courts of justice in imitation of the Christian practice of keeping Sunday. — The Muslims frequently recite as a prayer the first Sûreh of the Ḳorân, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâṭḥa* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; we serve Thee, and we pray to Thee for help; lead us in the right way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the Fast of the month *Ramaḍân* (p. xciii). From daybreak to sunset throughout the month eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part rigorously observed, but prolonged repasts during the night afford some compensation. Many shops and offices are entirely closed during this month. As the Arabic year is lunar, and therefore eleven days shorter than ours, the fast of Ramaḍân runs through all the seasons in the course of thirty-three years, and its observance is most severely felt in summer, when much suffering is caused by thirst.

The Pilgrimage to Mecca, which every Muslim is bound to undertake once in his life, is also deserving of mention. Most of the pilgrims now perform the greater part of the distance by water. On approaching Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Ka'ba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Beiram *(el-'îd el-kebîr)* observed throughout the whole of the Mohammedan countries. (The 'Lesser Beiram', Arab. *el-'îd es-ṣughaiyar*, follows Ramaḍân.) The month of the pilgrimage is called Dhû-ḥiggeh (that 'of the pilgrimage'), and forms the close of the Muslim year.† The conduct of the caravan, with the gifts presented to the

† Mohammedan Calendar. The Mohammedan era begins with July 16th (1st Moharrem) of the year 622 A. D., being the day of Mohammed's flight (Hegira) from Mecca to Medîna (p. lxxix). The Mohammedan year is purely lunar and has no reference or relation to the sun; it contains 354 days

town of Mecca, the escort, and other items, costs the Egyptian government more than 50,000*l.* annually. For an account of the feast in connection with the pilgrimage, see p. xcii.

Most of the Arabic LITERATURE is connected with the Ḳorân. Commentaries were written at an early period to explain the obscure passages in it, and there gradually sprang up a series of exegetical writings dwelling with elaborate minuteness upon every possible shade of interpretation. Grammar, too, was at first studied solely in connection with the Ḳorân, and a prodigious mass of legal literature was founded exclusively upon the sacred volume (p. lxxxi). Of late years, however, some attempts have been made to supersede the ancient law, and to introduce a modern European system (p. xxxiv). The Beduins still have their peculiar customary law.

With regard to theological, legal, and still more to ritualistic questions, El-Islâm has not always been free from dissension. There are in the first place four *Orthodox* sects, the *Ḥanefites*, the *Shâfe'ites*, the *Malekites*, and the *Hambalites*, named after their founders. In addition to these must be mentioned the schools of *Free Thinkers*, who sprang up at an early period, partly owing to the influence of Greek philosophy. The orthodox party, however, triumphed, not only over these heretics, but also in its struggle against the voluptuousness and luxury of the most glorious period of the khalifs.

Ascetism and fanaticism were also largely developed among professors of El-Islâm, and another phase of religious thought was pure MYSTICISM, which arose chiefly in Persia. The mystics *(ṣûfi)* interpret many texts of the Ḳorân allegorically, and their system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-'Arabi, born in 1164) that the *Orders of Dervishes* were founded.

Dervishes *(darwîsh*, plur. *darâwîsh)*. The love of mysticism which characterises Mohammedans is due partly to the nature of El-Islâm itself, and partly to external circumstances. That earthly life is worthless, that it is a delusion, and at best a period of probation, are sentiments of frequent recurrence in the Ḳorân. This pessimist view of life has been confirmed by Mohammed's conception of the Supreme Being, on whose awe-inspiring attributes he has chiefly dwelt, thus filling his adherents with a profound dread of their Creator. The result of this doctrine was to induce devout persons to retire altogether from the wicked world, the

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or 355 in leap-years, eleven of which occur in each cycle of 30 years. There are 12 months, the first, third, etc., of which have 29 days each, the second, fourth, etc., 30 days; these are named *Moḥarrem*, *Ṣafar*, *Rabî' el-awwel*, *Rabî' el-âkhir*, *Gemâd el-awwel*, *Gemâd el-âkhir*, *Regeb*, *Sha'bân*, *Ramaḍân*, *Shawwâl*, *Dhû-l-ḳa'deh*, *Dhû-l-ḥigge*.

In order approximately to convert a year of our era into one of the Muslim era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. On 2nd June, 1897, began the Muslim year 1315.

The Gregorian calendar was introduced into Egypt in 1875, but is observed by government in the finance department only.

scene of vanity and disappointment, and to devote themselves to the practice of ascetic exercises, with a view to ensure their happiness in a future state. The fundamental aim of this asceticism was to strive after a knowledge of God by cultivating a kind of half-conscious and ecstatic exaltation of mind. A mystic love of God was deemed the great passport which enabled the worshipper to fall into this ecstatic trance, and to lose himself so completely in contemplation as to destroy his own individuality (*fanâ*) and blend it with that of the Deity (*ittiḥâd*). As in Europe the monastic system and the mendicant orders sprang from the example of penitents and hermits who had renounced the world, so in the Mohammedan world asceticism was rapidly developed into an organised system of mendicancy. At an early period many noble thinkers (such as the Persians Sa'di and Ḥâfiz) and talented poets enrolled themselves in the ranks of the ascetics, but the dervishes of the present day have entirely lost the spirit of their prototypes, and have retained nothing but the mere physical capacity for throwing themselves into a mechanical state of ecstasy and rendering themselves proof against external sensations.

The following are the principal orders of dervishes (*ṭarîḳat ed-darwâish*) in Egypt: —

(1) The *Rifâ'iyeh* (sing. *rifâ'i*), an order founded by Seiyid Aḥmed Rifâ'a el-Kebîr, possess a monastery near the mosque of Sulṭân Ḥasan (see p. 49), and are recognisable by their black flags and black or dark blue turbans. The best-known sects of this order are the *Ûlâd 'Iwân*, or *'Iwâniyeh Dervishes*, and the *Sa'diyeh Dervishes*. The former are noted for their extraordinary performances at festivals, such as thrusting iron nails into their eyes and arms, breaking large stones against their chests, as they lie on their backs on the ground, and swallowing burning charcoal and fragments of glass. The Sa'diyeh, who usually carry green flags, are snake-charmers (p. xxxviii), and on the Friday on which the birthday of the prophet is celebrated used to allow their shêkh to ride over them on horseback (the *dâseh*; p. xcii).

(2) The *Ḳâdiriyeh* (sing. *ḳâdiri*), an order founded by the celebrated Seiyid 'Abd el-Ḳâdir el-Gîlâni, have white banners and white turbans. Most of them spend their time in fishing, and in their processions they carry nets of different colours, fishing-rods, and other insignia of their chief pursuit.

(3) The *Aḥmediyeh* (sing. *aḥmedi*), the order of Seiyid Aḥmed el-Bedawi, are recognised by their red banners and red turbans. This order is very numerous and is much respected. It is divided into many sects, but of these the two most important only need be mentioned. One of these is the *Shinnâwiyeh*, who play an important part in the ceremonies at the tomb of Seiyid Aḥmed at Ṭanṭa (p. 21). The other sect is that of the *Ûlâd Nâḥ*, who are generally young men, wearing high pointed caps with a plume of strips of coloured cloth, and a number of small balls strung across their breasts, and carrying wooden swords and a kind of whip made of a thick plait of rope.

There are also many other orders which it is unnecessary to enumerate. The ceremony of the admission of members to all these orders is a very simple matter. The candidate (*el-murîd*) performs the customary ablutions, sits down on the ground beside the superior (*el-murshid*, or spiritual leader), gives him his hand, and repeats after him a set form of words, in which he expresses penitence for his sins and his determination to reform, and calls Allâh to witness that he will never quit the order. The ceremony terminates with three recitals of the confession of faith by the murîd, the joint repetition of the *fatḥa* (p. lxxxv), and a kissing of hands.

The religious exercises of all the dervishes consist chiefly in the performance of *Zikrs* (*i. e.* pious devotions, or invocations of Allâh; see p. lxxxviii). Almost all the dervishes in Egypt are small tradesmen, artizans, or peasants. Most of them are married men, and they take part in the ceremonies peculiar to their order at stated seasons only. Some of them, however, make it their business to attend festivals and funerals for the purpose of exhibiting their zikrs. These last are called *fuḳara*

(sing. *fakîr*), *i. e.* 'poor men'. Others again support themselves by drawing water (*ḥemali;* see p. 36). Those who lead a vagrant life and subsist on alms are comparatively few in number. The dervishes of this class usually wear a kind of gown (*dilik*) composed of shreds of rags of various colours sewn together, or a shaggy coat of skins, and carry a stick with strips of cloth of various colours attached to the upper end. A considerable number of them are insane, in which case they are highly revered by the people, and are regarded as specially favoured by God,

Dancing Dervishes.

who has taken their spirits to heaven, while he has left their earthly tabernacle behind.

The *Zikrs* (see p. lxxxvii) of the *Dancing* and the *Howling Dervishes* are the best known.

The howling or shouting dervishes perform their zikr at Cairo on Frid. (1.30-2.30 p.m.) in the little mosque beside the Ḳasr el-'Ain (p. 40). The dervishes assume a kneeling or crouching posture, with their heads and chests bent downwards. In this attitude they sometimes remain for hours, incessantly shouting the Muslim confession of faith — 'lâ ilâha', etc., until they at length attain the ecstatic condition, and finish by repeating the word *hû*, *i.e.* 'he' (God) alone. On the occasion of great festivals some of them fall into a kind of epileptic convulsion, and foam at the mouth; but no notice is taken of them, and they are left to recover without assistance. — The zikrs of the dancing dervishes take place on Frid. about noon in the Tekkîyeh el-Molawiyeh, to the S.W. of the Place Sulṭân Ḥasan (Pl. D, 6).

The Worship of Saints and Martyrs was inculcated in connection with El-Islâm at an early period. The faithful undertook pilgrimages to the graves of the departed in the belief that death did not interrupt the possibility of communication with them. Thus the tomb of Moḥammed at Medîna, and that of his grandson Ḥosên at Kerbela, became particularly famous, and every little town soon boasted of the tomb of its particular saint. In many of the villages the traveller will observe small dome-covered buildings with grated windows. These are the so-called *Weli's*,

mausolea of saints, or tombs of shêkhs. Weli also means a saint. Shreds of cloth are often seen suspended from the gratings of these tombs, or on certain trees which are considered sacred, having been placed there by devout persons. About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The WAHHABITES, or Wahhabees, named after their founder 'Abd el-Wahhâb, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Moḥammed and Ḥosên, as objects of superstitious reverence, and sought to restore the primitive simplicity of the prophet's code of morals; they even forbade smoking as being intoxicating. They soon became a great political power, and had not Moḥammed 'Ali deemed it his interest to suppress them, their influence would have been far more widely extended than it now is.

We have hitherto spoken of the doctrines of the *Sunnites* (from *sunna*, 'tradition'), who form one great sect of El-Islâm. At an early period the SHÎ'ITES (from *shî'a*, 'sect') seceded from the Sunnites. They assigned to 'Ali, the son-in-law of Moḥammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the imâms descended from him. El-Mahdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. The Persians are all Shî'ites. Towards the West also Shî'itism was widely disseminated at an early period, particularly in Egypt under the régime of the Fâṭimite sovereigns. The Shî'ites are extremely fanatical, refusing even to eat in the society of persons of a different creed. As to the other sects, chiefly confined to Syria (*Metâwileh*, *Isma'îliyeh*, *Nosairîyeh*, *Druses*, etc.), see *Baedeker's Syria and Palestine*.

Remarks on Mohammedan Customs.

The birth of a child is celebrated on the seventh day of its life by a domestic festival, attended by the ḳâḍi or some learned theologian, who dissolves in his mouth a piece of sugar-candy presented to him by the host and drops a little of his sweetened saliva into the infant's mouth, as if to give it a sweet foretaste of the world's gifts, and also for the purpose of 'giving it a name out of his mouth'. Muslims, it is well known, are usually named by their prænomens only. If a more precise designation is desired, the name of the father is placed after the prænomen, with or without the word *ibn* ('son of') placed between the names. Nicknames, such as 'the one-eyed', etc., are also not uncommon.

When the child is forty days old the mother takes it to the bath, and causes forty bowls of water (thirty-nine if a girl) to be poured over it. This bath forms the purification of both mother and child.

The rite of circumcision is performed on boys up to the age of

six or seven, or even later, the ceremony being attended with great pomp. The child is previously conducted through the streets in holiday attire, the procession being frequently united with some bridal party, in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments, which are designed to attract attention, and thus avert the evil eye from his person. A handsomely caparisoned horse is borrowed to carry him; he half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. The first personage in the procession is usually the barber's boy, carrying the '*hemî*', or barber's sign, a kind of cupboard made of wood, in the form of a half-cylinder, with four short legs. The flat front of the hemi is adorned with pieces of looking-glass and embossed brass, while the back is covered with a curtain. Two or more boys are often thus paraded together, being usually driven in a carriage and attended by music.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. A man in search of a bride employs the services of a relative, or of a professional female match-maker, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay a bridal-portion *(mahr)* amounting to about 25 *l.*, more being paid when the bride is a spinster than if she is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband, or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*Zeffet et Hammâm*'. It is headed by several musicians with hautbois and drums; these are followed by several married friends and relations of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap, or crown, of pasteboard. The procession moves very slowly, and another body of musicians brings up the rear. The shrieks of joy which women of the lower classes utter on the occurrence of any sensational event are called *zaghârît* (sing. *zaghrûta*). The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning, the funeral takes place the same day; but if in the evening, it is postponed till next day. The body is washed and mourned over by the family and the professional mourning women *(neddâ-*

behs); the *fikîh*, or schoolmaster, reads several Sûrehs of the Ḳorân by its side; after this, it is wrapped in its winding sheet, placed on the bier, covered with a red or green cloth, and then carried forth in solemn procession. The foremost persons in the cortége are usually six or more poor, and generally blind, men, who walk in twos or threes at a slow pace, chanting the creed—'There is no God but God; Mohammed is the ambassador of God; God be gracious to him and preserve him!' These are followed by several male relatives of the deceased, and sometimes by a number of dervishes with the flags of their order, and then by three or more schoolboys, one of whom carries a copy of the Ḳorân, or of parts of it, on a stand made of palm-branches, covered with a cloth. The boys usually chant in a loud and shrill voice several passages from the '*Hashrîyeh*', a poem describing the last judgment. The bier, with the head of the deceased foremost, comes next, being borne by three or four of his friends, who are relieved from time to time by others. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning women, whose business it is to extol the merits of the deceased. If the deceased was the husband or father of the family, one of the cries is — 'O thou camel of my house', the camel being the emblem of the bread-winner of the household.

The body is first carried into that mosque for whose patron saints the relatives entertain the greatest veneration, and prayers are there offered on its behalf. After the bier has been placed in front of the tomb of the saint, and prayers and chants have again been recited, the procession is formed anew and moves towards the cemetery, where the body is laid in the tomb in such a position that its face is turned towards Mecca. Among the women are the relatives and friends of the deceased, distinguished by a strip (usually blue) of linen, cotton, or muslin bound round the head, with the end hanging down behind. They usually also carry a blue cloth, which they sometimes hold aloft and sometimes wrap round their head or face with both hands. Men wear no mourning clothes. The women, especially in the country, frequently put dust on their brows and breasts, or stain their hands and forearms blue. These practices, though forbidden by the Prophet, are survivals from antiquity, as may be seen on comparing the representations of ancient funerals at Thebes and elsewhere. The mourning women occasionally interrupt their lamentations to rest on the ground and smoke. Rich men, or pious shekhs and ʿulama are buried with greater pomp, to which religious fraternities and dervishes with their flags contribute; water is distributed; and the riding-horse and a buffalo are led in the procession. The buffalo is slaughtered at the tomb and its flesh distributed among the poor.

Another custom peculiar to the Muslims is the separation of the sexes as strictly after death as during life. In family-vaults

one side is set apart for the men, the other for the women. Between these vaults is the entrance to the tomb, usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in them when he is being examined by the angels Munkar and Nekîr on the first night after his interment (see p. lxxxii); for, according to the belief of the Mohammedans, the soul of the departed remains with his body for three nights after his burial. For particulars regarding the tombs, see p. clxxxvi.

Religious and Popular Festivals of the Mohammedans.

The dates of these festivals, which may all be seen to the best advantage at Cairo, cannot easily be given according to the European computation of time, owing to the variable character of the Arabian lunar year (comp. p. lxxxvi). Calendars reducing the Mohammedan and Coptic reckoning of time to the European system may, however, be obtained at any bookseller's.

The first month of the Arabian year is the *Moharrem*, the first ten days of which (*'ashr*), and particularly the 10th (*yôm 'ashûra*), are considered holy. On these days alms are distributed, and amulets purchased. Mothers, even of the upper classes, carry their children on their shoulders, or cause them to be carried, through the streets, and sew into the children's caps the copper coins presented to them by passers-by. On the 10th Moharrem, the highly revered *'Ashûra* day, on which Adam and Eve are said first to have met after their expulsion from Paradise, on which Noah is said to have left the ark, and on which Ḥosên, the grandson of the Prophet, fell as a martyr to his religion at the battle of Kerbela, the Gâmi'a el-Hosên (p. 46) is visited by a vast concourse of religious devotees, whose riotous proceedings had better not be inspected except from a carriage. Troops of Persians in long white robes parade the streets, cutting themselves with swords in the forehead until the blood streams down and stains their snowy garments. Two boys, representing Ḥasan and Ḥosên, are also led through the streets on horseback, with blood-stained clothes. Strangers may also obtain admission to the Persian mosque, in which the orgies are continued, by special introduction.

At the end of *Safar*, the second month, or at the beginning of *Rabî' el-awwel*, the third, the Mecca Caravan (p. lxxxv) returns home, its approach being announced by outriders. Some of the faithful who go to meet the procession proceed as far as three days' journey, but most of them await its arrival at the *Birket el-Hagg* (p. 102), or pilgrims' lake. Detached groups of pilgrims occasionally return before the rest of the cavalcade, and their arrival is always signalised by the blowing of trumpets and beating of drums. A pyramidal wooden erection, called the *Maḥmal*, hung with beautifully embroidered stuffs, and carried by a camel, accompanies the procession as a symbol of royalty. The interior of the Maḥmal is empty, and to the outside of it are attached two copies of the Korân. The procession usually enters the city by the *Bâb en-Naṣr* (p. 61). In 1½-2 hrs. it reaches the Rumêleh (p. 50), the large open space in front of the citadel, from which last twelve cannon-shots are fired as a salute. The cortége then sweeps round the Rumêleh, and finally enters the citadel by the Bâb el-Wezîr (Pl. E, 2). The departure of the pilgrims (p. lxxxv) is attended with similar ceremonies.

The great festival of the Môlid en-Nebi, the birthday of the prophet, is celebrated at the beginning of *Rabî' el-awwel*, the third month. The preparations for it begin on the second day of the month, and the most important ceremonies take place on the evening of the eleventh. The city, and particularly the scene of the festival, is then illuminated by means of lamps hung on wooden stands made for the purpose. Processions of dervishes (p. lxxxvi) parade the streets with flags by day, and with lamps hoisted on poles by night. On this evening the sellers of sweetmeats frequently exclaim — 'A grain of salt for the eye of him who will not bless the Prophet!' The *Dôseh*, or ceremony of riding over the der-

vishes, also took place on the eleventh of this month. Some fifty dervishes or more lay close together on the ground, and allowed the shêkh of the Sa'diyeh dervishes on horseback to ride over them. Accidents rarely happened, although the horse trod on every one of the prostrate figures. During this ceremony the spectators shouted incessantly, 'Allâh-lá-lá-lá-láh-láh!' This barbarous custom was forbidden by the Khedive Tewfik, and the ceremonies are confined to the procession of the shêkh and the reading of the Korân in the Khedive's tent. At night a great zikr is performed by the dervishes (p. lxxxviii). On this festival, as on all the other 'môlids', the jugglers, buffoons, and other ministers of amusement, ply their calling with great success (comp. pp. xxxvii, xxxviii).

In the fourth month, that of *Rabî' el-Akhîr (et-tâni)*, occurs the peculiarly solemn festival of the birthday or *Môlid of Hosên*, the prophet's grandson, the principal scene of which is the mosque of Hosên, where the head of Hosên is said to be interred. This festival lasts fifteen days and fourteen nights, the most important day being always a Tuesday *(yôm et-telâta)*. On this occasion the *'Iwâniyeh Dervishes* (p. lxxxvii) sometimes go through their hideous performance of chewing and swallowing burning charcoal and broken glass, and their wild dances. On the chief days, and on their eves, great crowds congregate in and around the mosque. On these occasions the Korân is read aloud to the people, the streets adjoining the mosque are illuminated, the shops are kept open, and story-tellers, jugglers, and others of the same class attract numerous patrons.

In the middle of *Regeb*, the seventh month, is the *Môlid of Seiyideh Zênab* ('Our Lady Zênab'), the granddaughter of the prophet. The festival, which lasts fourteen days, the most important being a Tuesday, is celebrated at the mosque of the Seiyideh Zênab (p. 55), where she is said to be buried. — On the 27th of this month is the *Lêlet el-Mi'râg*, or night of the ascension of the prophet, the celebration of which takes place outside the Bâb el-'Adawî, in the N. suburb of Cairo.

On the first, or sometimes on the second, Wednesday of *Sha'bân*, the eighth month, the *Môlid of Imâm Shâfe'i* is commemorated, the centre of attraction being the burial-place of El-Karâfeh (p. 66). This festival is numerously attended, as most of the Cairenes belong to the sect of Imâm Shâfe'i (p. lxxxvi). The ceremonies are the same as at other môlids.

The month of *Ramadân* (p. lxxxv), the ninth, is the month of fasting, which begins as soon as a Muslim declares that he has seen the new moon. The fast is strictly observed during the day, but the faithful indemnify themselves by eating, drinking, and smoking throughout the greater part of the night. At dusk the streets begin to be thronged, the story-tellers at the cafés attract large audiences, and many devotees assemble at the mosques. The eve of the 27th of the month is considered peculiarly holy. It is called the *Lêlet el-Kadr*, or 'night of honour', owing to the tradition that the Korân was sent down to Mohammed on this night. During this sacred night the angels descend to mortals with blessings, and the portals of heaven stand open, affording certain admission to the prayers of the devout. On this night the traveller should visit the Hosên mosque, or, especially if accompanied by ladies, that of Mohammed 'Alî (p. 51) in the citadel, in order to see the great zikrs of the dervishes, of whom some thirty or forty take part in the performances. The scene is of an exciting, but somewhat painful character, particularly if any of the performers become *'melbûs'*, a condition resembling epilepsy.

The month Ramadân is succeeded by that of *Shawwâl*, on the first three days of which is celebrated the first and minor festival of rejoicing, called by the Arabs *El-'Îd es-Sughayyir* (the lesser feast), but better known by its Turkish name of *Beirâm*. The object of the festival is to give expression to the general rejoicing at the termination of the fast; and, as at our Christmas, parents give presents to their children, and masters to their servants at this festive season. Friends embrace each other on meeting, and visits of ceremony are exchanged. During this festival the Khedive also receives his principal officials, ambassadors, etc.

At this season the traveller may also pay a visit to the cemetery by the Bâb en-Nasr, or to one of the others, where numerous Cairenes assemble

to place palm branches or basilicum *(rihân)* on the graves of their deceased relatives, and to distribute dates, bread, and other gifts among the poor.

A few days after the Beirâm, the pieces of the *Kiswet*, or covering manufactured at Constantinople, at the cost of the Sultan, for the Ka'ba (the most sacred sanctuary in the interior of the temple at Mecca), whither it is annually carried by the pilgrims, are conveyed in procession to the citadel, where they are sewn together and lined. The ceremonies which take place on this occasion are repeated on a grander scale towards the end of the month of *Shawwâl* (generally the 23rd), when there is a gay procession of the escort which accompanies the pilgrimage caravan to Mecca, and which takes charge of the Mahmal (p. xcii). On this occasion every true believer in the prophet, if he possibly can, spends the whole day in the streets. The women don their smartest attire. Many of the harem windows are opened, and the veiled inmates gaze into the streets. The chief scene of the ceremonies is the Rumêleh (Pl. F, 2), where a sumptuous tent of red velvet and gold is pitched for the reception of the dignitaries. The procession is headed by soldiers, who are followed by camels adorned with gaily coloured trappings, and bearing on their humps bunches of palm-branches with oranges attached. Each section of the cavalcade is preceded by an Arabian band of music, the largest section being that which accompanies the *Takht Rawân*, or litter of the Emîr el-Ḥagg, and the next in order that of the *Delîl el-Ḥagg*, or leader of the pilgrims, with his attendants. Next follow various detachments of pilgrims and dervishes with banners, and lastly the Mahmal (see p. xcii). A picturesque appearance is presented by the camp of the assembled pilgrims (Ḥaggi) at the Birket el-Ḥagg (p. 102), whence the caravan finally starts for Mecca.

On the 10th of *Dhûl-higgeh*, the twelfth month, begins the great festival of *El-'Îd el-Kebîr*, which resembles the lesser feast (el-'Îd es-sughayyir) already mentioned. On this day, if on no other throughout the year, every faithful Muslim eats a piece of meat in memory of the sacrifice of Abraham, and the poor are presented with meat by the rich.

With the Rising of the Nile there are also connected several interesting festivals, closely resembling those of the ancient period of the Pharaohs, which even the Christian epoch was unable entirely to obliterate. As, however, they take place in summer, few travellers will have an opportunity of witnessing them. As these festivals have reference to a regularly recurring phenomenon of nature, their dates are necessarily fixed in accordance with the Coptic solar reckoning of time, instead of the variable Arabian lunar year. — The night of the 11th of the Coptic month Baûna (17th June) is called *Lêlet en-Nukṭa*, *i.e.* the 'night of the drop', as it is believed that a drop from heaven (or a tear of Isis, according to the ancient Egyptian myth) falls into the Nile on this night and causes its rise. The astrologers profess to calculate precisely the hour of the fall of the sacred drop. The Cairenes spend this night on the banks of the Nile, either in the open air, or in the houses of friends near the river, and practise all kinds of superstitious customs. One of these consists in the placing of a piece of dough by each member of a family on the roof of the house; if the dough rises, happiness is in store for the person who placed it there, while its failure to rise is regarded as a bad omen. On 21st June the river begins slowly to rise (comp. p. lxiii). On the 27th of the Coptic month Ba'ûna (3rd July) the *Munâdi en-Nîl*, or Nile-crier, is frequently heard in the morning, announcing to the citizens the number of inches that the river has risen. The munâdi is accompanied by a boy, with whom he enters on a long religious dialogue by way of preface to his statements, which, however, are generally inaccurate. The next important event is the *Cutting of the Dam (yôm gebr el-baḥr*, or *yôm wefa el-baḥr)*, which takes place between the 1st and the 14th of the Coptic month of Misra (*i.e.* between 6th and 19th August), when the principal ceremonies are performed on and near the island of Rôda (p. 67). The Nile-crier, attended by boys carrying flags, announces the *Wefa en-Nîl* (*i.e.* superfluity of the Nile), or period when the water has reached its normal height of sixteen ells (p. 67). The cutting through of the dam takes place amid general rejoicings and noisy festivities.

IV. Outline of the History of Egypt.

I. Ancient History.

By Prof. G. Steindorff.

a. From the earliest times to the Macedonian Conquest in 322 B.C.

Exact systems of chronology were as little known to the ancient Egyptians as to the other peoples of antiquity. The events they desired to record were dated according to the years of the king reigning at the time. In order to determine at what period a particular king had reigned, the priests drew up long lists of monarchs, fragments of which have survived to the present day (p. 213). The chronological epitomes, moreover, which are all that has been transmitted to us of the 'Egyptian History', written in Greek by the priest Manetho†, were founded on these native registers. Manetho arranged all the rulers of Egypt, from Menes, the first king, to Alexander the Great, in 31 Dynasties, which correspond, generally speaking, to the various royal houses that held sway in Egypt successively or (at certain periods) contemporaneously. This arrangement has been generally adopted by writers on the subject; but at the same time, for the sake of convenience, several dynasties are frequently grouped together under the name of a 'period', 'empire', or 'monarchy'. The lack of any settled chronology renders it, of course, impossible to assign anything like exact dates for the kings before Psammetikh I. The dates, therefore, in the following outline are given as approximate merely, and in the earliest period may sometimes be even centuries out.

1. The Prehistoric Period.

At the period at which we first catch sight of the Egyptians through their monuments, the evolution of their civilization was practically complete. They possessed an elaborate political constitution, an art that had almost reached its culmination, a fully developed system of writing and of literature, and a fixed and determined religion. How long they had taken to achieve this position there is no means of knowing; and the dark veil can only here and there be lifted by conjecture. It may be taken as certain that the country did not originally form one single kingdom, but was divided into two states — the 'North Land', corresponding to the Delta, and the 'South', stretching from the neighbourhood of Memphis (Cairo) to the Gebel Silsileh, and afterwards to the First Cataract. Each of these states was subdivided into a number of small principalities, originally independent but afterwards dependent, which still existed in historic times as 'nomes' or provinces.

† Manetho of Sebennytos flourished in the reigns of Ptolemy I. and Ptolemy II. He was probably a priest at Heliopolis and wrote his three books of Αἰγυπτιακὰ Ὑπομνήματα in the reign of Philadelphus.

The two Egyptian kingdoms were for a time hostile to each other. Their union (how produced is unknown) seems to have been operated from Upper Egypt and was subsequently ascribed to King Menes. The memory of the division subsisted beyond the dawn of the historic period; the arms of the united empire were formed by the union of the lily and the papyrus, the symbolical plants of Upper and Lower Egypt; the king styled himself 'King of Upper and Lower Egypt' or 'Lord of both Lands', and wore the double tiara consisting of the white crown of the S. and the red crown of the N.; and at the base of the temple-walls were represented on one side the provinces of the S., and on the other the provinces of the N. Even in matters of administration respect was paid to this distinction, which was farther emphasized by the physical differences of the two regions. Later traditions fill up this dark prehistoric period with dynasties of gods and demigods — a practice not confined to Egypt.

2. The Ancient Empire.

I. and II. DYNASTIES †, said to have originated at This (p. 208) in Upper Egypt.

Menes *(Mene)*, the first earthly king of Egypt, who is said to have founded Memphis.

The tombs of the kings of this period have recently been discovered at Abydos (p. 209) and Naḳâdeh (p. 224).

III. DYNASTY.

This dynasty originated at Memphis, where their tombs also were situated. The most ancient maṣṭabas date from this period.

Zoser, builder of the Step Pyramid at Saḳḳâra (p. 127).

IV. DYNASTY.

An epoch of powerful monarchs, who built the great pyramids.

Snofru, builder of the Pyramid of Mêdûm (p. 181).

Kheops *(Khufu)*
Khephren *(Khafrē)*
Menkheres or **Mycerinus** *(Menkewrē)*

} Builders of the three great Pyramids of Gizeh (pp. 111-117).

† Only the most important kings of each dynasty are mentioned. Dynasties given in full are prefixed by an asterisk. — The names of the kings are here usually given in the Greek form, with the Egyptian form in brackets. When, however, only *one* form is shown, the Egyptian is preferred.

V. DYNASTY.

Egypt now reached the zenith of her civilization; art, in particular, attained a perfection never again reached. The pyramids of the kings are mostly near Abuṣîr (p. 122).

Onnos *(Unas)*, the last king of the 5th Dyn., built his pyramid near Saḳḳâra (p. 128). After his death internal dissensions seem to have broken out, resulting in the accession of a new dynasty.

VI. DYNASTY.

Under this dynasty the power of the kings was more limited, and the small principalities recovered some of their independence. In foreign affairs far-reaching commercial relations were entered into with Central Africa, Punt (the S. coast of the Red Sea), Syria, etc.

Othoes *(Teti)*
Phiops *(Pepy I.)*
Methusuphis *(Ment-em-saf-Merenrē)*
Phiops *(Pepy II.)*
} Builders of pyramids at Saḳḳâra.

Towards the end of the 6th Dyn. the monarchy fell and civil strife broke out. In the N. independent kings established themselves at Herakleopolis, others at Memphis *(VII.-X. Dynasties)*. In the S. the chief power was seized by Theban princes *(XI. Dynasty)*, named **Entef** and **Mentuhotep,** who gradually succeeded in reuniting the whole country. Their small tombs lie near Drah Abu'l Negga (p. 257). The first ruler over reunited Egypt was Amenemhēt I., with whom begins —

3. The Middle Empire (2200-1600 B.C.).

*XII. DYNASTY.

This was Egypt's most prosperous period, and an epoch of great buildings. There is hardly a considerable town in Egypt without some races of the building activity of the kings of this dynasty. Literature and art also flourished.

Amenemhēt I. restores peace; his tomb is the southern pyramid at Lisht (p. 180).
Usertesen I., builder of the northern pyramid at Lisht (p. 180).
Amenemhēt II.
Usertesen II., builder of the pyramid of Illahûn (p. 153).
Usertesen III. conquers Nubia. Pyramid of Dahshûr (p. 144).
Amenemhēt III., builder of the pyramid and great temple (so-called Labyrinth) at Ḥawâra (p. 152).
Amenemhēt IV.
Sebek-nofrew, a queen.

XIII. and XIV. DYNASTIES.

The monarchs of the *13th Dynasty*, most of whom were named **Sebekhotep,** maintained Egypt at the height of her power for some

time, but a period of decline afterwards set in. There is no period of Egyptian history at which kings were more numerous, most of them reigning but a short time. The South was probably ruled by the descendants of the ancient Theban kings, while in the town of Xoïs, in the W. Delta, another family raised themselves to power, forming the *14th Dynasty*.

XV. and XVI. DYNASTIES. HYKSOS PERIOD.

Egypt was now conquered by a Semitic people, known as *Hyksos*, *i.e.* 'Shepherd kings' or, perhaps more correctly, 'princes of the *Shasu*' or Syrian Beduins. Few of their monuments have been preserved (statue of Khyan, see p. 82); but it is evident that they conformed to the ancient culture of Egypt.

4. The New Empire (1600-950 B.C.).

Egypt became a great power during this period. At first the culture of the New Empire differed little from that of the Middle Empire, but under Thutmosis III. political and social life as well as the art of Egypt underwent a radical change, owing to the new relations with W. Asia. The tribute paid by foreign states caused an enormous flood of wealth to pour into Egypt, and especially into Thebes, the capital. The earlier buildings, that had fallen into disrepair, were now replaced by imposing monuments, such as the temples at Karnak, Luxor, etc.

XVII. DYNASTY.

While the Hyksos kings maintained themselves in the N., the S. was ruled by Theban princes, who were at first vassals of the foreign intruders. The tombs of these princes lie near Drah Abu'l Negga.

Seqenyen-Rē I., II., III. The mummy of one of these was found at Dêr el-baḥri (p. 271).

Kamose. His queen was perhaps *Ahhotep*, whose jewels are now in the Museum at Gîzeh (p. 80).

Amosis *(Ahmose)* conquered Avaris, the chief fortress of the Hyksos, and expelled the intruders from Egypt, which was reunited under one sceptre.

Amenophis I. *(Amenhotep)*. This king and his mother *Nefret-ere* were afterwards regarded as the patron-gods of the Necropolis of Thebes.

*XVIII. DYNASTY.

Thutmosis I. *(Thutmose)* re-conquered Nubia. During his lifetime his children fought for the succession.

Makerē-Hatshepsowet, queen and builder of the temple of Dêr el-baḥri (p. 271).
Thutmosis II.
Thutmosis III.
} reigned alternately.

After the death of his sister and brother —

Thutmosis III. reigned alone. He was one of the most notable Egyptian kings, recaptured Syria, and established the influence of Egypt in W. Asia.

Amenophis II. *(Amenhotep)*.

Thutmosis IV. excavated the Sphinx at Gizeh (p. 117).

Amenophis III., whose wife was named *Teye*, maintained intercourse with the kings of Babylon, Assyria, Mitâni (on the upper Euphrates), etc. (see cuneiform tablets from Tell el-'Amarna, p. 91), and built temples in Nubia, Luxor, Medînet Habu (Colossi of Memnon), and elsewhere. His tomb is at Bîbân el-Mulûk (p. 270).

Amenophis IV. endeavoured to replace the old religion by the worship of a single deity, *viz.* the sun, an endeavour perhaps to provide a god that should be worshipped in common by all the peoples of the extensive empire. The movement was probably instigated by the priests of Heliopolis and was directed at first only against the gods of Thebes, who, during the New Empire, had thrown all others into the shade. Many of the ancient deities, especially those of Thebes, were fanatically 'persecuted', their images and names being removed from all monuments. For his own original name, in which the name of Ammon occurs, the king substituted that of *Ekh-en-eten* or *Spirit of the Sun*. Tell el-'Amarna (p. 193), near which is the king's tomb (p. 199), was made the capital instead of Thebes. After the death of Amenophis internal commotions broke out and the recently introduced religion was again abolished.

Among his successors were **Ey** (tomb at Bîbân el-Mulûk, p. 270) and **Twet-ankh-Amon,** who transferred the royal residence back to Thebes.

Harmais *(Haremheb)*, who restored peace, is the virtual founder of the —

*XIX. DYNASTY.

Ramses I. *(Ramesse)*, a short reign.

Sethos I. *(Sety)* fought against the Libyans, Syrians, and the Hittites (Kheta), a powerful people that under the 18th Dyn. had penetrated from Asia Minor into N. Syria and threatened the Egyptian possessions in Syria and Palestine. Sethos built large temples at Karnak, Kurna, and Abydos. His tomb is at Bîbân el-Mulûk (p. 265); his mummy at Gizeh (p. 77).

Ramses II. *(Ramesse)*, the most celebrated of all Egyptian kings. He waged tedious wars against the Hittites (battle of Qadesh, p. 279), finally making a peace with them in the 21st year of his reign (p. 246), which left Palestine proper in the possession of the Egyptians, while N. Syria was acknowledged to be tributary to the Hittites. Ramses developed an extraordinary building activity in the course of his reign of 67 years. Perhaps one-

half of all the extant temples date from this reign; and the name of Ramses is found in nearly every group of ruins in Egypt. His largest temples were those of Abu Simbel (p. 372), Karnak (p. 239), Luxor, the Ramesseum, Abydos (p. 209), Memphis (p. 125), and Bubastis. His tomb is at Bîbân el-Mulûk (p. 262); his mummy at Gîzeh (p. 77). Ramses II. is frequently identified with the 'Pharaoh of the Oppression' (Exod. i, 11). Of his numerous sons only one survived him, *viz.* —

Amenephthes *(Merneptah)*, who carried on campaigns against the Libyans and their allies, the peoples of the Mediterranean. His mortuary temple is at Thebes (p. 281); his grave at Bîbân el-Mulûk (p. 262).

Sethos II. *(Sety)* was buried at Bîbân el-Mulûk (p. 265). His short reign was followed by a period of anarchy, in which various claimants *(Si-Ptah, Amen-meses)* fought for the throne.

*XX. DYNASTY.

Set-nakht succeeded in restoring peace.

Ramses III. *(Ramesse)* conquered the Libyans and in two great battles repelled an invasion of barbarians who approached from Asia Minor by land and by water, threatening Egypt. His reign of 33 years was thereafter an epoch of peace and quiet, in which several large buildings (*e.g.* the temple at Medînet Habu, p. 290) were erected. The king presented great gifts to the gods, especially to the Theban Ammon, who had been richly endowed by former kings also. The high-priest of Ammon gradually became the greatest power in the state. The king's tomb is at Bîbân el-Mulûk (p. 263); his mummy at Gîzeh (p. 97). His successors —

Ramses IV.-Ramses XII. gradually fell more and more under the control of the priests of Ammon. Their tombs are at Bîbân el-Mulûk. After the death of Ramses XII. —

Herihor, high-priest of Ammon, seized the throne.

5. Period of Foreign Domination (950-663 B.C.).

XXI. DYNASTY (TANITES).

The empire now fell to pieces. At Tanis a new dynasty arose *(Psusennes, Amenemopet)*, which put an end to the rule of the high-priests at Thebes. A line of Tanite princes *(Pinotem)*, by marriage-alliances with the high-priests, obtained the influential and lucrative dignity of high-priests of Thebes. Nubia recovered its independence; and the Egyptian dominion in Palestine terminated.

XXII. DYNASTY.

The kings of this dynasty were of Libyan origin. Their ancestors, like the Mamelukes of later days, had come to Egypt as the leaders

of mercenary troops. Settling in the E. Delta, their power grew as that of the monarchy declined. The royal residence under this dynasty was Bubastis (p. 158); Thebes steadily declined in importance. Royal princes assumed the office of high-priests of Ammon.

Sesonchis (*Sheshonq*; the *Shishak* of the Bible) overthrew the Tanites. In the 5th year of Rehoboam of Judah he captured Jerusalem and plundered the Temple of Solomon. His monument of victory, see p. 242.

Under his successors (*Osorkon*, *Takelothis*, *Sheshonq*, etc.) the throne once more lost power, and the country was subdivided into small independent principalities. Among these are reckoned the members of the —

XXIII. DYNASTY,

who reigned in Tanis, but of whom we know little. The kings of Ethiopia, whose capital was Napata, made themselves masters of Upper Egypt.

775 B.C. **Tefnakht,** Prince of Saïs and Memphis, attempted to seize the sovereignty of Lower Egypt, but was defeated by **Piankhy,** King of Ethiopia, who captured Memphis. (For Piankhy's monument of victory, see p. 83.)

*XXIV. DYNASTY.

Bokchoris (*Bekenranf*), son and successor of Tefnakht, secured the sovereignty of Lower Egypt, while Upper Egypt remained subject to the Ethiopians. Sabakon of Ethiopia, son of *Kashta*, overthrew Bokchoris and burned him to death. All Egypt fell into the hands of the Ethiopians.

*XXV. DYNASTY (ETHIOPIANS).

707-695. **Sabakon** (*Shabako*) assisted the smaller Syrian states (Hoshea of Israel) against the Assyrians.

695-690. **Sebichos** (*Shabataka*).

690-664. **Taharqa** (the *Tirhakah* of the Bible) also assisted the princes of Syria and Palestine against the Assyrians, but was defeated in 670 by Esarhaddon, king of Assyria, and after the capture of Memphis compelled to take refuge in Ethiopia. Both Upper and Lower Egypt became subject to the Assyrians, the various local princes (such as Nekho of Saïs, etc.) becoming vassals of the invaders. Various attempts to expel the latter failed.

664. **Tanutamon,** son of *Shabako*, succeeded in recovering Egypt for a brief period, but was finally defeated by the Assyrians and driven back into Upper Egypt. The Assyrian rule in Egypt was, however, approaching its end.

The absence of the main Assyrian forces, which were engaged in distant wars in Babylon and Elam, afforded an opportunity of shaking off the yoke, which was seized by *Psammetikh* of Saïs, son of Nekho (see p. ci), with the help of Gyges, king of Lydia. The foreign garrisons were expelled; the authority of the small native princes was gradually curbed; and Egypt was again united. *Tanutamon* was forced to retire to Ethiopia, which from that period onwards ceased to belong to Egypt and made no farther attempt to invade the lower Nile valley.

6. The Late Egyptian Period (663-332 B.C.).

*XXVI. DYNASTY (663-525 B.C.).

Egypt now enjoyed another period of prosperity. Trade began to flourish owing to the new relations with Greece. Art also received a fresh impetus; even under the Ethiopian kings artists had begun to imitate the models of the classic period of Egyptian art under the Early Empire and to revive the ancient forms. This reversion to the ancient times appeared also in other departments, such as literature, the spelling of inscriptions, and even the titles of officials, so that the period of the 26th Dyn. may be styled the Egyptian Renaissance.

663-610. **Psammetikh I.** *(Psamtik)* strengthened his position in Upper Egypt by marrying *Shep-en-wepet*, niece of Shabako, and daughter of *Princess Amenertaïs.*

610-594. **Nekho** *(Nekaw).* While the Assyrians were engrossed in a deadly contest with the Babylonians and Medes, Nekho invaded Syria, defeating and slaying Josiah, king of Judah, at the battle of Megiddo. The Egyptians were, however, defeated at Karkemish by Nebuchadnezzar, king of Babylon, and thus lost their possessions in Syria and Palestine. — Nekho began to construct a canal from the Nile to the Red Sea, but was stopped by an oracle (p. 164).

594-588. **Psammetikh II.** warred against Ethiopia.

588-569. **Apries** or **Uaphris** (*Weh-eb-rē*; the *Hophrah* of the Bible) made another attempt to recover Syria, but was unable to prevent the capture of Jerusalem by Nebuchadnezzar in 586. A military rebellion in Libya dethroned Apries, and his general Amasis was proclaimed king.

569-526. **Amasis** *(Ahmose)* secured his supremacy by marriage with a daughter of Psammetikh II. A campaign undertaken by Nebuchadnezzar against Egypt led to the final abandonment of the Egyptian claims upon Syria. Amasis assigned the city of Naukratis (p. 21) to Greek colonists, who speedily made it the most important commercial town

in the empire. A friendly alliance was made with Polykrates, tyrant of Samos. During this reign Cyrus founded his great Persian empire (550), including the whole of W. Asia.

525. **Psammetikh III.** was defeated at Pelusium by the Persian king Cambyses, and Egypt became a Persian province.

XXVII. DYNASTY. PERSIAN DOMINATION.

The Persian monarchs appeared as successors to the native rulers and by their moderation found favour with the greater part of the population. The old religion was unmolested.

525-521. **Cambyses** led an unsuccessful expedition against the oasis of Ammon (Sîwa) and a campaign against Ethiopia.

521-486. **Darius I.** endeavoured to promote the prosperity of Egypt in every possible way. The canal from the Nile to the Red Sea was completed (p. cii). A strong garrison was sent to the oasis of Khârgeh and a temple was built there

487. to Ammon. After the battle of Marathon the Egyptians, headed by *Khabash*, revolted and expelled the Persians. The insurrection, however, was quelled by —

486-465. **Xerxes I.**, who appointed his brother Achaimenes satrap.

465-425. **Artaxerxes I.** During this reign the Egyptians again revolt-

463. ed. *Inaros*, prince of Marea, aided by the Athenians, defeated Achaemenes, the Persian satrap, but the allied Egyptians and Greeks were in turn defeated by the Persian general Megabyzos near Propositis, an island in the Nile, and Inaros was crucified. *Amyrtaeos*, a partizan of Inaros, then sought an asylum in the marshy district of the Delta, where he succeeded in maintaining his independence.

Herodotus visited Egypt.

424-404. **Darius II.** The Persian power gradually declined. Under —

404-362. **Artaxerxes II.** and his successor —

362-338. **Artaxerxes III.** the Egyptians once more revolted and succeeded in regaining their independence for a brief period under native rulers, whom Manetho assigns to the 28th-30th Dynasties.

XXVIII. DYNASTY.

404. **Amyrtæos** of Saïs maintained his authority for a short time only. In Lower Egypt several dynasties contended for sovereignty.

XXIX. DYNASTY (400-382 B.C.).

This dynasty came from Mendes and relied for support chiefly upon Greek mercenaries.

Nepherites *(Nefarēt)*.
Akhoris *(Hakor)*.
Psammuthis *(Psemut)*.

XXX. DYNASTY (382-343 B.C.).

382-364. **Nektanebēs** *(Nekht-Har-ehbēt)*, of Sebennytos, built a temple of Isis at Behbît (p. 174) and a gateway at Karnak (p. 250).

364-361. **Takhos** *(Tehor)* was dethroned, and died at the Persian court.

361-343. **Nektanebos** *(Nekhte-nebof)* was a powerful monarch, in whose reign large temples (*e.g.* at Philæ, p. 345) were

343. once more built. Egypt, however, was reconquered by the Persians; the king fled to Ethiopia and the temples were plundered.

332. *Alexander the Great* took possession of Egypt.

b. The Graeco-Roman Period (332 B.C.-640 A.D.).

332-30. **1. Alexander the Great and the Ptolemaic Period.**

'Under the Ptolemies the lower valley of the Nile became once more for three centuries the seat of a brilliant kingdom, at first under gifted rulers of the most prosperous, richest, and most powerful state in the world, but afterwards condemned to shameful impotence under their vicious and degenerate posterity, torn by fratricidal wars, and existing only by the favour of Rome, until it was involved in the domestic struggles of Rome and finally perished'. The customs and religious views of the Egyptians were respected by the Ptolemies, who represented themselves to the native population as the descendants of the ancient Pharaohs. Large temples were built during this period.

332-323. **Alexander the Great** tolerated the native religion and visited the oasis of Ammon in 331, where he was hailed by the priests as a son of Ammon. He founded *Alexandria* (p. 7), which soon became the centre of Greek culture and of the commerce of the whole world. After his death in 323 the Macedonian empire fell to pieces. Egypt became the satrapy of —

323-284. **Ptolemy I. Soter I.**, son of Lagus, who carried on the government at first for Philippus Arrhidæus and Alexander II., son of Alexander the Great, and then for the latter alone. Alexander II. died in 311, and Ptolemy assumed the title of king in 305. The *Museum at Alexandria* (p. 9) and *Ptolemaïs Hermiu* (p. 208), in Upper Egypt, were founded in this reign.

285-247. **Ptolemy II. Philadelphus** married first *Arsinoë I.*, daughter of Lysimachus, then his sister *Arsinoë II.* Arsinoë II. was named patron-goddess of the Fayûm, which was entitled the 'Arsinoite nome' in her honour. Under Philadelphus and his successors great elephant-hunts took place on the

Somali coast. The elephants were brought to Egypt and trained for military purposes.

247-222. 238. **Ptolemy III. Euergetes** married *Berenike* of Cyrene. He temporarily conquered the empire of the Seleucides in Asia Minor. An unsuccessful attempt was made by the Egyptian priests to reform the calendar by intercalating a day in every fourth year. The power of Egypt abroad was now at its zenith.

222-205. **Ptolemy IV. Philopator.** Under the misgovernment of this king and his successors the empire of the Ptolemies began to totter. Ptolemy IV. defeated Antiochus the Great of Syria, who had threatened the Egyptian frontier, at the battle of Raphia, but concluded a dishonourable peace with him. The king married his sister *Arsinoë III.* For nineteen years a series of native Pharaohs ruled at Thebes.

205-181. **Ptolemy V. Epiphanes** (p. cxxi) ascended the throne, when five years of age, under the guardianship of Agathocles and Œnanthe, the mother of the latter. In consequence of a revolt at Alexandria his guardians were obliged to resign their office in favour of the *Roman Senate*. Advantage of these dissensions was taken by Antiochus the Great of Syria and Philip V. of Macedonia to invade the foreign possessions of Egypt. The Roman Senate ceded Cœlesyria and Palestine to Antiochus, while Egypt continued to be 193. independent. Ptolemy married Cleopatra I., daughter of Antiochus. The internal affairs of the country fell into deplorable confusion; rebellion succeeded rebellion, and anarchy prevailed everywhere.

181. Ptolemy V. was poisoned.

181-146. **Ptolemy VI. Philometor,** his son, ascended the throne under the guardianship of his mother Cleopatra. Onias was permitted by the king to build a Jewish temple at Leontonpolis (p. 171).

171. Battle of Pelusium. Philometor was taken prisoner, and Memphis captured, by Antiochus IV. of Syria. The king's brother —

Ptolemy IX. *(Physkon)*, who at first also bore the surname Philometor, was summoned to the throne by the Alexandrians.

170-163. Ptolemy VI. and Ptolemy IX. } reigned jointly, having become reconciled, and with them also their sister *Cleopatra*, wife of Philometor.

163. The brothers again quarreled. Philometor fled to Rome, was
163-146. reinstated by the Roman Senate, and thenceforth reigned alone, while the younger brother became king of Cyrene.

146. After the death of Philometor he was succeeded by his son,

Ptolemy VII. Eupator, who, after a very short reign, gave place to —

Ptolemy IX., who now assumed the title of **Euergetes** (II.). He married his brother's widow and afterwards also his niece Cleopatra.

130. Expelled by a revolution, Ptolemy IX. sought refuge in Cyprus, while Cleopatra reigned in Egypt as Philometor Soteira. Memphites, a son of Euergetes, became, under the name **Ptolemy VIII. Neos Philopator**, a rival to his father, who succeeded in murdering him.

127. Euergetes II. regained possession of the throne. After his
117. death the government was shared by his widow — *Cleopatra Cocce* and her son **Ptolemy X. Soter II.** *(Lathyrus).*

106. Soter II. was banished, and his brother **Ptolemy XI. Alexander I.** became co-regent in his stead.

88. Alexander, expelled by a rebellion, perished in a naval battle. Soter II. was recalled.

Thebes rebelled and was destroyed.

81. After the death of Soter II. **Ptolemy XII. Alexander II.** married *Cleopatra Berenice*, with whom he reigned jointly.

80. He assassinated his wife and was himself slain.

80-52. **Ptolemy XIII. Neos Dionysos** (popularly called *Auletes, i.e.* 'the flute-player') next ascended the throne and was formally recognized by Rome. The temple at Edfu (p. 310)
59. was completed. He was succeeded by his children —

51-47. **Cleopatra** and **Ptolemy XIV.,** under the guardianship of the Roman Senate. *Pompey* was appointed guardian.

48. Ptolemy XIV. banished Cleopatra. Pompey, having been defeated at the battle of Pharsalia, sought refuge in Egypt,
47. but on landing was slain at the instigation of Ptolemy, his ward.

Cæsar landed at Alexandria (p. 8), took the part of the banished Cleopatra, and defeated the rebellious Ptolemy, who was drowned in the Nile. — Cæsar, having meanwhile become dictator of Rome, appointed —

47. **Ptolemy XV.,** the brother of Cleopatra, a boy of eleven, co-regent.

45. Ptolemy XV. was assassinated at the instigation of Cleopatra, and —

Ptolemy XVI. Cæsar (also called **Cæsarion**), her son by Cæsar, appointed co-regent.

44. Cæsar was murdered.

41. **Antony,** having summoned Cleopatra to Tarsus to answer for the conduct of her general Allienus, who contrary to her wishes had aided the army of Brutus and Cassius at Philippi, was captivated by her beauty and talent. After having
31. spent years of debauchery with the Egyptian queen, he

was at length declared by the Roman Senate to be an enemy of his country. *Octavianus* marched against him, defeated him at Actium, and captured Alexandria. Antony
30. committed suicide, and Cleopatra also is said to have caused her own death by the bite of an asp.

Egypt now became a Roman province subject only to the emperor and was governed by viceroys or prefects nominated by the emperor.

B.C. 30-A.D. 395.

2. The Roman Period.

The Roman emperors followed the example of the Ptolemies in representing themselves to the Egyptian people as successors of the old Pharaohs and in maintaining the appearance of a national Egyptian state. — Christianity was early introduced into Egypt, where it spread rapidly.

30-29. *Cornelius Gallus*, the first prefect, repressed an insurrection in Upper Egypt and fought against the Ethiopians. Having afterwards fallen into disgrace with the emperor, he committed suicide. — The reformed calendar was finally introduced by Augustus.

27. *Caesar Octavianus*, under the title of **Augustus**, became sole ruler of the vast Roman empire (p. 8).

21. The Ethiopians, under their queen *Candace*, invaded Egypt. *Strabo* travelled in Egypt.

A.D. 14-37. **Tiberius** erected the Sebasteum at Alexandria.

16. *Germanicus* visited Egypt.

37-41. **Caligula.** In Alexandria civic disturbances took place between the Hellenes and the Jews.

41-54. **Claudius.** The building of the Pronaos at *Esneh* (p. 304) was begun.

54-68. **Nero.** Egypt acquired a new source of wealth as a commercial station between India, Arabia, and Rome.

62. *Annianus*, first Bishop of Alexandria.

68-69. *Galba. Otho. Vitellius.*

69-79. **Vespasian** (p. 10) was first proclaimed emperor at Alexandria. From this city *Titus* started on his expedition against Palestine, which terminated with the destruction of Jerusalem in the year 70. The temple of Onias (p. cv) was closed.

81-96. **Domitian** encouraged the worship of Isis and Serapis at Rome.

98-117. **Trajan** (pp. 10, 164). The canal connecting the Nile with the Red Sea was re-opened (Amnis Trajanus).

117-138. **Hadrian** (p. 10) visited Egypt (twice according to some accounts). Antinous was drowned in the Nile, and was commemorated by the founding of the town of *Antinoupolis* (p. 191).

138-161. **Antoninus Pius.**

161-180. **Marcus Aurelius.**
172. Rebellion of the *Bucolians*, or cowherds of Semitic origin who had long been settled among the marshes of the N.W. Delta, quelled by *Avidius Cassius*.
175. Avidius Cassius was proclaimed emperor by the Egyptian legions, but was assassinated in Syria.
176. Marcus Aurelius visited Alexandria (p. 10).
ca. 179. *Demetrius*, first Patriarch of Alexandria.
180-192. **Commodus.**
193-211. **Septimius Severus** (p. 10).
204. Edict prohibiting Roman subjects from embracing Christianity. The Delta at this period was thickly studded with Christian communities. Schools of Catechists flourished at Alexandria (Pantænus, Clement, Origen).
211-217. **Caracalla** (p. 10) visited Egypt. Massacre at Alexandria.
212. The *Constitutio Antonina* admitted provincials to the Roman citizenship.
Caracalla was assassinated by the prefect of his guards —
217-218. **Macrinus**, who was proclaimed emperor by the Egyptians. After his death a series of contests for the possession of the throne took place at Alexandria.
249-251. **Decius** (p. 10). Persecution of the Christians under Decius. Beginning of the anchorite and monastic system (comp. p. 129). The latest hieroglyphic inscriptions (in the temple at Esneh) date from this reign.
253-260. *Valerianus*. Persecution of the Christians (p. 10).
260-268. **Gallienus** accorded religious toleration to the Christians. Plague in Egypt.
260. Rebellion of *Macrianus*, who was recognised as emperor by the Egyptians. He marched into Illyria against Domitian, the general of Gallienus.
265. *Æmilianus (Alexander)* was proclaimed emperor by the army at Alexandria and recognised by the people, but was defeated and put to death by the Roman legions.
268. Egypt invaded by an army of *Queen Zenobia* of Palmyra.
268-270. *Claudius II.*
270-275. **Aurelian.**
270. Renewed invasion of the Palmyrenes. Zenobia recognized as Queen of Egypt.
273. Zenobia dethroned. Insurrection of *Firmus*, a Syrian. Invasions of the Blemmyes. Firmus defeated.
276-282. **Probus** obtained the purple at Alexandria.
278. His successful campaign against the Blemmyes.
284-305. **Diocletian.**
292. Rebellion in Upper Egypt.
294. Insurrection of the Alexandrians
295. Diocletian took Alexandria.

296. Diocletian marched to Upper Egypt.

304. Persecution of the Christians.

307-313. *Maximinus.* Beginning of the Arian controversies.

324-337. **Constantine the Great**, first Christian emperor. The government of Egypt was reorganized; the country was made into a diocese and subdivided into six provinces, *viz.* Egypt, Augustamnica, Heptanomis (afterwards called Arcadia), Thebaïs, Upper Egypt, and Lower Egypt.

325. *Council of Nice.* The doctrine of the presbyter *Arius* of Alexandria that Christ was begotten by God before all time, and was godlike, but not very God, was condemned; while the teaching of *Alexander*, Bishop of Alexandria, to the effect that Father and Son are *homousioi*, or of the same nature, was sanctioned, chiefly owing to the powerful eloquence of his deacon Athanasius, who accompanied him to the Council.

328. Constantine founded *Constantinople* as a new metropolis of Greek art and science.

337-361. **Constantius** favoured Arianism. Athanasius was deposed, and *Georgius*, who was made Bishop of Alexandria, opposed the followers of Athanasius with the sword.

361-363. **Julian**, surnamed the *Apostate* from his renunciation of Christianity (p. 10).

373. Athanasius died, after having spent the last years of his life in the midst of his flock.

379-395. **Theodosius I. the Great.** He formally declared Christianity to be the religion of the empire. Persecution of the Arians and heathens.

395. Partition of the Roman empire, *Arcadius* being emperor of the East, and *Honorius* of the West.

3. The Byzantines.

395-408. **Arcadius.** *Theophilus*, the bigoted Patriarch of Alexandria (p. 10), carried fire and sword against the opponents of the doctrine that God must be considered to have a human form.

408-450. **Theodosius II.**

413. Theophilus died and was succeeded by *Cyril* (p. 11).

415. Death of Hypatia, the female pagan philosopher.

431. The view of the Patriarch Cyril, that Christ and the Virgin (as ἡ Θεοτόκος) possess a double nature, prevailed over that of the Patriarch of Constantinople at the Third Œcumenical Council, held at Ephesus.

444. Death of Cyril.

450-457. **Marcianus.**

451. At the Fourth Œcumenical Council, that of Chalcedon, the doctrine of the archimandrite Eutyches of Constantinople, to the effect that Christ possessed a double nature before his incarnation, but that this human nature was afterwards absorbed by his divine, was condemned, chiefly through the influence of Pope Leo the Great. At the same time the doctrine that Christ possesses two natures, ἀσυγχύτως and ἀτρέπτως, but at the same

time ἀδιαιρέτως and ἀχωρίστως, *i.e.* unmixed and unchangeable, but also indistinguishable and inseparable, was formally accepted by the Church. The Egyptians, to this day, adhere to the monophysite doctrine of Eutyches.

474-491. **Zeno.**

491-518. **Anastasius.**

502. Famine in Egypt.

517. Insurrection of the Alexandrians on the occasion of the election of a patriarch.

527-565. **Justinian** (p. 11). New administration.

536. The emperor appointed a new orthodox patriarch. The Monophysites, who far outnumbered the orthodox party, separated from the dominant church and chose a patriarch of their own. They were afterwards called *Copts* (p. xlix).

610-640. **Heraclius.**

619. The **Persians** under **Chosroes** invaded Egypt (p. 11). Alexandria was taken. Chosroes ruled with moderation.

629. The Persians expelled by Heraclius.

II. The Middle Ages.

Mohammedan Period.

640. *ʿAmr Ibn el-ʿÂṣ* (pp. 11, 31, 70), general of **Khalif ʿOmar**, conquered Egypt and founded *Fosṭâṭ*.

644. ʿOmar assassinated.

644-656. **ʿOthmân.** A number of Arabian tribes settled in the valley of the Nile, and many Copts embraced El-Islâm. Fosṭâṭ became the capital of the new government.

ʿOmayyades. 658-750.

Merwân II., the last of this dynasty, fled to Egypt, and was put to death there. The ʿOmayyades were then exterminated, with the exception of ʿAbd er-Raḥmân, who fled to Spain, and founded an independent khalifate at Cordova.

756.

ʿAbbasides. 750-868.

813-833. **Mâmûn**, the son of Harûn ar-Rashîd, visited Egypt and promoted scientific pursuits of all kinds.

Ṭulunides. 868-905.

868-883. **Aḥmed ibn Ṭulûn**, governor of Egypt, declared himself an independent sultan, and extended the boundaries of Egypt beyond Syria and as far as Mesopotamia. Numerous buildings were erected during his reign (pp. 31, 53, et seq.).

883-895. **Khumârûyeh** (p. 31), son of Ṭulûn.

905. The Tulunides were exterminated by the ʿAbbaside khalîf *Muktafî*.

925. The Shî'ite *Fâṭimites*, who had gained possession of the supreme power at Tunis, commanded by 'Obêdallâh, attacked Egypt, but were defeated.

935. *Moḥammed el-Ikhshîd*, a Turk and governor of Egypt, took possession of the throne.

965-968. *Kâfûr*, a black slave, usurped the throne, and recognised the suzerainty of the 'Abbasides.

969. *Gôhar* conquered Fosṭâṭ for his master, the Fâṭimite **Mu'izz**, great-grandson of 'Obêdallâh. Mu'izz assumed the title of khalîf and founded the city of *Maṣr el-Ḳâhira* (Cairo) near Fosṭâṭ (p. 31).

Fâṭimites. 969-1171.

The earlier of these governed the country admirably. The population increased with wonderful rapidity, and the whole of the commerce of India, as well as that of the interior of Africa, flowed to Egypt.

975-996. **El-'Aziz**, son of Mu'izz, distinguished himself by his tolerance and his love of science (p. 43).

996-1021. **Ḥâkim** (p. 60), *El-Ḥâkim ibn 'Azîz*, his son, was a fanatic. Subsequently, at the instigation of Ed-Darazi, a cunning Persian sectary, he declared himself to be an incarnation of 'Ali, and exacted the veneration due to a god. Ed-Darazi became the founder of the sect of the Druses (see *Baedeker's Palestine and Syria*). Ḥâkim disappeared, having probably been assassinated while taking one of his nightly walks on the Moḳaṭṭam hills. The Druses believe that he voluntarily withdrew from the world in consequence of its sinfulness and that he will one day re-appear as a divine prophet.

1021-1036. **Ẓâhir**, Ḥâkim's son, succeeded at the age of sixteen.

1036-1094. **Abû Tamîm el-Mustanṣir**, a weak and incapable prince. The
1074. country was ravaged by a pestilence. *Bedr el-Jemâli*,
1077. governor of Damascus, was summoned to Egypt as chief vizier.

1094-1101. **Musta'li**, son of Mustanṣir, conquered —

1096-1098. Jerusalem and the towns on the Syrian coast, but was deprived of his conquests by the army of the First Crusade.

1099. *King Baldwin* of Jerusalem attacked Egypt unsuccessfully.

1160-1171. **'Aḍid**, the last Fâṭimite.

Contests for the office of vizier took place during this reign between *Shawer* and *Ḍargham*. The former, being exiled, obtained an asylum with *Nûreddîn*, the ruler of Aleppo, who assisted him to regain his office with Kurd mercenary troops, commanded by the brave generals *Shirkuh* and *Ṣalâḥeddîn* (Saladin). Shawer, quarrelling with the Kurds,

1164. invoked the aid of *Amalarich I.*, King of Jerusalem (1162-
73), who came to Egypt and expelled the Kurds. A second
1168. army of Kurds, which was about to invade Egypt, was driven back in the same way, whereupon Amalarich himself endeavoured to obtain possession of Egypt. Shawer next invoked the aid of his enemy Nûreddîn, whose Kurdish troops expelled Amalarich. Egypt thus fell into the hands of the Kurds Shirkuh and Ṣalâḥeddîn. Shawer was executed. Shirkuh became chief vizier, and on his death —

1169-1193. **Ṣalâḥeddin** (*Ṣalâḥeddîn Yûsuf ibn Eyyûb*, p. 32), the *Saladin* of European historians, ruled in the name of the incap-
1171. able khalîf. On the death of the latter Ṣalâḥeddîn became sole ruler of Egypt, and founded the dynasty of the —

Eyyubides. 1171-1250.

Ṣalâḥeddîn built the citadel (p. 51) and old aqueduct of Cairo (p. 52). Being a Sunnite, he abolished the Shî'ite doctrines and forms of worship. Syria was conquered.

1200-1218. **Melik el-'Âdil**, his brother and successor, preserved intact the dominions bequeathed to him; but the empire was dismembered at his death, and Egypt fell to the share of his son —

1218-1238. **Melik el-Kâmil** (pp. 173, 176).

1219. Damietta (Dumyâṭ) was captured by the army of the Fifth Crusade, but was surrendered again in 1221 (p. 176).

1219. Kâmil concluded a treaty with the Emp. Frederick II., who appeared at the head of an army in Palestine, by which Jerusalem and the coast towns were surrendered to the emperor for 10 years.

While the sons of the last sultan were fighting with each other for the throne of Egypt, the Mameluke —

1240-1249. **Melik eṣ-Ṣâleḥ** usurped the throne and founded the —

Mameluke Dynasty.† 1240-1517.

The Egyptians take Jerusalem, Damascus, Tiberias, and Ascalon.

† The MAMELUKES were slaves (as the word *mamlûk* imports), purchased by the sultans and trained as soldiers, for the purpose of forming their body-guard and the nucleus of their army. They placed Melik eṣ-Ṣâleḥ on the throne, hoping to govern him without difficulty. But when the new sultan found his authority sufficiently well established, he dismissed them from his service, and formed a new body-guard of the BAḤRITE MAMELUKES (who were so called from the fact that their barracks were situated in the island of Rôḍa in the Nile or *Baḥr*). Ere long, however, the new guards succeeded in gaining possession of almost the whole of the supreme power.

1249 *Louis IX., the Saint*, of France undertook the Sixth Crusade, marched against Egypt, took Damietta, but was captured along with his army at Manṣûra, and was only released on payment of a heavy ransom (p. 173).

1250-1380. Baḥrite Mameluke Sultans. The first of these monarchs was *Mu'izz Eibek*.

1260-1277. **Bîbars,** one of the ablest of this dynasty, annihilated the last remnants of the kingdom of Jerusalem in the course of four campaigns. He brought to Cairo the last representative of the 'Abbaside khalifs, and permitted him nominally to occupy the throne.

1279-1290. **Ḳalâûn,** *el-Manṣûr Ḳalâûn* (p. 59), succeeded to the exclusion of a youthful son of Bîbars, successfully opposed the Mongols, and entered into treaties with the Emperor Rudolph and other European princes.

1290-1293. **El-Ashraf Khalîl** captures 'Akka (Acre), the last place in the Holy Land held by the Christians.

1293-1341. **Nâṣir,** *Mohammed en-Nâṣir ibn Ḳalâûn* (p. 32), succeeded his brother Khalîl at the age of nine years, but owing to internal dissensions was compelled to retire to Syria. With the aid of the Syrian emirs, however, he regained his throne. Distrust, vindictiveness, and cupidity soon showed themselves to be prominent characteristics of Nâṣir, who treated his emirs with the utmost capriciousness, loading them with rich gifts or ordering them to execution as the humour seized him. The emir *Ismâ'îl Abulfidâ*, known also as a historian, succeeded, however, in retaining his master's favour till the time of his death. Towards the mass of the population Nâṣir was liberal and condescending, and towards the clergy indulgent. In order to provide the enormous sums required for the expenses of his court and his love of building, he appointed Christian officials in the custom-house and finance departments.

1347-1361. **Ḥasan,** *Melik en-Nâṣir Abu'l-Ma'âli Ḥasan ibn Ḳalâûn* (p. 49), the sixth son of Nâṣir, was still a minor when he ascended the throne. The lawless independence of the Mamelukes and emirs was aggravated by a plague in 1348-49 which exterminated whole families, whose property was immediately seized by the government. After having been dethroned in 1351, Ḥasan regained his sceptre three years later, but in 1361 he was assassinated

1382-1517. Circassian Mameluke Sultans *(Borgites)*. The founder of this dynasty was —

1382-1399. **Barḳûḳ** (pp. 32, 59, 63), a Circassian slave, who succeeded in raising himself to the throne by setting aside *Haggi*, a boy of six years, and great-grandson of Mohammed en-Nâṣir. The emirs, exasperated by his treachery and in-

trigues, dethroned him in 1389; but in 1390 he triumphantly re-entered Cairo. He fought successfully against the Mongolians under Timur and the Osmans under Bajazid.

1399-1412. **Farag** (pp. 32, 64), his son, had scarcely ascended the throne, as a boy of thirteen years of age, before the Osmans, and a little later the Mongols, again began to threaten the Egyptian dominions. Farag proceeded victoriously as far as Damascus; but owing to dissensions among his emirs he was obliged to return to Cairo. After the defeat of the Turks by the Mongols under Timur at the battle of Angora, Farag was compelled to enter into negociations with Timur. The latter years of Farag's reign were constantly disturbed by the rebellions of his emirs, particularly *El-Maḥmûdi Muaiyad*. He was at length compelled by the insurgents to capitulate at Damascus, and was executed (May, 1412).

1412-1421. **El-Maḥmûdi Muaiyad** (p. 42) succeeded Farag. His reign was chiefly occupied with victorious campaigns against his unruly Syrian vassals, in which he was greatly aided by the military talents of his son *Ibrâhîm*.

He exacted heavy contributions from Christians and Jews, and he re-enacted and rigorously enforced the sumptuary laws of ʿOmar, Mutawakkil, Ḥâkim, and Moḥammed en-Nâṣir. Not only were the colours to be worn by the Christians and Jews prescribed (the costume of the former being dark blue, with black turbans, and a wooden cross weighing 5lbs. hung round their necks; that of the latter, yellow, with black turbans, and a black ball hung from their necks); but the fashion of their dress and length of their turbans, and even the costume of their women, were so regulated as entirely to distinguish them from the followers of the prophet.

1422-1438. **Bursbey** (*Berisbai*; p. 64), who had for a time been the vicegerent of a young son of Ṭarṭar, ascended the throne on April 1st 1422. He waged successful campaigns against Cyprus and the Mongols.

1468-1496. **Ḳâït Bey** (pp. 55, 64) was one of the last independent Mameluke sultans of Egypt. Both as a general and a diplomatist he successfully maintained his position against the Turks (Sultans Moḥammed and Bajazid), and even inflicted serious losses on them; but the refractory Mamelukes obstructed his undertakings and in 1496 compelled him to abdicate in favour of his son Moḥammed, a boy of fourteen.

1501-1516. **El-Ghûri**, *Kanṣuweh el-Ghûri* (p. 43), once a slave of Ḳâït Bey, was upwards of sixty years of age when he ascended the throne, but he still possessed sufficient vigour to keep the unruly emirs in check. Already seriously injured by the discovery of the Cape route to India by the Portuguese, the trade of Egypt was terribly depressed by high taxes

and by the accompanying debasement of the coinage. At the instigation of the Venetians Kanṣuweh el-Ghûri equipped a fleet for service against the Portuguese in India, and with it in 1508 he gained a naval victory over Lorenzo, son of the viceroy Francisco d'Almeida, near Shawl in Beluchistan; but the following year his fleet was compelled to retreat to Arabia. El-Ghûri fell, while fighting against the army of the Osman sultan Selîm I. on the plain of Dâbik (to the N. of Aleppo).

1517. *Tûmân Bey* (p. 42) was dethroned by the **Osman Sultan Selîm I.** of Constantinople (pp. 33, 100). Cairo was taken by storm. Egypt thenceforth became a *Turkish Pashalic*. Selîm compelled Mutawakkil, the last scion of the family of the 'Abbaside khalîfs, who had resided at Cairo in obscurity since the time of Bibars, to convey to him his nominal supremacy, and thus claimed a legal title to the office of *Khalîf*, the spiritual and temporal sovereign of all the professors of El-Islâm. †

III. Modern History.

Turkish Domination after 1517.

The authority of the Osman sultans soon declined, and with it that of their governors. The Egyptian pashas were now obliged, before passing any new measure, to obtain the consent of the 24 Mameluke *Beys* (or princes) who governed the different provinces. These beys collected the taxes, commanded the militia, and merely paid tribute to the pasha.

1771. *'Ali Bey*, originally a slave, raised himself to the dignity of an independent sultan of Egypt. He conquered Syria, but died on the point of returning to Egypt, where his son-in-law *Abu Ḍabad* had seized the throne. After Ḍabad's death the beys —

1773. *Murâd* and *Ibrâhîm* shared the supremacy, and rendered themselves almost independent of Turkey.

The French Occupation.

1798, 1st July. **Napoleon Bonaparte** (pp. 19, 33, 165) arrived at Alexandria, hoping to destroy the British trade in the Mediter-

† The Turkish Khalîfs, however, have never been recognised by the Shî'ites, as not being descended from 'Ali. Most of the Sunnites also, especially among the learned Arabs, regard them merely as temporal monarchs. Relying on an ancient tradition, they maintain that none but descendants of the Koreishites, the family to which Mohammed belonged, can attain the office of Imâm, or spiritual superior. They accordingly regard the great Sherîf of Mecca as their true Imâm.

ranean, and, by occupying Egypt, to neutralise the power of England in India.

2nd July. Storming of Alexandria.

13th July. The Mameluke Bey Mûrâd defeated.

21st July. Battle of the Pyramids (p. 73).

1st Aug. Destruction of the French fleet at Abukîr by the British fleet commanded by Nelson (p. 19).

13-25th Sept. Insurrection at Cairo quelled.

1799, Jan.-May. Central and Upper Egypt conquered.

25th July. Defeat of the Turks at Abukîr.

24th Aug. Napoleon returned from Alexandria to France, leaving General Kléber in Egypt.

1800, 21st Mar. Kléber defeated the Turks at Maṭarîyeh (p. 100).

14th June. Kléber was assassinated at Cairo (p. 33).

1801, Sept. The French were compelled by a British army to capitulate in Cairo and Alexandria, and to evacuate Egypt.

Moḥammed ʿAli and his Successors.

1803. In the year 1803 the French consul *Matthieu de Lesseps* was commissioned by his government to seek for some suitable man to counteract the influence of the British and the Mamelukes in Egypt, and he accordingly recommended for the purpose Moḥammed ʿAli, who was born at Ḳavala in Roumelia in 1769, and who was at that period colonel *(bimbashi)* of an Albanian corps of 1000 men in Egypt.

1805-1848. **Moḥammed ʿAli,** having succeeded in removing most of his enemies, was appointed Pasha of Egypt. In 1807 he frustrated an attempt of the British to take possession of Egypt,

1811. and on 1st March, 1811, caused the Mameluke beys, who prevented the progress of the country, to be treacherously assassinated, together with their followers (480 in number). His son, *Ṭusûn Pasha*, waged a successful war against the Wahhabites in Arabia, and deprived them of Mecca and Medina. Moḥammed improved the agriculture of Egypt by introducing the cotton-plant, and by restoring the canals and embankments, appointed Frenchmen and other Europeans to various public offices, and sent young Egyptians to Paris to be educated. During the Greek war of independence he sent 24,000 men to the aid of the sultan, as a reward for which he was presented with the island of

1831. Candia at the close of the war. In 1831, aiming at complete independence, he made war against the Porte. His

1832. adopted son Ibrâhîm invaded Syria, and captured ʿAkka (27th May, 1832), Damascus (8th July), and Ḥaleb (21st Dec.), destroyed the Turkish fleet at Kônyeh (Iconium), and threatened Constantinople itself. His victorious

career, however, was terminated by the intervention of Russia and France. Syria was secured to Mohammed by the peace of *Kutâhyeh*, but he was obliged to recognise the suzerainty of the Porte. At the instigation of the British, Sulṭân Maḥmûd renewed hostilities with Egypt, but he
1839. was decisively defeated by Ibràhim at *Nisibi* on 24th June, 1839. In consequence of the armed intervention of England and Austria, however, Ibràhîm was compelled to quit Syria entirely, and Mohammed was obliged to yield to the Porte a second time. By the so-called firmân of in-
1841. vestiture in 1841 *Sulṭân Abdu'l-Medjid* secured the hereditary sovereignty of Egypt to the family of Mohammed 'Ali, the pasha renouncing his provinces of Syria, Candia, and the Hijàz, and binding himself to pay an annual tribute of 60,000 purses (about 306,000*l.*) to the Porte and to reduce his army to 18,000 men. During the last years of his life Mohammed fell into a state of imbecility. He died on 2nd Aug., 1849, in his palace at Shubra.

1848. **Ibrâhîm,** Mohammed 'Ali's adopted son, had already taken the reins of government, in consequence of Mohammed's incapacity, in Jan., 1848, but he died in November of the same year, and before his adoptive father.

1849-1854. **'Abbâs I.,** a son of Tusûn, had all the dislike of a true son of the desert for European innovations. He, however, maintained the strictest discipline among his officials, and the public security in Egypt was never greater than during his reign. His death is attributed to assassination.

1854-1863. **Sa'îd,** his successor, was Mohammed 'Ali's fourth son. He equalised the incidence of taxation, abolished monopolies, improved the canals, completed the railways from Cairo to Alexandria and to Suez, and, above all, zealously supported the scheme of M. Ferdinand de Lesseps for constructing a canal through the Isthmus of Suez, which was opened in 1869 under his successor. During the Crimean war he was obliged to send an auxiliary army and considerable sums of money to the aid of the Porte. He died on 18th Jan., 1863, and was succeeded by his nephew —

1863-1879. **Ismâ'îl,** the second son of Ibràhîm Pasha, who was born on 31st Dec., 1830. He had received the greater part of his education in France and had there acquired the strong preference for European institutions which characterised him throughout his reign. Most of his innovations, however, such as the foundation of manufactories and the construction of canals, railways, bridges, and telegraphs, were planned mainly in his own interest, though of course the country shared in the advantage, while even in the establishment of schools, the reorganisation of the system

of justice (p. xxxiv), and the like, he acted rather with an eye to produce an impression in Europe than from real concern for the needs of his subjects. As time went on he succeeded in appropriating for his own use about one-
1866. fifth of the cultivable land of Egypt. In 1866, in consideration of a large sum of money, he obtained the sanction of the Porte to a new order of succession based on the
1867. law of primogeniture, and in 1867 he was raised to the rank of *Khedive*, or viceroy, having previously borne the
1873. title of *wâli*, or governor of a province only. In 1873 the Khedive obtained a new firmân confirming and extending his privileges (independence of administration and judiciaries; right of concluding treaties with foreign countries; right of coining money; right of borrowing money; permission to increase his army and navy). The annual tribute payable to the Porte was at the same time raised to 133,635 purses (about 681,538*l.*). With regard to the warlike successes of the Khedive and the extension of his dominions, see pp. xliii, xliv. — The burden of the public debt had now increased to upwards of 100 million pounds, one loan after another having been negotiated. The Powers brought such a pressure to bear on the Khedive that he was compelled to resign his private and family estates to the state and to accept a ministry under the presidency of Nubar Pasha, with the portfolio of public works entrusted to M. Blignières and that of finance to Mr. Rivers Wilson. This coalition, however, soon proved unworkable;
1879. and early in 1879 the whole cabinet was replaced by a native ministry under Sherîf Pasha. The patience of the Great Powers was now at an end; and on the initiative of Germany they demanded from the Porte the deposition of Isma'îl, which accordingly took place on June 26th.

1879-1892. Isma'îl was succeeded by his son **Tewfik** (pronounced *Tewfik*) or **Taufik**, under whom the government was carried on in a more rational spirit. The debts were regulated, an international commission of liquidation was appointed, and an extensive scheme of reform was undertaken. In Sept.,
1881. 1881, however, a military revolution broke out in Cairo, which had for its objects the dismissal of the ministry, the grant of a constitution, and above all the emancipation of Egypt from European influences. The Khedive was besieged in his palace and had to yield; he appointed Sherîf president of a new ministry and arranged for an election of Notables, or representatives. As the latter espoused the
1882. 'national' cause, Sherîf resigned in Feb., 1882, and Mahmûd Pasha formed a new ministry, the soul of which was Arabi Bey, the energetic minister of war. This cabinet at

once proceeded, without receiving the consent of the Khedive, to pass several measures intended to diminish the European influence in the political and financial administration of the country. The Khedive, to whom both France and England had promised protection, declared that he would offer a determined resistance to the measures of the cabinet. At the end of May the British and French fleets made their appearance before Alexandria. In the middle of June serious disturbances broke out in that town, in the course of which many Europeans were killed, while the others found refuge on board the ships. On July 11th and 12th Alexandria was bombarded by the British fleet, and on Sept. 13th the fortified camp of Arabi at Tell el-Kebîr was stormed by a British force under Sir Garnet Wolseley. Arabi and his associates were captured and sent as exiles to Ceylon. Since these events British influence has been paramount in Egypt. In the autumn
1883. of 1883 a widespread rebellion broke out among the Nubian tribes of the Sudân under the leadership of Moḥammed Aḥmed, the so-called 'Mahdi' (p. lxxxix), which proved fatal to the Egyptian supremacy in the Sudân. An Egyptian army of 10,000 men under an Englishman named Hicks Pasha was annihilated in Nov., 1883, by the Mahdi's forces, and a second expedition of 3500 regular troops of the Egyptian army, led by Baker Pasha, was also completely
1884. defeated at Tokar in February, 1884. On the 18th of the same month General Gordon, who had been Governor General of the Sûdân in 1877-79, after a perilous ride across the desert, entered Khartûm, which he had undertaken to save from the Mahdi; while on Mar. 1st and Mar. 13th the rebel tribes under the Mahdi's lieutenant Osman Digna were defeated at *El-Teb* and *Tamanieb* by the British troops under Graham. The Mahdi himself, however, still maintained his position near Khartûm, and towards the close of the year a second British expedition (of 7000 men) was sent out under Wolseley to rescue Gordon.

Wolseley selected the tedious and laborious Nile route for this expedition in preference to the shorter but more dangerous desert route from Suâkin to Berber. An advanced brigade under General Stewart was, however, sent on from
1885. Korti at the beginning of 1885, which accomplished its march across the *Bayûda Desert* (see Map, p. xliii) with complete success, gaining severely contested victories over large bodies of the Mahdi's followers at *Abû Klea* (Jan. 17th) and at a point near *Metemmeh* (Jan. 19th). Stewart, however, was mortally wounded at the latter engagement. The British reached the Nile at *Gubat*, just above Metem-

mch, on the evening of Jan. 19th, and on Jan. 24th a small body of men under Sir Chas. Wilson set out for Khartûm in two steamboats which Gordon had sent to meet them. Sir Charles reached Khartûm on the 28th, but found that it had already fallen on the 26th, apparently through treachery, and that Gordon had perished.

All thoughts of reconquering the Egyptian Sudân from the Mahdists were abandoned, and Wâdi Ḥalfa remained the S. limit of the Khedive's dominions (p. xliii). Though Suâkin became the basis of more or less desultory operations against Osman Digna, the British devoted their chief attention to developing and improving the administration of Egypt proper. Negotiations on the part of the Porte, instigated by France and Russia, to bring the British occupation of Egypt to a close, have hitherto proved fruitless.

1887. A loan of 9,000,000*l.* was raised by the British for the purpose of regulating the Egyptian finances. In 1887 a convention with France established the unconditional neutrality of the Suez Canal.

1892. The Khedive Tewfîk died on January 7th, 1892, and was succeeded by his eldest son **Abbâs II. Ḥilmi** (b. July 14th, 1874), whose accession was confirmed by a firmân of the Porte, dated March 26th, 1892. His independence of action is controlled by the British plenipotentiary, Lord Cromer

1896. (p. 24). In the spring of 1896 a British-Egyptian military

1897. force commenced operations against the Mahdists to the S. of Wâdi Ḥalfa, and by October, 1897, had recovered possession of the Nile valley as far S. as Berber.

V. Hieroglyphics.

By Professor G. Steindorff of Leipsic.

Repeated attempts were made during the 17th and 18th centuries to decipher the peculiar picture-writing of the ancient Egyptians, the learned Jesuit father Athanasius Kircher (1601-80) being among the earliest to take up the subject. It was not, however, until the beginning of the 19th century that the key was found. Dr. Thomas Young, an English scholar, and François Champollion, a Frenchman, succeeded about the same date (*viz.* in 1819 and in 1822) in discovering the long-sought alphabet from a careful comparison of royal cartouches. Champollion afterwards followed up his initial discovery with such success that he may fairly rank as the real interpreter of the Egyptian hieroglyphics.

The first clue was afforded by the famous 'Rosetta Stone' (now in the British Museum), discovered in 1799 in the Fort St. Julien at Rosetta. This tablet of basalt bears three inscriptions: one in the ancient Egyptian language, written in hieroglyphics, one in the popular language of a later period inscribed in demotic characters, and a third in Greek; but the two last are merely translations of the first. The subject of the triple inscription is a decree of the Egyptian priests issued in 196 B.C. in honour of Ptolemy V. Epiphanes. The first step towards deciphering the hieroglyphics was made when it was ascertained that the frequently occurring groups of signs each enclosed in an oval (so-called cartouche) were the names of kings and that the name of Ptolemy must be found among them.

Champollion and his successors established the phonetic signification of a large number of hieroglyphic symbols, and it then became possible, from a knowledge of Coptic, the latest form of the ancient Egyptian language, not only to read but also to interpret the inscriptions. H. Brugsch, who led the way to the complete interpretation of demotic texts, was also the first to point out that in hieroglyphic writing, as in the Semitic systems of writing, only the consonants were inscribed, while the vowels were omitted as not essential.

The Egyptian hieroglyphics form a system of picture-writing, in which concrete objects were originally expressed by pictures representing them; *e.g.*

'Face' *hr* 'Eye' *yrt*

'Moon' *y'ḥ* 'Sun' *r'*

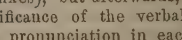
'Desert' *st* 'Plough' *ḥb'*

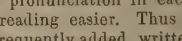
Abstract ideas and verbs were represented on the same principle by the use of pictures of objects suggesting in some sort the idea to be expressed. Thus the idea 'to rule' *ḥḳ'* was expressed by the picture of a sceptre , 'south' *rs* by a lily , the botanical emblem of Upper Egypt, 'to find' *gmy* by an ibis feeding , etc.

A great advance was made when words, for which there was no special symbol, began to be expressed by the pictures of other

and different objects, the phonetic significance of which, however, happened to be the same. Thus, *e.g.*, *pr* 'to go out' was expressed by the picture of a house, because a 'house' also was called *pr*; *s* 'son' by a 'goose' *s*; *tp* 'first' by the symbol *tp* 'dagger'.

Many of these symbols gradually came to be used for so many different words that their original word-signification was lost, and they thenceforth were used as purely syllabic symbols. Thus, the symbol *p* originally 'to fly' was afterwards used for the syllable *p* in any signification; *wr*, originally 'dove' and afterwards also *wr* 'great', was used for any syllable *wr*. In this way word-symbols that had a single sound came to be used as letters; *e.g.* *r* 'mouth' was used for *r*; *š*, 'lake' for *š*; *z-t* 'serpent' (*t* is the feminine termination) for *z*; etc.

These syllabic and literal symbols were probably used at first for grammatical purposes only (as suffixes), but afterwards, owing to frequent ambiguities in the significance of the verbal symbols, they were used to indicate the pronunciation in each particular case and thus to render the reading easier. Thus to the symbol *wr* 'great' a *r* was frequently added, written thus *wr*, in order to indicate the pronunciation; or *'nkh* 'to live' was followed by the two explanatory consonants *n* and *kh*, thus *'nkh*; or *nb* 'lord' was preceded by *n*, thus *nb*. Frequently all the consonants in a word were written instead of merely the verbal symbol, thus  *škht* 'field' instead of *škht*.

In addition to these there was another class of hieroglyphics, known as Determinatives, which were placed after the word in order to give some hint as to its meaning. Thus, *e.g.*, *swr* 'to drink' is written  , with the determinative (a man with his finger in his mouth) in order to indicate that the idea expressed by *swr* has something to do with the mouth. These determinatives, which greatly facilitate the reading of inscriptions, were freely used especially in later hieroglyphic periods.

The hieroglyphic system, as we find it in the earlier Egyptian inscriptions, is already complete; its development, briefly sketched above, had already come to a close. The following different classes of hieroglyphic symbols were used simultaneously.

1. Phonetic Symbols.

a. *Literal Symbols* or *Letters*, of which there were 24 in the earliest Egyptian alphabet.

1. ' (corresponds to the Arabic *Elif*, p. cxcii).
2. *y* (in many cases in later inscriptions this letter disappears and is represented by a simple breathing like ').
3. ' (a peculiar guttural sound, corresponding to the Arabic *Ên*, p. cxcii).
4. *w* (as in 'well') *u*.
5. *b*.
6. *p*.
7. *f*.
8. *m*.
9. *n*.
10. *r*.
11. *h*.
12. *ḥ* (an emphasized h-sound, like the Arabic *Ḥâ*, p. cxcii).
13. *ḫ* (*ch*, as in the Scottish 'loch').
14. *ẖ* (*kh*, resembling the preceding).
15. *s*.
16. *ś* or *s*.
17. *š* (*sch*).
18. *q* (a sharp k-sound, pronounced at the back of the throat, corresponding to the Arabic *Ḳâf*).
19. *k*.
20. *g*.
21. *t*.
22. *th*.
23. *ṯ* (a clear, sharp *t*-sound, like the Arabic *Ṭâ*).
24. *ẓ* (an emphasized *z*).

Several other alphabetic signs were afterwards added; *e.g.* *y*, *ī*, *w*, *m*, *n*, etc.

b. *Syllabic Symbols*, of which some of the most important should be noted.†

1. *mn*.
2. *khᶜ*.
3. *kᶜ*.
4. *nb*.
5. *ms*.
6. ' '.
7. *mr*.
8. *sw*.
9. *mr*.
10. *tᶜ*.
11. *sᶜ*.
12. *bᶜ*.
13. *sn*.
14. *mᶜ*.
15. *ḫm*.
16. *rw*.

Many of these continued to be used also as word-symbols; *e.g.* *ms*, 'to bear'.

† The selection of syllabic and verbal symbols here given has been made exclusively with a view to assist the traveller in deciphering the names of the kings in the list given in Section VI of this Introduction.

2. Word Symbols.

a. In their original signification.

1. ⊙ *rʿ*, Sun, the sun-god Rē.
2. *ḥʿt*, front; fore-part.
3. *yʿḥ*, moon.
4. *Mʾʿt*, the goddess Mʾʿt (*Maat*).
5. *St*, the god Set.
6. *Rʿ*, the sun-god Rē.
7. *Imn* (*ʿmn*), the god Ammon.
8. *Ptḥ*, the god Ptah.
9. *Ḥr*, the god Horus.
10. *Ḏḥwty*, the god Thout.
11. *Sbk*, the god Sobk.
12. *ḥḳʿ*, to rule; prince.
13. *yb*, heart.
14. *kʾ*, bull.
15. *nkht*, to be strong.
16. *khw*, to reign.
17. ✶ *sbʾ*, star.

b. In their derived signification.

1. *wsr* (originally 'sceptre'), strong.
2. *ṯṭ* (*ṯṭ*) (originally 'sacred pillar'), to remain.
3. *yn*, to bring.
4. *pḥ-t* (originally 'chessman'), strength.
5. *ḥb* (originally 'basket'), festival.
6. *ṯsr*, splendid.
7. *sʾ* (orig. 'goose'), son.
8. *sʾ*, son.
9. *stp*, to choose.
10. *bʾ* (orig. 'ram'), soul.
11. *ḥtp* (orig. 'sacrificial table'), to be content.
12. *mr* (orig. 'lake'), to love.
13. *ynw* (orig. 'mill') On (Heliopolis).
14. *ntr* (orig. 'textile fabric'), god.
15. *st* (orig. 'seat'), Isis.
16. *yʿkhw* (orig. 'bird'), spirit.
17. *Nt*, the goddess Neith.
18. *wʿḥ*, to add to.
19. *ʿnkh*, to live.
20. *rwḏ* (orig. 'sling'), to grow.
21. *nb* (orig. 'chain'), gold.
22. *khpr* (orig. 'beetle'), to become, be, exist.

3. Determinatives.

E.g. man; woman; tree; house; town; abstract idea. To this class belong also the sign of the plural and the oval ring (the so-called 'cartouche'), placed round the names of kings.

These various classes of symbols, which were used in accordance with certain fixed rules of orthography, were employed in writing Egyptian words; *e.g.* *mn*, 'to remain' (syllabic symbol *mn*, sound *n*, determinative for an abstract idea); *sp*, 'time' (*s*, *p*, word-symbol). We cannot, of course, pronounce these words that are written without vowels; but in many instances, by the aid of Coptic (p. cxxi) or of Greek transliterations (especially in the case of proper names), we learn what was the pronunciation at later periods, and are thus able to supply vowels to the consonantal skeletons. We know, *e.g.*, that the Coptic for 'to remain' is *mun*, and we therefore read the above hieroglyphic as *mun;* in the same way from the Coptic *sop* for 'time' we read the hieroglyphic also as *sop*. When, however, no such guide is obtainable it is the custom of Egyptiologists to render the words articulate by inserting an '*e*'; thus *k*', 'bull', is read *ke*'.

Hieroglyphics are usually written from right to left, sometimes in perpendicular rows, sometimes in horizontal rows; occasionally, but quite exceptionally and usually for decorative purposes, they are written from left to right. For the sake of convenience modern reproductions of hieroglyphics are written or printed from left to right. It was almost a matter of course that both the shapes of the hieroglyphics and the orthography of the words should vary very greatly in the course of the thousands of years during which the system was used; and with a little trouble the traveller will soon learn to distinguish the simple and bold characters of the Early Empire from the ornate symbols of the 18th Dyn. (*e.g.* in the temple at Abydos) and from the small crowded hieroglyphics of the Ptolemaic period.

When the picture symbols instead of being carved by the chisel were written with a reed-pen upon papyrus, stucco, or wooden tablets, they generally assumed a simpler and more rounded form. In this way arose a system of *Literary Hieroglyphic*, which we meet with mainly in carefully-executed religious manuscripts.

For the purposes of ordinary writings this system was still farther simplified and abbreviated and for the sake of speed the separate characters were often united, thus forming a *Writing* or

Cursive Style, which is usually termed *Hieratic Writing*. In this style the owl , *m*, which in literary hieroglyphics still retained the form , degenerates into , an outline scarcely recognizable as that of an owl. In hieratic writing we possess literary works of almost every kind except dramas. — Farther abbreviations and amalgamations of letters developed another cursive style from the hieratic, *viz.* the *Demotic*, which was the ordinary character employed in the Græco-Roman period. The sign of the owl, for example, was curtailed to . This writing was chiefly used for contracts, accounts, letters, and similar documents, whence it was sometimes termed the *Epistolographic*, or 'letter character', by the Greeks.

During the second century after Christ Egyptian magical formulæ were frequently written in Greek characters; and after the introduction of Christianity it became the universal custom to write the Egyptian translations of the Scriptures in the simpler Greek letters instead of in the inconvenient hieroglyphics, which were at the same time more difficult to learn. But as the Greek alphabet was not adequate to represent all the Egyptian sounds (*e.g. sh, f, kh*, etc.) seven supplementary symbols† were borrowed from the demotic. Thus arose the *Coptic Writing* of the Egyptian Christians.

The use of hieroglyphics extended beyond the borders of Egypt, especially into Nubia, where they were employed in the temples built by the Pharaohs. And even after the Nubian-Ethiopian kingdom became independent of Egypt in the 8th cent. B.C., hieroglyphics still continued to be used there. At first, however, only inscriptions in the Egyptian language were thus written; some time elapsed before hieroglyphics were adapted to the native language, which was allied to the modern Nubian tongue. In the course of this adaptation various formal modifications took place, resulting in an *Ethiopian Hieroglyphic System*, which has not as yet been fully deciphered. In the post-Christian era an *Ethiopian Cursive Style*, apparently based on the demotic, was also developed. This also has not yet been deciphered.

The following hints will be of service to those who may try to decipher any of the kings' names with the aid of the lists given above, consulting first the list of phonetic symbols, then that of the verbal symbols. The Egyptian kings frequently had several names, all of which are enclosed within the cartouche. The name proper is preceded by various titles; *e.g.* *s' R' (se' Rē')*, 'son

† *sh*, *f*, *kh*, *h*, *ḳ*, *ḫ*, and the syllabic *ti*.

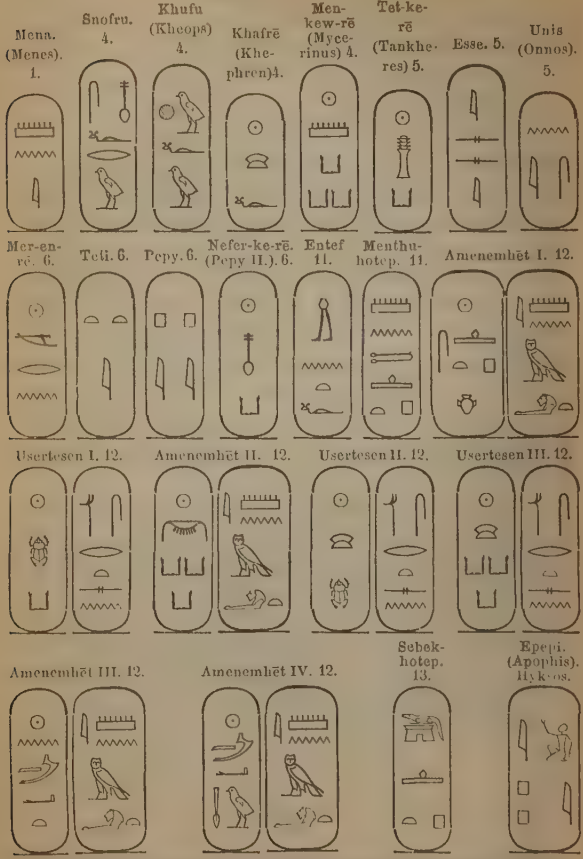
of the sun'; *setne beyte*, 'King of Upper and Lower Egypt'; *neb te'wy*, 'lord of both lands' (p.xcvi); or *neb khaʿw*, 'lord of the diadems'. Thutmosis III., for example, a king of the 18th Dyn., was named —

The former is his official name, the latter his ordinary name. ⊙ is the original word-symbol (No. 1) *rʿ*, sun, sun-god Rē; is the syllabic sign (No. 1) *mn*, here, however, standing for the word-symbol for 'to remain'; is the transferred word-symbol (No. 22) *khpr*, 'to become, to be'. The first name therefore is *Rʿ-mn-khpr*, or, rather, as the words signifying god or king are written first out of reverence merely, *mn-khpr-Rʿ*, 'remains the being of Rē' (vocalized *Men-kheper-Rēʿ*). In the second cartouche, is the original word-symbol (No. 10) *Ṯḥwtï*, 'the god Thout'; and are the letters *t* and *ï*, indicating the sound of *Ṯḥwtï*; is the syllabic symbol (No. 5) *mś*; and the letter *ś*, added to show the sound of *mś*. The whole is thus *Ṯḥwtï-mś*, corresponding to the Greek *Thutmosis*, and probably to be vocalized *Ṯḥewtï-mose*.

It may here be remarked that the Egyptian names occurring in the Handbook are, wherever practicable, written in the traditional Greek form and not in the native Egyptian; *e.g. Sethos* instead of *Sty*, *Kheops* instead of *Khwfw*. For names of which there are no known Greek transliterations the Egyptian forms are given, with vowels inserted on the principles explained above. In these cases, however, the dots under the letters are omitted, so that no difference is made between *t* and *ṯ*, *k* and *ḳ*, or *h* and *ḥ*; *w* is sometimes represented by *u*; *y* by *i*; and in certain cases *y* is altogether omitted. The apostrophes ' and ʿ are uniformly omitted. In short, the general rules adopted by the Greeks for the transliteration of Egyptian words are followed.

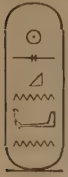
VI. Frequently recurring Names of Egyptian Kings.†

Selection by Prof. Ebers.



† The numbers placed after the names are those of the different dynasties.

Seqen-yen-rē. 17.



Ahmose (Amosis). 17.

Amenhotep (Amenophis) I. 17.

Thutmose (Thutmosis) I. 18.

Makerē Hatshepsowet. 18.

Thutmosis III. 18.

Amenhotep II. 18.

Amenhotep III. 18.

Amenhotep IV. (Ekh-en-eten) 18.

Har-em-heb (Ha[illegible]-mais). 18.

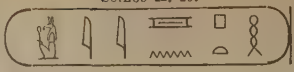
Ramses I. 19.

Sethos (Sety) I. 19.

Ramses II.

Merneptah (Amenephthes). 19.

Sethos II. 19.



Ramses III. 20.

Ramses IV. 20.

Ramses V. 20.

Ramses VI. 20.

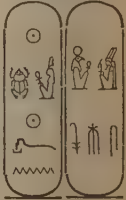
Ramses VII. (Leps. Ramses VIII.) 20.

Ramses VIII. (Leps. Ramses XI.) 20.

Ramses IX. 20.

Ramses X. (Leps. Ramses VII.) 20.

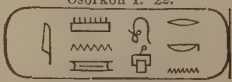
Ramses XI. (Leps. Ramses X.) 20.



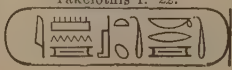
Ramses XII. (Leps. Ramses XIII.) 20.

Sheshonq (Sesonchis) I. 22.

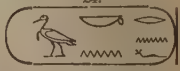
Osorkon I. 22.



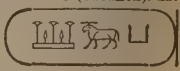
Takelothis I. 22.



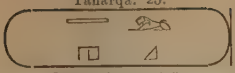
Bekenranf (Bocchoris). 24.



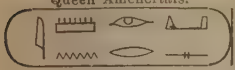
Shabako (Sabakon). 25.



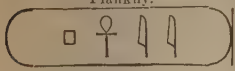
Taharqa. 25.



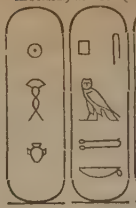
Queen Amenertaïs.



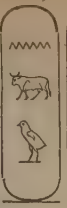
Piankhy.



Psamtik (Psammetikh) I. 26.

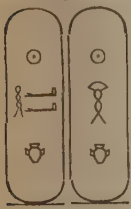


Nekaw (Nekho) 26.

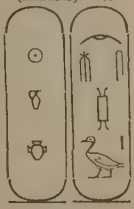


Psamtik (Psammetikh) II. 26.

Weh-eb-rē (Uaphris. Hophrah). 26.

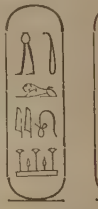


Ahmose II. (Amasis). 26.



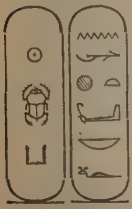
Kambythet (Cambyses) 27.

Ntaryush (Darius). 27.



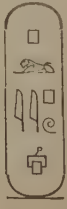
Kheshyaresh (Xerxes). 27.

Nekhtenebof. (Nektanebos). 30.



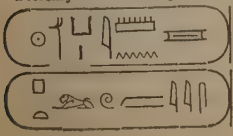
Alexander the Great.

Philippus Arrhidæus.

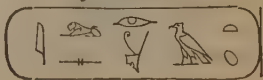


Ptolmis (Ptolemy I. Soter.)

Ptolemy II. Philadelphus I.



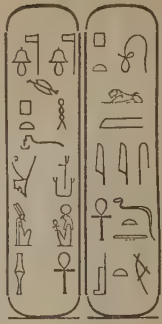
Queen Arsinoë.



Ptolemy III. Euergetes I.

Queen Berenike II.

Ptolemy IV. Philopator I.



Ptolemy V. Epiphanes.

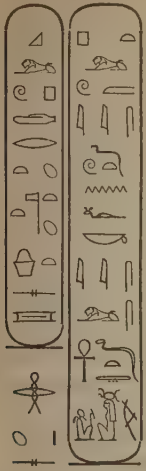
Ptolemy VI. Philometor.

Ptolemy IX. Euergetes II. (Physkon).

Six Ptolemaic princesses of the name of Cleopatra occur.

Ptolemy X. Soter II. or Philometor II., usually known as Lathyrus.

Cleopatra VI., with Cæsarion, her son by Cæsar, and nominal co-regent.



Autokrator (absolute monarch) and Kaisaros (Cæsar). Epithets of all the emperors.

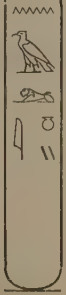
Cæsar Augustus.

Tiberius.

Caius Caligula.

Claudius. (Tiberius).

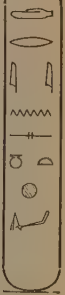
Nero.

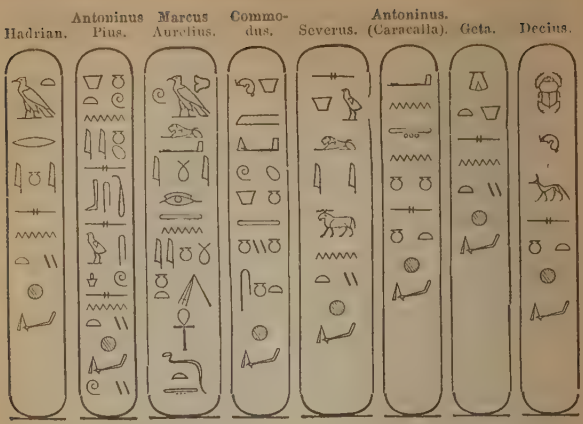


Vespasian.

Domitian.

Trajan.





VII. Religion of the Ancient Egyptians.

By Prof. G. Steindorff.

In spite of the numerous religious inscriptions and representations that have come down to us from Egyptian antiquity, and that meet the eye of the traveller in Egypt in almost every tomb and temple, our knowledge of the Egyptian religion is comparatively slight. We are indeed acquainted with the names and aspects of many deities and we know in what temples they were worshipped, but of the true essence of these deities, of the particular significance attributed to them by priests and people, of the myths attached to the personality of each, we know very little. One thing, however, is certain; *viz.* that the Egyptian religion was developed in prehistoric times in separate and independent communities. Each town, each village, each hamlet had its own god, its own patron deity, to whom the inhabitants prayed when need or danger threatened, whose favour they courted with gifts, and whose anger they sought to avert with sacrifices. The names of these local deities and the aspects assigned to them by their various worshippers differentiate them very markedly. The god of the region of the cataracts, for example, was named *Khnum*, the god of Thebes *Amon* or *Ammon*, and the god of Edfu *Horus*. Frequently they possessed no special name, but were distinguished only in terms of

the town where their worship was celebrated, as, *e.g.*, *Thc* (god) *of Ombos*, *The* (goddess) *of Bast (Bubastis)*, etc. The actual form also of the deity was affected by the character of the town and his worshippers. A locality in which the manufacture of pottery was the chief industry represented its god as a great potter, who had formed the entire world out of clay moulded on the potter's wheel; in agricultural districts the deities were gods of harvest; places inhabited by fisherfolk worshipped water-gods. The most popular practice was to connect the gods with the great heavenly bodies. Most deities were regarded as gods of the sun, but some, as for example *Thout*, the local deity of Shmun, were moon-gods. In a few cases unusually distinguished mortals, revered after death as saints, gradually came to be included among the gods, as, *e.g.*, *Imhotep* of Memphis. Osiris also was perhaps a case in point.

When a small town increased in power and extended its authority over an entire district or province, the jurisdiction of its god was likewise extended, and the 'town god' became a 'provincial god'. It probably often happened also that the inhabitants of a certain town emigrated to new settlements; in such cases they doubtless carried their deities with them and erected new temples to them in the new home. Sometimes the effective protection and abundant benefits bestowed on his worshippers by some local deity might attract the attention of less fortunate neighbours and induce them also to rear a temple for him and worship him. Thus in various ways gods became known in towns to which they were not indigenous and obtained circles of worshippers side by side with the purely local deities.

Besides the local gods there was also a considerable number of lesser deities, dæmons, and spirits, who exercised influence over human beings, helping or harming at particular junctures, and who therefore must be propitiated. Among these rank, for example, the different goddesses of childbirth, who assisted women and could either cut short or protract their pangs; Bes, the god of the toilet, etc.

The ancient Egyptian represented all these deities in his own image. He thought of them as men with superhuman power; they had human forms and wore clothing like human beings. Like princes, they wore on their heads helmets or crowns, and, like the primæval rulers, they had lions' tails fastened to the back of their aprons. They bore the sceptre or the commander's baton as the symbol of their might. The god frequently had a wife and a son, and in that case this so-called *Triad* dwelt and was worshipped in one temple. Divine families of this kind are exemplified in Ptah, god of Memphis, with his wife Sekhmet and his son Nefertem, and by Osiris, Isis, and Horus. Atum, the local deity of Heliopolis, had as many as eight companions assigned to him; and the worship of the nine gods became so popular that it was adopted in many different localities, the place of Atum being taken by the local god in each.

Human passions and virtues were attributed to the gods; and numerous tales were told by the faithful of the divine exploits and adventures. Unfortunately most of these myths have perished; of the few that have come down to us the best known is the story of *Osiris*, which in antiquity also was one of the most widely spread. Osiris ruled as king over Egypt and the country enjoyed the blessings of prosperity. But Set, his wicked brother, conspired against him, and at a banquet persuaded him to enter a cunningly wrought chest, which he and his seventy-two accomplices then closed and threw into the Nile. The river carried the chest down to the sea, and the waves at length washed it ashore near the Phœnician Byblos. Meanwhile Isis roamed in distress throughout the country, seeking her lost husband; and she at length succeeded in discovering his coffin, which she carried to a sequestered spot and concealed. She then set out to visit her son Horus, who was being educated at Buto. During her absence Set, while engaged in a boar-hunt, found the body of his brother, cut it into fourteen pieces, and scattered them in every direction. As soon as Isis learned what had happened, she collected the fragments, and wherever one had been found erected a monument on the spot to its memory; and this accounts for the numerous tombs of Osiris mentioned as existing in Egypt and elsewhere. When Horus grew up he set out to avenge his father's murder, and after terrible contests was at last victorious. According to other accounts the combatants were separated by Thout, who assigned the S. of Egypt to Horus and the N. to Set. Osiris was afterwards magically restored to life by Horus and continued to rule the W. land as king of the dead.

In addition to these anthropomorphic deities the Egyptians from the earliest times revered also fetishes of various kinds. Trees were sometimes regarded as sacred, miraculous virtue was ascribed to them (as at the present day; comp. p. 101), and they were regarded as the abode of special gods. A sycamore-tree, for example, was believed to be the abode of a Hathor, and a nameless deity was believed to dwell in an olive-tree. But the belief that gods chose animals as their abode and revealed themselves in the form of animals was much more generally spread; cows, bulls, rams, crocodiles, cats, lions, ichneumons, frogs, certain kinds of fishes, ibises, hawks, falcons were all believed to be thus chosen by one or other god. The sacred animal, in which the god inhered, was frequently distinguished by special markings; it was kept in the temple, worshipped as divine, and after its death was interred with all honour, while its place in the temple was taken by another. The best known example of this worship is afforded by the *Apis*, the sacred bull of Ptah, worshipped at Memphis. The Apis was black with white spots; on the forehead it bore a white triangle and on the right flank a crescent. Similarly a light-coloured bull *(Mnevis)* was sacred to Atum of Heliopolis, the jackal to Anubis, god of the

dead, the ibis to Thout, the sparrow-hawk to Horus, etc. At a later period, as the religion became less and less a living reality and more and more dependent upon external ceremonies, the worship of sacred animals was carried farther. Not only was the individual animal preserved in the temple revered as holy, but all animals of the same kind were regarded as divine; they might not be killed within the region sacred to them, and when they died they were solemnly interred in special cemeteries. The cat-cemeteries of Bubastis and Benihaṣan, the crocodile-graves of Ombos, the ibis graves of Ashmunên, etc. date from this late epoch of exaggerated animal-worship. It was probably only this excessive expansion of animal-worship that struck the Greeks in Egypt as remarkable. For traces of a similar worship were common to various Oriental peoples, and even among the Greeks and Romans themselves certain animals were regarded as sacred to the gods, as, *e.g.*, the lions of Cybele, the owl of Athena, and the eagle of Zeus. But while the relation between the god and the sacred animal was visibly expressed in Asia Minor by placing the god or goddess upon the back of the animal and in Greece by placing them beside each other, in Egypt (and in isolated cases in Babylon also) the deity was represented with the head of the animal sacred to him. Though such a device cannot but appear both strange and repellant to us as it did to the Greeks, it must be confessed that the Egyptian artists in their reliefs and statues of those animal-headed gods managed the transition from the animal's head to the human body with remarkable skill.

The origin of the world, the movements of the heavenly bodies, and the alternation of day and night awoke speculation in Egypt at a very early date, the result of which was a naïve belief that the world was created by supernatural beings, who revealed themselves in the heavenly bodies and controlled the processes of nature. According to a wide-spread belief the earth was a god named Qeb, the sky a goddess named Newt. Originally these were united but they were afterwards separated by the god Show, who raised the sky-goddess aloft in his arms. Another and more materialistic view regarded the earth as a huge oval plain, floating upon the ocean, and the sky as a flat slab resting upon the mountains at the extremities of the earth, with the stars hanging from it like lamps. The *Sun*, the principal heavenly body, was in particular the subject of many theories, probably representing the teachings of the different colleges of priests throughout the country. In one place the sun god *Rē* was conceived of as sailing across the ocean of heaven in a boat; in another the sun was regarded as a brilliantly plumaged hawk flying across the firmament and driving away the hostile clouds; and in a third the sun was a powerful young hero, newborn every morning from the goddess of the sky, and waging a ceaseless combat with the powers of darkness. It was also conceived of under the form of a scarabæus or beetle. The myth of Rē

seems to have been chiefly developed in Heliopolis, where the sun god Rē-Harmakhis was worshipped along with the local deity Atum. Orion and Sothis played the leading rôles among the stars; and among the other powers of nature a prominent place was filled by the Nile-god, to whom indeed the country owed its prosperity. All these deities received general worship, though none of them had particular temples of their own.

When Egypt became a single state, there seems to have been felt the need of a deity who should be common to the whole country and should be worshipped in all places without reference to the local gods. The sun-god Rē was selected as the national deity, doubtless owing to the influence of the priests of Heliopolis. The king was regarded as his representative and successor upon earth and was therefore styled 'Son of Rē' or 'Horus', Horus being frequently regarded as the son of Rē. The coronation ceremonies seem to have been completed by the proclamation of the accession in the temple at Heliopolis, and there too the goddess Sefkhet inscribed the years of the coming reign on the leaves of the sacred tree. The exalted position thus accorded to the sun-god naturally gave a wide currency to the doctrines taught by the priests of Heliopolis concerning him. The local sun-gods were promptly identified with Rē and were thenceforth regarded as special forms of the national deity. The same thing happened even with other gods who were not sun-gods at all, such as the water-god *Sobk* and the harvest-god *Ammon*, and they were invested with the symbol of Rē, *viz.* the sun-disc with the poisonous royal serpent (uræus) coiled round it. This amalgamation of local deities with Rē, which began under the Middle Empire and was carried to great lengths under the New Empire, was a fertile source of confusion in the Egyptian religion. Attempts indeed were made to draw a distinction among the various forms of Rē, Khepre for example being regarded as the morning-sun and Atum as the evening-sun, but nothing like a systematic scheme was ever achieved.

In the same way a number of female local deities were converted into goddesses of the sky, in so far as they were not so already. Thus the goddess Hathor of Dendera, who revealed herself as a cow, was considered to stand over the earth in the shape of that animal, supporting the sun-god on her back. — This tendency to amalgamate different deities, especially when they had similar characteristics, prevailed in other cases from a comparatively early period. Thus Hathor was identified with Isis, Ammon of Thebes with Min of Koptos, Bastet with Sekhmet and Pakhet, Sekhmet with Mut, etc. That this added to the confusion is obvious.

When after the 12th Dyn. the centre of the empire was carried farther to the S. and Thebes became the capital in place of Memphis, the importance of Ammon, the local god of Thebes, steadily increased. At the beginning of the New Empire he was the head

of the Egyptian pantheon. The great campaigns against Nubia and Asia were waged in his name by the Theban kings, temples were erected to him in the conquered lands, and the lion's share of the spoil fell to his shrines in Egypt, especially to the temple at Thebes. Ammon, in short, became the national god, the successful rival of his predecessor Rē-Harmakhis. It was not to be expected that the priests of Heliopolis should tamely submit to this weakening of their influence. They therefore eagerly seized the first opportunity of overthrowing Ammon and of restoring the sun god to his former official dignity. When Amenophis IV. succeeded to the throne, the sun-god of Heliopolis (Harmakhis) regained the position of supreme deity, and shortly afterwards the sun itself (Egypt. *Eten*) was announced as the one and only god. This revolution was doubtless to some extent prompted by the king's desire to put a stop to the prevailing religious confusion at a blow, and to make practice square with theory, for theoretically all the numerous deities had long been explained as in reality one with the great sun-god (comp. p. 193). The representations and names of Ammon and his fellow-gods were everywhere obliterated. But after the death of Amenophis the partizans of Ammon speedily regained the upper hand; the new religion was abolished, and the earlier creed restored. The Egyptian religion remained in its former confusion; the process of amalgamating different gods became more and more common; and religious belief gradually lost all living reality. Men clung anxiously to the ancient traditions, and the superstitious belief in amulets and magic as the only protection against harmful influences gained universal sway. But no fresh religious conceptions are to be found in the innumerable texts inscribed upon the temples, tombs, and sarcophagi of the later period. A few Egyptian deities, however, such as Isis, Harpokrates, and Serapis (who was introduced into Egypt under the Ptolemies), retained sufficient influence to find their way into the Roman pantheon, and to gather round them a considerable crowd of worshippers in the Roman empire. The old religion of Egypt was gradually vanquished only by the power of Christianity.

The Future Life. A considerable diversity of doctrine as to the fate of man after death prevailed amongst the Egyptians. Different localities held different views as to the future state and the life there led, and these various views were never reduced to a single authoritative creed. The only point that was common to the whole people was the firm conviction that the life of man did not end at death, but that on the contrary men continued to live just as they had lived upon earth, provided that the necessaries of existence were assured to them. It thus seemed specially necessary that the body should be carefully interred and protected from decay. The next step was to build a house for the deceased, after the pattern

of his earthly abode, in which he might dwell, and which, according to the popular belief, he could quit at pleasure during the day. Statues, erected in a special room for the purpose, represented the owner of the house, his family, and his domestics. Sacrificial offerings provided the deceased with food, and pious endowments ensured him against hunger and thirst even in the distant future. Nor was this all; representations of food, utensils, etc. were painted or carved upon the walls of the tomb or the sides of the sarcophagus, and it was believed that through magic these representations could serve the deceased in place of the real things. Ornaments, clothing, etc. also were placed in the tomb or depicted on the walls for the same purpose. The occupations that engrossed the deceased while on earth, the dignities that he enjoyed, awaited him beyond the tomb, and these too were represented on the walls in order that he might really possess them. To this belief we owe those sepulchral paintings that give us so exact a picture of the life of the ancient Egyptians. Under the ancient empire only the grandees were allowed to build themselves tombs, and that probably only by favour of the king. The ordinary citizens had to content themselves with simple graves in which the necessaries for the future life were buried with the bodies. But at a later period even the lower ranks of society built 'everlasting houses' for themselves, at least so far as they possessed the means to do so. The dead were under the protection of the local deities, and in some instances also under special gods of the dead. Thus at Memphis Sokaris was the god of the dead and provided for their support, while these functions were discharged at Assiût by Wep-wat and at Abydos by the 'Lord of the West'. But even at an early date these local gods retired in favour of Osiris, who was originally the local deity of Busiris in the Delta, where he ruled the dead in the fruitful fields. The death which Osiris suffered according to the legend (p. cxxxvi) was the common lot of mortals; but just as Osiris rose again, so a man also could begin a new life, provided that the same formulæ were pronounced for him by some faithful son; he went to Osiris, became united with the slain god, in fact was himself Osiris. Admission to the realm of Osiris depended upon the recitation of magical formulæ and incantations, a knowledge of which must be communicated to the deceased. At the same time a virtuous life upon earth was required to assure the deceased eternal happiness, and he had therefore to undergo a trial before Osiris and to prove before forty-two judges that he was free from mortal sin. Before this took place, and before his heart had been weighed by Thout in the scales of righteousness and found perfect, he might not enter the future land. Opinions differed as to the place of abode of the blessed dead. Their dwelling was usually located in the West, among the mountains, and in the desert where the sun set. Some believed that they inhabited the fertile fields of *Earu*, a fruitful country where ploughing and reaping were carried

on as upon earth, and where the corn grew to the height of seven ells, forming a veritable paradise for the Egyptian peasant. Another doctrine sought to unite the different conceptions of the future life and placed the abodes of the blessed in *Twat*, the underworld. This is the country through which the sun passes at night. It was believed to lie under the earth, to be roofed like the earth by a sky, and to be traversed by a river. It was divided into twelve parts, corresponding to the twelve hours of night, and, according to a certain view, separated from each other by massive doors (comp. p. 260).

In flat contradiction to these doctrines was the popular belief that man possessed not only a body but also a soul *(ba)* or spirit *(yekh)*, which lived after death. This was originally conceived of in the shape of a bird; at a later period as a bird with a human head. It was believed that the spirit left the body at death and flew freely about, but could return to the body at pleasure, provided, of course, that the latter remained whole and did not fall a prey to decay. Thus from ancient times everything was done in Egypt to prevent the destruction of the body, and this object was so completely attained by embalming that the features of numerous mummies have remained perfectly recognizable to this day. A prominent place in the belief of the ancient Egyptians was also taken by another immaterial part of mortals, distinct from the soul. This was the *Ka*, a kind of guardian-spirit or genius, which was born with the individual and accompanied him through life as a 'double'. The Ka did not expire with its protegé but continued to live in order to protect the deceased against enemies in the future world.

List of the Chief Egyptian Deities and Sacred Animals.

Ammon or Amon (Fig. 1), the god of Thebes, was made a sun-god under the name *Amon-Rē* and became the national god under the Middle Empire. For his persecution by Amenophis IV., see p. cxxxix. His sacred animal was the ram.

Amset, one of the four guardian-deities of the dead, who protected them from hunger and thirst, and to whom therefore the viscera of the deceased were dedicated. The other three gods were *Hapy*, *Twemetf*, and *Qebhsenewf*.

Antæus or Antaios, the Greek name for a peculiar Egyptian god, worshipped at Antaiupolis (p. 205).

Anubis (Fig. 2), a god of the dead, whose function was connected with the interment. A later myth makes him a brother of Osiris. The jackal was sacred to him.

Anuqet (Greek *Anukis*), goddess of the district of the cataracts.

Apis, the sacred bull of Ptah of Memphis. For his distinctive markings, see p. cxxxvi. The apis was buried in the Serapeum (p. 129).

Ar-hes-nofer (Arsnuphis), a Nubian god.

Atum (Fig. 3), a local deity of Heliopolis, Pithom, etc., was afterwards regarded as a sun-god (specifically the evening-sun). His sacred animal was the lion, and the Mnevis bull was also dedicated to him.

Bastet, the goddess of Bubastis, a goddess of joy. Sacred animal, the cat.

Bes, a popular deity, represented as a dwarf, introduced from the land of Punt. He was the god of the toilet and also had influence over births.

Buto, see *Wto*.

Enhor (Greek *Onuris*), the god of This and Sebennytos.

Ews-os, goddess of Heliopolis, the consort of Harmakhis.

Hapy, one of the guardian-deities of the dead. See *Amset*.

Harendotes (Egypt. *Har-net-yotf*), 'Horus who protects his father' (Osiris), a form of Horus.

Har-khent-khety, god of Athribis. Sacred animal, the serpent.

Harmakhis (Fig. 5), a special form of Horus. He was the god of Heliopolis and the chief god of Lower Egypt. The sparrow-hawk was sacred to him. He is sometimes represented as a lion with a human head (Sphinx, p. 117).

Harpokrates, Horus as a child, represented with side-locks and a finger on his lips. The Greeks regarded him as god of silence. He was much revered especially at a late date.

Har-sem-tewe, 'Horus the uniter of the two lands', a form of Horus.

Harshef, represented with a ram's head, god of Herakleopolis.

Harsiēsis, 'Horus, son of Isis', a form of Horus.

Hathor (Fig. 6), a deity of the sky, and a goddess of joy and love, identified by the Greeks with Aphrodite. She was the goddess of Dendera (Aphroditespolis; p. 304) and was worshipped in Thebes as guardian of the necropolis. The cow was sacred to her, and she was frequently represented with a cow's head (Fig. 7).

Horus (Fig. 8) received universal homage as the sun-god. He was the local deity of Edfu, where he is represented as a winged sun (Fig. 20). He is usually described as the son of Osiris and Isis, sometimes as the son of Rē and brother of Set. The sparrow-hawk was sacred to him.

Imhotep, a saint of Memphis, was revered as a priest and physician, and was therefore identified by the Greeks with Asklepios (Æsculapius). He had a temple at Philæ also.

Isis (Figs. 9 & 10), wife of Osiris and mother of Horus (Harsiēsis). She was a goddess of Philæ. She was highly revered at a late period.

Ka, the guardian-spirit of mortals (p. cxli).

Kebh-snewf, one of the guardian-deities of the dead. See *Amset*.

Khepre, the scarabæus (dung-beetle), regarded as a form of the sun-god.

KHNUM (Fig. 4) was the god of Elephantine and the Cataract districts, and of Shashotep, Esneh, etc. His sacred animal was the ram.

KHONS, the moon-god of Thebes, was the son of Ammon and Mut, with whom he forms the Theban Triad. Sacred animal, the sparrow-hawk.

MAAT (Fig. 11), goddess of integrity or truth. Her symbol is an ostrich-feather.

MANDULIS, a Nubian deity (p. 346).

MIN (Fig. 12), a god of harvest, was the guardian-spirit of Akhmîm and Koptos, and also the god of travellers in the desert. He is ithyphallically represented.

MONT, the god of Thebes and Hermonthis, was regarded from an early period as the chief god of Upper Egypt. Under the New Empire he was god of war and had a sparrow-hawk's head. The bull Bakis was sacred to him.

MUT, the wife of Ammon of Thebes and mother of Khons (see above). Her sacred animal was the vulture.

NEFERTEM, son of Ptah of Memphis.

NEITH, goddess of Saïs, Esneh (pp. 21, 304), etc.

NEKHBET, goddess of El-Kâb (p. 306) and guardian-deity of Upper Egypt. As she presided over childbirths the Greeks identified her with Eileithyia. Sacred animal, the vulture.

NEPHTHYS (Fig. 13), originally a goddess of the dead. Sister of Osiris.

NEWT, a goddess of the sky and wife of Qeb.

ONNOPHRIS, see *Wen-nofre*.

OPET, a popular goddess of childbirth. In Thebes, where she was revered as the mother of Osiris, she was represented as a pregnant hippopotamus. See also *Toëris*.

OSIRIS (Fig. 14), originally the god of Busiris, received universal homage as god of the dead. His tomb was at Abydos. For his legend, see p. cxxxvi. His symbol was a post *(Tet)* or a pole with a wine-skin hanging from it .

PAKHET (or Pasht), the goddess of Speos Artemidos (p. 186), to whom the cat was sacred.

PTAH (Fig. 15), the god of Memphis, was regarded as the guardian of artists.

PTAH-TETENEN, a special form of Ptah.

QEB or GEB, the earth-god, husband of Newt (see p. cxliii).

RĒ, the sun-god. He was identified at an early period with Harmakhis of Heliopolis, and named Rē-Harmakhis. During the night he traverses the underworld and is then named *Yefu-Rē* and represented with a ram's head.

SATET (Greek *Satis*), guardian-deity of the Cataract district.

SEFKHET (Fig. 17), goddess of writing.

Sekhmet (Fig. 16), goddess of war. Sacred animal, the lioness.

Selqet, a goddess to whom the scorpion was sacred.

Serapis, a foreign god introduced into Egypt under the Ptolemies (p. 129).

Set, god of Tanis and Ombos (near Naḳâdeh), was the brother of Osiris whom he is said to have slain (p. cxxxvi). Another myth makes him brother of Horus and guardian-deity of Lower Egypt. After the 22nd Dyn. he was expelled from the Egyptian pantheon, and was thenceforth regarded as god of the impure (Typhon). His sacred animal was the ass, represented with grotesque muzzle and ears.

Show, god of Leontonpolis. The Egyptians believed that he supported the sky. The lion was sacred to him.

Sobk (Fig. 18; Greek *Suchos*), a water-god worshipped chiefly in the Fayûm, at Ombos, etc. The crocodile was sacred to him.

Sokaris, the ancient Memphian god of the dead.

Sutekh, a foreign (Asiatic) god, worshipped in the Delta, and amalgamated with Set.

Tefnut, sister of Show, and represented as a lioness.

Tetun, guardian-deity of Nubia.

Thout or Thoth (Fig. 19), a moon-deity and god of the sciences, therefore identified by the Greeks with Hermes. He was the city-god of Hermopolis (p. 190). The ibis and baboon were sacred to him.

Toëris 'the great (*scil.* Opet)', another name of Opet (see p. cxliii).

Twe-metf, one of the guardian-deities of the dead. See *Amset*.

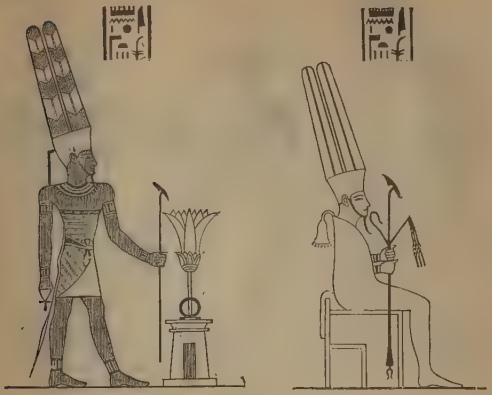
Wen-nofre (Greek *Onnophris*), a surname of Osiris.

Wep-wat, god of the dead and a deity of Assiûṭ. The desert wolf was sacred to him.

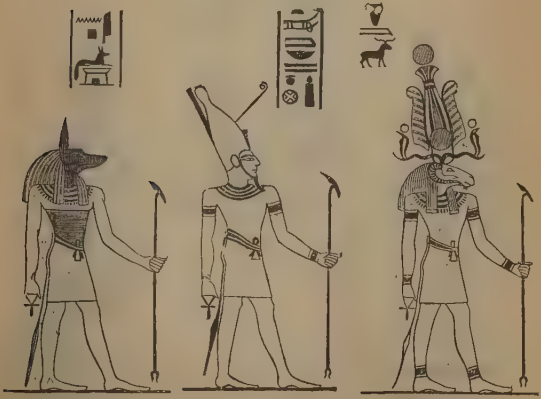
Wert-hekaw, a lion-headed goddess, wife of Rē-Harmakhis.

Wto (Greek *Buto*), goddess of the town of Buto in the Delta; also a guardian-deity of Lower Egypt. The serpent and ichneumon were sacred to her. This goddess was also represented with a lion's head (like Sekhmet).

Representations of the most important Deities.



1. Ammon-Rē.

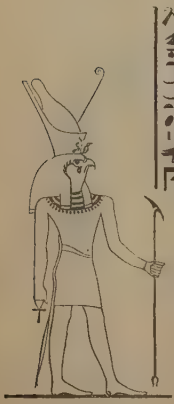


2. Anubis. 3. Atum. 4. Khnum.

5. Harmakhis.

6. Hathor.

7. Hathor.



8. Horus.

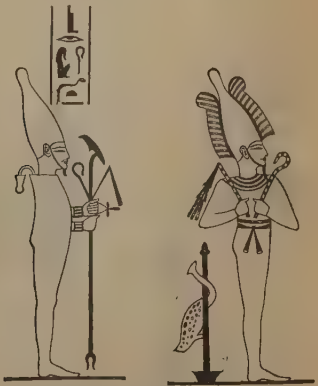
9. Isis.

10. Isis, suckling the infant Horus.

11. Maat, goddess of truth.

12. Min; behind is the curious temple of the god.

13. Nephthys.



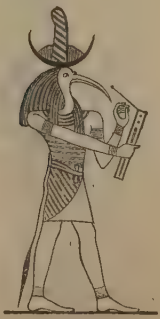
14. Osiris; behind the god is his symbol, a wine-skin hanging on a pole.

15. Ptah.

16. Sekhmet.

17. Seṭkhet, writing the king's name on the sacred tree of Heliopolis.

18. Sobk.



19. Thout.

20. The winged Sun.

VIII. Historical Notice of Egyptian Art.

By Professor G. Steindorff.

I. Architecture.

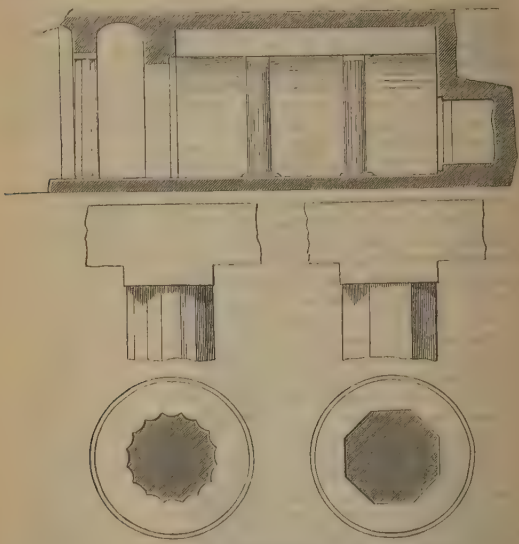
In Egypt, as elsewhere, the *Pier* and the *Column* are the most important of all architectural members. Their absence indicates a very elementary stage in the art of building, when artistic development has yet to begin. Their presence breaks the outline of the different masses of the edifice and affords strength and support.

The simplest form of the weight-bearing member is the square **Pier,** and this is common even in the tombs of the Ancient Empire. The lateral surfaces of the piers are frequently occupied by reliefs or inscriptions and their fronts by other ornamental designs. Thus tall papyrus-plants and lilies occur on piers of the time of Thutmosis III. at Karnak (p. 248), a sistrum (a rattle used by women) with a head of Hathor at Abu-Simbel (p. 377), and colossal figures of Osiris (Fig. I) in the Rameseum (p. 277) and at Medînet Habu (p. 290). The four-sided pier was converted into an octagonal pillar by bevelling off the corners, part of the pier, however, being left square at the top so as to blend with the roof; at the foot was a round, cushion-like base. The next step was to convert, by a similar process, the octagonal pillar into one with sixteen sides, and in some cases the flat surfaces were grooved or fluted, a sharp edge being left between each pair of sides. Polygonal columns of this character, which have received the name of *Proto-Doric* (Fig. II), occur in tombs of the Middle Empire (at Beniḥasan and Assuân) and in temples of the time of Thutmosis III. (Karnak, r el- p. 248; Dêbaḥri, p. 271). The name was suggested by certain points of resemblance to the Doric columns of the Greeks, the chief of which are the marked fluting and the tapering; but the Proto-Doric differs from the Greek Doric in being destitute of the 'echinus', a member resembling an overhanging wreath of leaves, forming the capital of the true Doric column. The chief difference, however, is that the shaft of the Egyptian column rests upon a round, flat base, while the Doric column springs immediately from the ground. An-

I. Osiris pillar.

other difference is that some of the sides of the Proto-Doric column are frequently unfluted and left flat for the reception of coloured inscriptions.

The **Column** was much more frequently used by the Egyptian builders than the pier or the allied Proto-Doric column. The column stands upon a base, is crowned by a capital, and supports a square

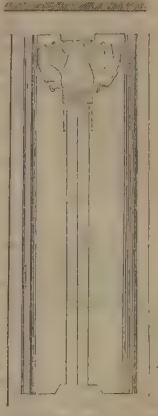


II. Tomb Chamber and Columns of Beni-hasan.

slab, known as the abacus, upon which in turn rest the beams of the architrave, and the slabs of the roof. The Egyptian love of plants is well known from various sources, and consistently with this the favourite forms for columns as early as the Ancient Empire were borrowed from plant-life. Two plants especially were most frequently copied, *viz.* a variety of lotus (Nymphæa lotus) and the papyrus (Cyperus papyrus). Sometimes the column represents a single plant-stem, sometimes a cluster of stems held together by bands; while the capital imitates in turn the closed bud or the open calyx (Fig. III). Thus there arise four varieties of columns: the

simple flower-column with bud-capitals and the same with calyx capitals; and the clustered column with bud-capitals and the same with calyx-capitals.

Of the various *Lotus Columns*, which seem to have been freely used if we may judge from the numerous pictures of them, comparatively few have been preserved. Clustered columns of this kind with bud-capitals occur under the Ancient and Middle Empires (in a tomb at Beniḥasan), but appear to have died out under the New Empire. The above-mentioned column at Beniḥasan is formed of four straight stems, rising from a base resembling a mound of earth and fastened together at the top by bands (Fig. IV). The capital is formed of closed buds, the green sepals of which extend quite to the top of the white petals of the corolla. Near the top of the shaft smaller stems are inserted between the main stems. Examples of clustered columns of the Nymphæa lotus with open (calyx) capitals (Fig. III) are frequently represented in tombs of the Ancient and Middle Empires; but they occur most frequently in buildings of the later period.

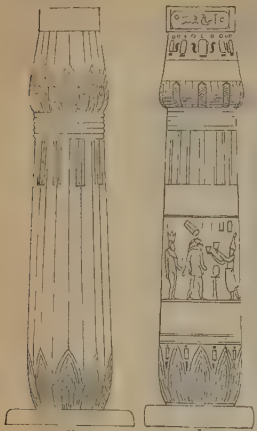


III.

IV.

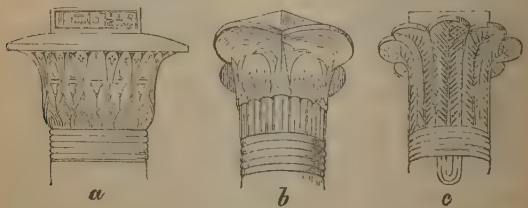
The *Papyrus Columns* are much more numerous. They differ widely from the lotus-columns. The stems in the latter are circular in section, while in the papyrus-columns they are triangular, and moreover taper rapidly at the base, where they are encircled with a wreath of pointed leaves — characteristics that are wanting in the lotus-columns. There is a difference also in the capitals; for the sepals of the papyrus-flower are much shorter than those of the lotus and do not reach to the tips of the petals (see above). The simple papyrus-column with a bud-capital is comparatively rare; whereas the clustered column is common enough (Fig. V *a*). The latter usually consists of eight stems held together by bands at the top, while between these stems smaller clusters of three, fastened together by six bands, were inserted. These inserted stems, however, lost their independent treatment at an early period. — Towards the close of the 18th Dynasty the clustered papyrus-column under-

went an essential change. In order to adapt the shaft for the reception of inscriptions and pictures, all its irregularities were abandoned and it was made perfectly smooth. For the same reason the capital also was rounded off and transformed into a blunt cone, the original clustering being recalled by painting alone (Fig. V *b*). — Papyrus-columns with calyx-capitals (Fig. VI *a*), a variety in which it is difficult to distinguish between simple and clustered columns, occur in most temples of the New Empire, where they generally appear supporting the lofty roof of the central passage in the three aisled hypostyle halls. They display the same peculiarities as the simple column, and they invariably consist of a single rounded shaft, no longer articulated into separate stems, and covered with inscriptions and reliefs.



V.

Amongst the other and rarer varieties of plant-columns the *Palm Column* deserves mention. Its shaft is round (without the tapering foot of the papyrus-column) and supports a capital formed of a bundle of palm-leaves, bending slightly outwards, and held together by bands (Fig. VI *c*).



VI. Calyx Capitals.

— The comparatively simple floral capitals of the earlier periods were elaborately developed during the Ptolemaic epoch, until they almost assumed the form of baskets of flowers, resplendent with

brilliant colours (Fig. VI *b*). The low square abacus, which under the New Empire was covered with inscriptions only, was at the same time developed into a cubical block and somewhat inappropriately decorated with representations of the gods, figures of Bes, or heads of Hathor.

Besides those plant-columns other varieties occur. The so-called *Hathor* or *Sistrum Columns* have round shafts crowned on four sides with the head of the goddess Hathor (with cows' ears), above which was a temple-like addition. These are exclusively confined to temples of female deities, and are most numerous in the Ptolemaic period; they are doubtless reproductions of the sistrum, the peculiar rattle used by women (p. cxlix). The so-called *Columns with inverted Calyx Capitals*, occurring in the colonnade of Thutmosis III. at Karnak, are quite unique, and are probably imitations of the shape of the old wooden supports .

Comparatively few of the ancient Egyptian **Secular Buildings** have been preserved. The number of ruined towns is not, indeed, insignificant; but the remains of the earlier houses are almost invariably concealed by those of later date and are thus very difficult to examine. The remains of earlier houses have come down to us directly in only a few exceptional instances, as at Kahun (p. 153) and Tell el-'Amarna (p. 193). These, in connection with representations preserved on the monuments, afford us some knowledge of the structure and interior arrangements of Egyptian Private Houses, which in many respects were identical with the Arab houses of modern Egypt (p. clxxxvii). The house of the humble farmer or artizan was as simple then as it is to-day. An open court, in which the family spent the day, was adjoined by a few dark sleeping-rooms and stables for the cattle, while a staircase led from the court to the flat roof, upon which a few smaller apartments were often found. The houses of the more prosperous Egyptians also had a court as their central point, at the back of which was a colonnade or vestibule of light columns, open in front, affording protection from the sun. Thence a door led to a broad hall, the roof of which rested on columns, and beyond that was a narrow and larger hall, also with columns, probably used as the eating-room. Beyond that again were other apartments (bedrooms) for the master of the house and his grown-up sons. On one side of the three principal divisions of the house (court, broad hall, narrow hall) were the women's apartments, or harim, the middle point of which was another open court; and on the other side were the slaves' apartments, the store-rooms, the kitchens, and the stables. This arrangement of the Egyptian dwelling-house was probably the same in essential details at all periods, and even in the Royal Palaces (*e.g.* at Tell el-'Amarna) the three principal divisions occur in the same order. The walls of the houses and palaces were built of un-

burned bricks of Nile mud; the roofs were made of slender wooden beams, covered with straw or reeds and daubed within and without with Nile mud; the columns were either of stone, of mud, or of wood, and in palaces were inlaid with coloured stones or glass-paste. Colour was also extensively used in the interiors; the walls were whitewashed and adorned with bright-coloured rugs or with paintings, and even the pavements were covered with colouring matter.

A considerable number of FORTIFIED STRUCTURES have been preserved. Amongst these may be mentioned the castles of Abydos, el-Kâb, and Kôm el-Aḥmar, the most of which probably date from the later period of Egyptian history, and indeed are partly to be referred to the Roman epoch.

As taxes and salaries were paid in kind, large MAGAZINES were required for the reception of tribute, not only by the state but also by temples. The remains of such store-houses have been found beside the Ramesseum (p. 277), at Tell el-Maskhûṭa (p. 159), and elsewhere.

Probably in no other country have so many **Temples** within such narrow limits survived from antiquity as in Egypt. Most of these, it is true, date from the New Empire and the Ptolemaic epoch, so that we have a clear conception of the temples of these periods only. Few or no complete temples have survived from the Ancient or Middle Empires or from the late Egyptian period.

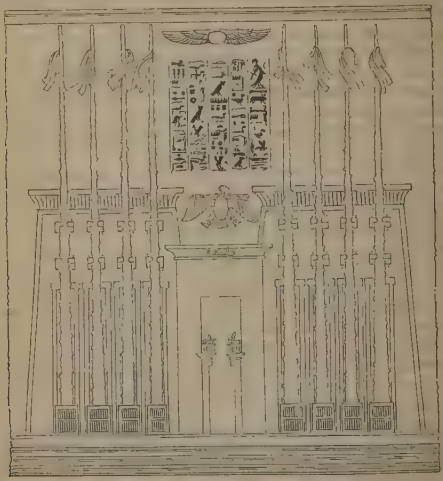
Among the TEMPLES OF THE ANCIENT EMPIRE the first place is held by the *Granite Temple*, erroneously called the *Temple of the Sphinx*, discovered by Mariette in 1853 beside the great Sphinx at Gîzeh (p. 119). Its central point was a T-shaped hall (comp. the Plan, p. 119), the roof of which rested upon square pillars. Though no vestige of inscription or relief has been found, the whole bears the stamp of a majestic sublimity that cannot fail to impress every beholder. The small *Temple* in the neighbourhood of the *Birket Ḳarûn* (p. 154) probably belongs to the same epoch as this granite temple; it displays the same simplicity of form and is equally destitute of external embellishment. Practically nothing now remains of the small *Temples* beside the second and third pyramids at *Gizeh*, where the manes of the kings buried in those pyramids were worshipped; but Flinders Petrie's discovery of the *Temple* beside the pyramids of *Mêdûm* affords us a clear idea of such a sanctuary at the earliest period (p. 181). Here also the walls are absolutely bare and the architectural forms of the severest simplicity. We can unfortunately form no conception of the sanctuaries which the kings of the 5th Dyn. seem to have erected for the sun-god Rē in the neighbourhood of Memphis; but we know at least that they were embellished with inscriptions and reliefs. Under the 6th Dyn. also it was the custom to decorate the walls of temples with reliefs and inscriptions, as is proved by the remains of a temple of Pepy II. discovered by Flinders Petrie at Koptos (p. 223).

The remains of the Temples of the Middle Empire are even scantier. Large sanctuaries, little inferior in size to those of later times, were built during this period at *Luxor*, *Karnak*, *Koptos*, *Abydos*, *Illahûn* (the so-called Labyrinth), *Medînet el-Fayûm*, *Heliopolis*, *Bubastis*, and *Tanis*; but none has left any considerable traces. All probably fell into decay during the troublous times of the Hyksos supremacy and were replaced under the 18th Dyn. by new buildings, in which the materials of the earlier edifices were utilized as far as possible. Their inner walls were decorated, as in the case of later temples, with reliefs showing the king in communion with the gods; the ceilings of their halls were supported by columns (which at Bubastis had Hathor-capitals); and in front of their entrances rose tall obelisks (p. 101) and colossal statues of the Pharaohs. In other points of construction also they seem to have closely resembled later sanctuaries, and many temples of the New Empire were probably built on the plans of the earlier ones.

However different from each other the Temples of the New Empire appear at first sight, there is but little difficulty in referring them all to two general fundamental forms. One of these, vividly recalling the Greek *Peripteros* or temple surrounded by a colonnade, occurs only during the 18th Dyn., the age of Thutmosis III. and his successors. The rectangular Cella (or Sanctuary), containing the sacred boat with the image of the god and provided with doors at each end, rose upon a basement of masonry, crowned with a concave cornice and approached by a flight of steps. On all four sides it was surrounded by a colonnade, the roof of which rested upon square pillars and columns (usually Proto-Doric). Occasionally, as *e.g.* at Medînet Habu, this main structure was adjoined at the back by several smaller apartments, also used for religious rites. Curiously enough this form of peripteros was revived in the Ptolemaic period, though with various modifications, being used in the so-called *Birth Houses*, which stood beside the principal temples and were dedicated to the worship of the maternal deity (Isis or Hathor) and her child. The inner sanctuaries in these birth-houses also were surrounded with colonnades, the roofs of which, however, were borne by remarkable plant-columns, crowned with heads of Hathor or with figures of Bes.

The second fundamental form of the Egyptian temple is most simply and clearly illustrated in the small temple built by Ramses III. at Karnak in honour of the Theban triad (see special plan of the great temple of Ammon at Karnak, p. 239). The approach to the temple is formed by the *Pylon*, two large towers of masonry flanking the entrance-door. These towers are shaped like very steep truncated pyramids; the slightly inclining walls are framed with round mouldings and offer the greatest available space for reliefs. The towers were imposing from their sheer size, and this impression was heightened by the obelisks and colossal statues

placed in front of them, and by the lofty flag-staves which were fastened at the foot in the masonry of the towers and higher up by huge clamps. Beyond the pylon we enter a broad open *Court*, surrounded on three sides by covered colonnades. In the centre stood the great altar, round which the people assembled on festivals. Beyond this again was a *Hall*, the roof of which rested upon columns. In most of the larger temples (*e.g.* the Ramesseum and the



VII. Decorated Portal and Pylons.

temple of Khons at Karnak) this hall consisted of nave and aisles, the latter being considerably lower than the former. In these cases the roof above the central aisle is usually supported by clustered papyrus-columns with calyx-capitals, that above the side-aisles by similar columns with bud-capitals. Beyond this columned hall lie three small apartments side by side; the middle one of these, the *Sanctuary*, was the dwelling proper of the god, while the side chambers belonged to his wife (Mut) and to his son (Khons). Here stood the sacred boats with the images of the gods. Sometimes the side-chambers are omitted, and the sanctuary is in that case surrounded by a corridor, as in the peripteros (*e.g.* temple of Khons at Karnak). Chambers of various sizes used for religious rites or

for the storage of temple property surrounded the sanctuary; staircases led to the roof and to various rooms, which either served as dwellings for the temple watchmen and servants or were used in the celebration of particular ceremonies, etc.

This form of Egyptian temple, which recurs in most of the larger sacred buildings of the New Empire and lingered until after the beginning of the Ptolemaic period, closely corresponds with the ground-plan of the Egyptian house or palace previously described. The open court of the house, accessible to every visitor, is represented by the great temple-court; the colonnaded (hypostyle) hall of the temple corresponds to the broad hall of the dwelling; and the deep and large hall in which the master of the house spent his time finds its analogue in the sanctuary, the dwelling-place of the god. And just as these apartments in the dwelling-house were adjoined by chambers and rooms for various purposes, so the sanctuary in the temple was adjoined by a series of small apartments, store-rooms, etc. Thus the temple was literally what the Egyptians called it, the *House of the God*.

In many temples the colonnaded hall is further separated from the sanctuary by one or more *Smaller Halls* (with or without columns) of narrower proportions and diminishing in height. Frequently also the sanctuary is followed by several other halls and chambers; and not unfrequently the great hall is preceded by two colonnaded courts instead of by one, while in these the colonnade on the rear-side is placed on a terrace-like structure above the level of the pavement. The particular purposes of all these various rooms are hard to determine; with the exception of the open court they were probably all closed to the general public and accessible to the priests alone. Only the king or his representative, the high-priest, might enter the inner sanctuary and there 'gaze upon the god'.

Though many temples, such as the temple at Luxor and the great temple of Ammon at Karnak, exhibit a much more complicated form than that just described, the explanation is that they were not built on one uniform plan but owe their construction to various builders. In the descriptions of the particular temples concerned this matter is treated with due attention to detail.

Occasionally the nature of the site compelled farther deviations from the above-described form. In Lower Nubia the sandstone rocks approach so close to the bank of the Nile that the temple must be partly or wholly constructed in the rock, the necessary rooms being hewn out. At Gerf Ḥusên (p. 360) the pylons and the court are built as usual, while the colonnaded hall and the sanctuary are hewn out of the rock. The larger temple of Abu Simbel is entirely a rock-building, the pylon and the colossi included. At Abydos the difficulty of excavating the rock was avoided by placing part of the temple at right angles to the main edifice, so that the whole now presents the form of a ⌐|.

Of the large temples of the Libyan epoch (Bubastis) and of the late period (*e.g.* at Saïs) almost nothing has come down to our day. Nearly all the kings of that period resided in the Delta, and therefore markedly favoured the N. in erecting their monuments. There the sanctuaries were built of limestone, and in mediæval and modern times the blocks have either found their way into lime-kilns or, since the Delta itself yields but scanty building materials, have been utilized for new buildings, usually leaving only the less easily worked blocks of granite behind. It was not until the days of the Ptolemies that attention was once more directed to the S. These monarchs raised many large temples to the gods of the country usually on the site of earlier ruined buildings. All these temples are built on one uniform plan, differing but slightly from the form prevalent under the New Empire (comp. the plan of the temple at Edfu with that of the Ramesseum). There is a difference in only two essential points. The colonnade (or terrace) at the back of the colonnaded court of the earlier temples has developed into a larger *Vestibule* or *Great Hypostyle Hall*, supported by columns, of which an example had already occurred in the temple of Luxor. The columns of the front row are united with each other by means of *Screen Walls* or *Balustrades* (over 6 ft. in height) which separate the court from this *Vestibule Hall*, called by the Greeks *Pronaos*. — Furthermore the *Sanctuary*, which formerly had a door at each end, is now closed at the back and retains only the front entrance. Between the vestibule and the sanctuary a lesser hypostyle hall and two smaller halls are placed, an arrangement, however, which also occurs under the New Empire. The side-rooms are also numerous at this period and among these special mention must be made of a small *Sacrificial Court* situated on the right side (see plan of Edfu, p. 310) and an elegant *Kiosque* adjoining it (ib.), which do not occur in any of the older temples†.

Under the Ancient Empire the temples were probably left entirely bare (see above), but from the 6th Dyn. onwards all flat surfaces on pylons, walls, column-shafts, and ceilings were covered with representations and inscriptions. The external walls, the pylons, and the walls of the courts, *i.e.* those parts of the temple that were exposed to the vulgar eye, commemorated the exploits of the king, campaigns, great festivals, or other important events of his reign; the representations were intended to keep the power and nobility of the Pharaoh constantly before his people. On the other hand the representations in the interior of the temple were exclusively devoted to the religious proceedings that took place there. The king, who theoretically was the only mortal who might have intercourse with the gods, appears again and again, offering gifts and

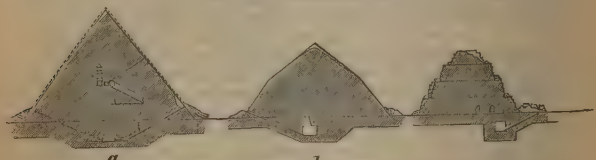
† Unless, indeed, the open court at Dêr el-baḥri corresponds to this court in the Ptolemaic temples.

homage to the deities and receiving from them earthly blessings. In the late period and especially under the Ptolemies the secular representations on the external walls and the walls of the court gave place to religious scenes. The variegated battle-scenes of the New Empire no longer appear on the pylons, but the typical figure of the Pharaoh smiting his enemies in presence of the god; and on the external walls the battle-scenes and triumphs of the ruler give place to sacrificial and other sacred scenes depicted at tedious length. — The temple, moreover, like his house and his tomb, was in the eyes of the Egyptian a type in small of the world. The roof corresponded to the sky, which was conceived of as a thin flat covering held above the earth by supports; and it was appropriately adorned with stars upon a blue ground, while above the middle passage hovered vultures, protecting the king as he passed along below. Not unfrequently, and especially in the temples of the Ptolemaic period, the ceiling presented a picture of the entire celestial pantheon — the gods and goddesses of the months and days, the planets, constellations, and decani stars, and the goddess of the sky herself, on whose body rested the boat of the sun. Similarly the pavement represented the earth. Here (*i.e.* on the bottom of the walls) we see flowers blooming or long processions of the representatives of the nomes and other divisions of the country, and of the river and canals, bringing their characteristic products as offerings to the deities of the temple. Egypt was traditionally regarded as divided into two portions — a northern and a southern — and similarly the entire world as represented in the temple was also regarded as consisting of a N. half (to the right) and a S. half (to the left). The representatives of the N. appear on one side, those of the S. on the other; and even in the ceremonial religious scenes on the walls this distinction may frequently be traced. The entire temple-precincts were enclosed by a brick wall, the portal of which (generally a pylon) was approached by an avenue of sphinxes or (*e.g.* in Thebes) of recumbent rams (kriosphinxes). Within this wall stood also the dwellings of the priests, besides storehouses and stables, so that the temple proper, like an Arab mosque of to-day, stood in the midst of a complexus of domestic buildings.

Owing to the great value of cultivable land in Egypt, **Tombs** were not placed in the lower portions of the Nile valley, but in the more elevated desert regions, which moreover, being beyond the reach of the inundation, were in any case better adapted for the preservation of the dead. The most ancient graves were probably simple holes, in which the mummies were laid, and over which heaps of stones were piled by way of monument. Under the Ancient Empire these piles of stones were replaced — in the case of the tombs of the wealthy at least — by so-called *Mastabas*, which were strong erections of limestone blocks or of bricks, with a rectangular ground-plan and sloping walls. A door-shaped stone or *Stele*, set

in a shallow recess on the E. side, marked the spot that was regarded as the entrance to the grave and to the realm of the dead. In front of this the surviving relatives laid the food, drink, and other offerings to the dead upon the flat *Sacrificial Table*, or recited their prayers for the welfare of the departed. In many cases this recess was enlarged so as to form one or more chambers within the maṣṭaba, thus providing an actual dwelling for the dead, the stele being still invariably found in one of the chambers. The extent to which these 'everlasting abodes' might be enlarged and developed is best illustrated by the Maṣṭaba of Mereruka at Saḳḳâra (p. 141), which, like any ordinary well-to-do house, contains a suite of rooms for the master, another (the ḥarîm) for his wife, a third, behind, for the son, besides various store-rooms. The inner walls were embellished with inscriptions and representations (usually in relief), the chief object of which was to place the deceased in the possession of as many sacrificial offerings as possible (comp. pp. 133 et seq.). The deceased and the members of his family were represented by statues, which were placed in one or more special rooms (the so-called *Serdâbs*, *i.e.* cellars) constructed in the thickness of the walls and connected with the other chambers by means of small apertures only. Most of the fine statues of the Ancient Empire now in the Museum at Gizeh (p. 76) were found in such serdâbs. The coffin of wood or stone, containing the corpse wrapped in bandages, stood in a subterranean chamber, to which a perpendicular shaft, from 10 to 90 ft. in length, descended from the floor of the innermost room or from the centre of the flat roof.

Just as the streets of a town were arranged round the palace of the prince, so the rows of maṣṭabas were grouped around the tomb



VIII. Pyramids.

of the king. Originally the royal tombs were probably maṣṭabas like the others; but at a very early period they assumed the special form to which we apply the term Pyramid, though this form in its strict significance is by no means universal. The step-pyramid at Saḳḳâra and the pyramid of Mêdûm (Fig. VIII *c*), for example, practically consist of a number of maṣṭabas, placed one upon another and diminishing in size towards the top; the blunted pyr-

amid of Dahshûr (Fig. VIII *b*) is in the form of a large mastaba with a pyramidal top. The normal form of pyramid (Fig. VIII *a*) was introduced at the beginning of the 4th Dyn., and remained the usual form for royal tombs until the 18th Dynasty. In the rock beneath the massive stone erection of the pyramid a sloping shaft led to a subterranean passage, which was closed by means of a stone trap-door, and to the chamber in which the sarcophagus stood. The great pyramids at Gîzeh, the step-pyramid at Sakkâra, and various others contain several passages and several chambers, but the existence of these is due to modifications of the original plan or to later alterations (p. 110). The recess or the room in which sacrifices were offered to the dead in the mastabas was represented in the case of the pyramids by a small detached temple on the E. side, remains of which have been discovered in various instances (p. 115).

The custom of placing their tombs beside that of the monarch was gradually abandoned by the nobles at the close of the Ancient Empire; they preferred to be buried near their own homes. Like the Pharaohs they built for themselves small brick-pyramids upon square or rectangular bases. The tomb-chamber was formed in the thickness of the wall and a tombstone was placed on the outside, before which the survivors recited their prayers or presented their offerings. But the high and steep declivity of the desert-plateau did not always offer space enough for such free-standing tombs; and at various points (*e.g.* Benihasan, Assiût, Assuân, etc.) graves were hewn in the rock, a practice of which there were isolated examples even under the Ancient Empire (p. 122). In accordance with the fundamental conception of the tomb as the *House of the Dead*, each grave must contain the three principal divisions of the ancient Egyptian dwelling-house — the open court, the broad hall, and the deep and narrow eating-room. Thus a *Fore Court*, surrounded with a brick-wall, was provided in the open air in front of the tomb, generally ending in a small colonnade with two pillars or columns hewn in the solid rock. Beyond this was a large *Chamber* with columns, followed by a small *Chamber* or *Recess*, which contained the statue of the deceased, frequently accompanied by that of his wife, hewn out of the rock, and thus corresponded to the serdâb of the old mastabas.

This dwelling-house arrangement is most distinctly seen in the rock-tombs of Benihasan and Assuân (comp. pp. 187, 329). The inner walls are covered with inscriptions and representations, which, though more varied in subject than those of the earlier tombs, agree with them in being intended to provide for the enjoyment of the deceased. The unembellished sarcophagus-chamber was reached by a perpendicular shaft hewn in the rock from the first hall.

The Tombs of the New Empire coincide in their general features with those of the Middle Empire. At this date also both free-standing and rock-hewn tombs occur, according to the nature of the

site at different places. The former variety of tomb is now, however, represented by very scanty remains. In the rock-tombs a narrow corridor is frequently found between the first hall and the inner chamber with the statues; for their general arrangement and decoration, see the remarks on p. 258. About the middle of the 18th Dyn. the Pharaohs also ceased to build pyramids as their last resting places, and prepared their tombs in the slopes of a sequestered mountain-valley on the W. bank of the Nile near Thebes. These Royal Tombs of the New Empire comprised long corridors and halls, the walls of which were occupied by religious inscriptions and scenes (comp. p. 258). Like the passages within the pyramids, these were exclusively destined for the reception of the sarcophagus, while the rock itself represented the mass of masonry originally reared over the grave. Since there was no room among the mountains for sepulchral temples, the latter were built (usually on a large scale) on the plain, where their ruins remain to this day (p. 255).

The grandees of the late period followed the example of their predecessors under the Middle Empire by imitating the tombs of the Pharaohs in preparing their own private graves. This was the case in Thebes at least. At Asasîf (p. 277) near Thebes we find in their tombs a complicated series of corridors and halls, the walls of which are decorated with nothing but religious texts and representations. Unfortunately none of the royal tombs of the last native dynasty have as yet been discovered; these must have lain near the large capitals in the Delta. Even of the larger private tombs of this epoch few have been found, with the exception of those above mentioned at Thebes and a few others at Gizeh, now buried in rubbish.

The Tombs of the Humbler Classes must, of course, have largely outnumbered those of the grandees; but beyond the pit which concealed the bodies, and some grave-stones, they have left no traces. From pictures we know that under the New Empire they were frequently in the form of small brick-pyramids; but all have fallen victims to time. The poorer classes were frequently buried in *Common Tombs*, consisting of long corridors constructed underground by speculators. In these the corpses were laid in plain coffins or merely bound to a plank, accompanied by simple gifts for their use in the future world. But these common graves are now almost all covered by drift sand, and all trace of them is lost.

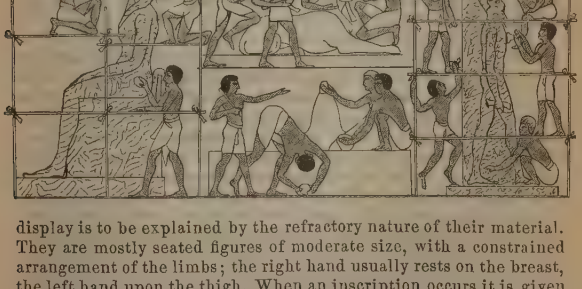
II. Sculpture and Painting.

No fair estimate of the achievements of early Egyptian sculpture or of its masters can be obtained from a study of the ordinary colossal statues, sphinxes, and temple-reliefs; for these, though they are now the most conspicuous examples of Egyptian sculpture, were, with few exceptions, intended exclusively for decorative

purposes and were executed accordingly. For such an estimate an acquaintance must be obtained with works produced by genuine artists, such as the portrait statues and reliefs now preserved in the Museum of Gizeh, and the reliefs on the walls of mastabas, rock tombs, and of a few special temples (notably the temple of Sethos at Abydos). Genuine art-works, it is true, are but thinly sown in Egypt, and, owing to the enormous mass of sculpture that has been preserved, it is perhaps more difficult in this than in any other branch of art for any one but an expert to discriminate the good and artistically worthy from the inferior and mechanical; and the difficulty is increased by the fact that even the best artists were unable to emancipate themselves from certain traditional peculiarities of representation.

Our unbounded admiration is commanded by the wonderful skill with which both artizan and artist could work the hardest stone with comparatively primitive tools. This extraordinary technical skill is apparent in all the productions of Egyptian sculpture. But the qualities that differentiate the genuine works of art from the others are an admirable fidelity in portraiture and a charming sympathy with nature, which is specially apparent in the representation of animals.

The Earliest Statues, dating from the end of the 3rd Dyn., are worked in hard diorite, and the certain clumsiness that they



display is to be explained by the refractory nature of their material. They are mostly seated figures of moderate size, with a constrained arrangement of the limbs; the right hand usually rests on the breast, the left hand upon the thigh. When an inscription occurs it is given in relief. But the facial features even in these primitive works are already handled with a portrait-like firmness. About the beginning of the 4th Dyn. artists began to use the more easily worked limestone and even wood, and their art immediately received an impetus, which reached its zenith during the 5th Dynasty. The Museum

at Gîzeh contains a number of works of this period, of which the best are indicated on p. 77. In all these statues the chief stress is laid upon a faithful reproduction of the face; the rest of the body, especially the hands and feet, are conventionally and superficially treated. The artist frequently imparted a curiously striking effect to his statue by inserting eyes of quartz, with a silver or copper stud to represent the pupil. Few Statues of the Middle Empire can stand comparison with the earlier masterpieces. The tendency to idealize the countenance frequently makes itself apparent (*e.g.* in the fine statue of Usertesen I. from Lisht, p. 83). During this period the custom had again arisen of using hard granite as well as limestone — a custom which at least afforded the artist an opportunity of exhibiting his technical skill to the best advantage. Masterpieces of sculpture were, however, not wanting, as is proved by the statues and sphinxes which were formerly attributed to the Hyksos, but which probably represent kings of the close of the 12th Dyn. (p. 83).

The comparatively large number of Statues of the New Empire which have come down to us betray a decline in art, although most of them, it is true, were intended merely for decorative purposes. In most cases the artists have abandoned the attempt to produce a faithful portrait, devoting their main efforts to the representation of the coiffure, the ornaments, and the flowing garments then fashionable. At the same time examples of incomparable verisimilitude, worthy to rank with the best productions of the earlier period, are not wanting. Among these may be mentioned the fine head of King Haremheb and the head of a queen, both in the Museum at Gîzeh (Nos. 197, 198; p. 84), besides a few other specimens in European museums.

After the 20th Dyn. art steadily declined, until the reign of the Ethiopian monarchs, when it again revived under the inspiration of the models of the Ancient Empire. With the 26th Dyn. began a later period of bloom, which has justly been styled the period of the Egyptian Renaissance (p. cii). The prevalent tendency at this epoch was towards a careful study of portraiture, and it produced some extraordinarily good work, especially in the portraits of bald-headed priests, in which the characteristic features are indicated in a masterly manner, while the less significant details are ignored. The best specimens of this great style of art are now in Berlin, and there are unfortunately no examples of it in the Gîzeh Museum, where the traveller will find only insipid productions of the Egyptian Renaissance, imitating without exception the models of an earlier period. — Slight traces of Greek influence may be detected in these realistic works, and under the Ptolemies these traces become more and more distinct. Side by side with purely Greek works (chiefly in Alexandria) and purely Egyptian works, the sculptors of which clung anxiously and mechanically to the ancient style, we meet with specimens of a peculiar hybrid Græco-Egyptian style, in which

the figures are Greek in attitude and Egyptian in drapery, coiffure, and adornment. However valuable these may be for an appreciation of Egyptian civilization at a late period, they certainly carry no satisfaction to the eye intent upon artistic effects.

It is difficult for the ordinary student to obtain a proper appreciation of Egyptian **Reliefs**, owing to the peculiar style of drawing, which arose in prehistoric times and which was religiously adhered to as a kind of sacred tradition ever afterwards, with but few exceptions. The principle adopted was that of representing each part of the body in the clearest and most faithful manner, ignoring, however, the necessity of combining them harmoniously as they appear to the eye in a complete figure. Thus we constantly see reliefs with the faces in profile, but with the eyes drawn from the front; or the shoulders are shown nearly facing us and the feet and legs in profile; or, still more peculiarly, the back of the trunk is drawn in full breadth and the front in profile. These peculiarities recur in the works of other Oriental nations and even in those of the Greeks of the early period, who, however, soon overcame the defect. Another rule of Egyptian composition forbade the intersection of the figure by an outstretched arm or similar line; thus in the case of a figure walking or stretching the hand to any object it is invariably the foot or hand farthest from the spectator that is extended. Ignorance of perspective and foreshortening is also apparent, all the more on account of the evident effort to represent every separate object clearly and completely. Thus persons, animals, etc. supposed to be behind others are depicted in rows *above* them, and objects intended to be lying upon tables are depicted standing *above* the tables. This primitive method was carried so far that in the representations of vessels with interior decoration the vessels are first shown and the interior decoration placed above, without any attention to perspective. The principal personages in a representation are indicated by the primitive distinction of being delineated on a much larger scale than the other figures.

The art of drawing in Egypt was hampered from time immemorial by a number of designs that were mechanically copied again and again and that no one ventured to alter. Even the accompanying inscriptions were held sacred from all changes, although they were composed in an old-fashioned language that was almost a dead tongue in the later periods. Among the subjects thus stereotyped were scenes relating to the intercourse of the king with the gods (in prayers or sacrifices, etc.), those representing the king smiting his enemies, the deceased receiving offerings from his different estates, the slaughtering of cattle for sacrifice, and many others. In the pictures of these subjects, therefore, we find the most rigid adherence to the above-mentioned rules. But beyond these the Egyptian artists had a considerable field for the exercise of their invention, and they often displayed great brilliancy of imagination and observation.

Egyptian reliefs are either *Bas-Reliefs*, the earliest and at all periods the commonest form, or *Incised Reliefs* (reliefs en creux), to which the design is sunk below the surface. *Painting* occurs in Egypt only as an accompaniment of or as a substitute for sculpture. Statues and reliefs were almost invariably painted, and even stones that are naturally coloured, such as granite, basalt, etc., appear to have been subjected to this general rule of polychromatic embellishment. When painting was used instead of sculpture (as, *e.g.*, in the tombs of the 18th Dyn.), it was so either in order to save expense or because the available stone was not suitable for carvings. That the same rules of drawing applied to paintings as applied to reliefs needs scarcely be stated.

Egyptian relief, like Egyptian statuary, attained its highest point under the 5th Dyn. (p. xcvii). The high level of technical and artistic skill attained at that period is best illustrated in the Maṣṭaba of Thy at Saḳḳâra (p. 131). Under the 6th Dyn. and during the Middle Empire both carving and composition had begun to decline, though it must be admitted that the artists of Beniḥasan (p. 187) added a valuable series of new motives (military scenes, provincial life, funeral scenes) to the previous list of subjects. The free and naturalistic tendency received a fresh impetus in the middle of the 18th Dyn., when the new political relations of Egypt with Asia Minor opened up a new horizon to the artist, and the strange importations from foreign countries supplied him with novel suggestions. In particular, the wonderfully faithful representations of animal-life during this period may challenge comparison with the best achievements of other nations in this direction. The traveller will find the finest specimens of these works in the tombs of Shêkh Abd el-Kurna (p. 281).

Unfortunately, however, this naturalistic tendency soon ran into exaggeration. In the reign of Amenophis IV., doubtless in connection with the religious reformation of that time (p. xcix), it found its way into the official art of the court and influenced the representations of the king and the court, but it there degenerated into mannerism and its productions resembled caricatures rather than faithful copies of life. Reaction was the natural consequence, and a return was soon made to the ancient style, hampered as it was with its strict rules of composition. But in spite of all traditional stiffness of composition and grouping, this reactionary art attained a high level once more under Sethos I., from whose reign date the delicate and graceful reliefs in the temple at Abydos. But a rapid decline set in under Ramses II., probably in consequence of the too lavish demands made upon artistic resources for the decoration of the numerous new temples. — Although the reaction against the art of Amenophis IV. expunged a number of subjects from the list of those available in official representations, the warlike exploits of the monarchs of the 19th and 20th Dyn. provided new material in

compensation. No advance towards lucidity of grouping is shown in the representations of the crowds of warriors in these battle reliefs, while the actual combats are frequently mere confused assemblages of standing and recumbent figures of men and animals, but all the same we cannot withhold admiration from the keen faculty of observation displayed by the artists. And perhaps a good deal of the apparent confusion would disappear if we could see the reliefs with all their original colouring. — In the Saïte Period the works of the Ancient Empire were again selected as models for sculptures in this branch of the plastic art, though no attempt was made to rival the ancient masters with actual copies. But all the same the reliefs of this period offer a pleasing contrast to the rude productions of the reign of Ramses II., in their delicate and exact execution, and in a certain elegance and a charming softness of form. Art under the Ptolemies was at first content to follow in the track of the Saïte artists; but it gradually grew more and more crude, and the temple-walls were overladen with rows of tasteless reliefs. The figures of men and gods in these became heavy and shapeless, so that their features and limbs have a swollen appearance. Unfortunately the reliefs of this late period of Egyptian art are the most numerous and most conspicuous in Upper Egypt, and thus it is that the traveller is inclined to assign to Egyptian sculpture a much lower rank than even its mediocre productions deserve.

In the practice of the **Artistic Handicrafts** Egypt was perfect. The goldsmiths and workers in metal in particular had attained the most complete mastery of their craft; they thoroughly understood all its ancillary arts, such as enamelling and Damascene work, and they were thus able to produce works of a degree of finish such as a highly civilised nation alone could execute and appreciate.

The traveller should note the signification of some of the Symbols and Signs most commonly used in the ornamentation of the columns and other parts of the Egyptian temples. Thus, is the crook or shepherd's staff, the emblem of the leader or monarch; a scourge, the symbol of kingly power. Then , the symbol of life; (p. 345), the symbol of steadfastness; the red crown of Lower Egypt; the white crown of Upper Egypt; the united crown of Upper Egypt and Lower Egypt; the blue crown of the king; and the Uræus or royal serpent, represented on diadems and suns by . Its function was to avert hostile influences, just as the Uræus serpent had once destroyed with its poison the enemies of the sun-god. The winged sun-disk, , the emblem

of Horus of Edfu, was frequently placed over the doors of temples to avert everything evil. The sceptre, *woser*, denoted wealth; *maat*, an ostrich-feather, truth and justice; *kheper*, the scarabæus or beetle, is a form of the sun-god (p. cxliii) and was frequently worn as an amulet. The symbol signifies union. It is frequently observed at the base of statues, entwined with lilies and papyrus-plants, where it is symbolical of the union of Upper and Lower Egypt, and is equivalent to the national arms of Egypt. The lock on the temple of a figure marks it as a child, generally the offspring of the gods or of the kings.

IX. Greek (Alexandrian) Art in Egypt.

By Professor Theodor Schreiber of Leipsic.

Early Egyptian Art did not die out with the Pharaohs; both under the Ptolemies and, later still, under the Roman emperors, temples in the old style were raised, restored, or enlarged, and were adorned as before with statues, frescoes, and obelisks, while the worship of the old national gods was continued in them unchanged. But the new rulers and the Greeks who immigrated with them established Hellenic customs, art, and science in Egypt, as they had been established in the other kingdoms of Alexander's successors. Alexandria, the mighty creation of Alexander the Great, destined to be the centre of his empire, became, as the residence of his successors, the Ptolemies, who distinguished themselves as patrons of learning, the central point of the intellectual interests of the Hellenic world, though Athens, of course, still retained some of her old supremacy, and Pergamum at a later date also entered the lists. In the Museum of Alexandria investigations concerned with the direct observation of men and things, were carried on side by side with the literary and historical studies of scholars. Poets and artists gathered in crowds at the brilliant court; and the royal passion for building undertook tasks undreamt of by earlier Greek art, and which, indeed, with its limited resources, that art could never have achieved. East and West met in Egypt, and the most diverse peoples — Greeks, Egyptians, Jews, Negroes from the interior of Africa, etc. — mingled there in the closest association, in which the Greeks, though the dominant element, adapted themselves to many of the native religious and social customs, and learned to keep their eyes open to the good qualities of their neighbours. Thus there arose in Egypt the neo-Greek culture which we are accustomed to call *Hellenism*. The earlier illiberal limitation of Greek interests to Greek-

speaking countries was exchanged for a cosmopolitan liberality; classical culture enjoyed a second flowering-time, which harbingered the culture of the Roman imperial epoch and indeed that of the Renaissance also.

This new impulse, which put forth fresh shoots in all branches of literature, was especially advantageous to the plastic art of the Greeks, which found its chief centre at Alexandria. Purely Hellenic in its roots, this art (in contrast to the ancient classical art which lingered on unchanged in Athens) assumed under the above-mentioned influences a character that is striking for its modern spirit. In many points it may be compared with the baroque style in modern art. Its historical importance consists mainly in the fact that it became the favourite mistress of the artists of Rome. In countless monuments of the imperial epoch the influence of peculiarly Alexandrian models will be detected in the intermixture of Egyptian motives — Egyptian landscapes, Egyptian animal-figures, and isolated details borrowed from early Egyptian art. It is obvious, for example, that the celebrated statue of the Nile in the Vatican could have been conceived only under the influence of the Alexandrian school. In many other instances the careful student in European collections must have been struck by Greek works of art, whose subjects plainly suggest an Egyptian origin; and a comparison of these sculptures with each other would show that in many cases their style and conception also exhibit a peculiar impress. The Egyptian collections in the larger museums afford the most convenient opportunities of studying the traces of this art, once richly developed but now historically almost extinct. These museums also contain relics of the Alexandrian art of the Greek or Roman period, the British Museum and the Museums of Berlin and Turin being especially rich in this respect.

The great buildings of the Greek period in Egypt have gradually disappeared almost without leaving a trace, though some lingered until this century, for the simple reason that most of them were built of marble which could be used conveniently as material for other buildings or for lime-burning. The majestic Alexandrian *Serapeum* with its forest of pillars has disappeared, leaving as its only relic the so-called 'Pompey's Pillar' which originally stood in the middle of the temple-court. Yet in size and conception this building was one of the greatest creations of ancient **Architecture**, and the first achievement of the new style originated by *Deinocrates*, the gifted architect of Alexander the Great, which exhibited a combination of Oriental and ancient Greek forms. From the East were borrowed the art of wall-incrustation (here used for the first time), the principle of building domes with a sky-light at the apex (in the style of the Pantheon at Rome), and the system of building upon terraces. The Serapeum, the common national sanctuary of the Greeks and Egyptians, was elevated high above the city by means of

a huge substructure in several stories, which served as its basis. The lowest story of this foundation-building had domes of the kind described above; the second, somewhat retreating, story was similar; and still higher were a third and a fourth story. The platform on the top, reached by a staircase of a hundred steps, formed a spacious temple-court, which was surrounded with colonnades and adorned at the entrance with propylæa and in the centre with the above-mentioned huge column, on which probably stood the statue of Alexander as founder of the city. The temple, with the colossal statue of Serapis, occupied the background. This colossus and the temple itself were experiments in the new style of incrustation just introduced from the East. The statue of Serapis is said to have included six different metals, besides all kinds of gems, but the exact method of its construction is still uncertain. It was apparently, however, related to the new style of wall-decoration, which can be minutely traced in its prototypes, beginning, and progress. The walls of Babylonian and Persian royal palaces were built of sun-dried bricks and then faced with slabs of alabaster, glazed tiles, or even with gilded metal plates; in like manner the brick walls in the buildings of the Ptolemies were covered — first of all, it is said, in the Serapeum — with slabs of marble, glass, or metal, and were adorned with friezes, reliefs, or mosaics. So late as the end of the 16th cent. the Italian traveller Filippo Pigafetta (1533-1604) saw in Alexandria fragments of wall decoration 'of wonderful work', in houses that had survived from antiquity and were still inhabited; and even in the present day the heaps of rubbish which have gradually accumulated above the ruins of antiquity have been searched through and through for the real and imitation gems once used in this mural decoration. Extensive remains of marble incrustation, which was often combined with the rarest varieties of stone, have recently been found on the coast of Alexandria near the old Quarantine (*i. e.* in the region of the royal palaces), and have been examined by the German geologists Fraas and Schneider. From Alexandria this style of wall-decoration was introduced into Rome under the emperors; but it had been known and practised centuries before on the Campanian coast, where this new decoration awoke to a new life, partly in the richest forms (as in the buildings of Baiæ), and partly only in stucco or even painted imitations. The architectural paintings of Pompeii, which are entirely dependent upon Alexandrian prototypes, convey perhaps the best idea of the varied patterns of this art, and more especially of the peculiar character of the Alexandrian baroque style, which expressed all the freshness of its fancy in novel forms of columns and beams, in the charming grouping of spaces, and still more in the union of architecture with formal gardens.

Not much more than the names have come down to us of a number of large buildings of the Ptolemies, each of which doubtless represented an architectural advance. Such were the *Soma*, or

Mausoleum of Alexander the Great, the harbour-works *(Heptastadion* and *Diabathra)* which united the city and the island of Pharos, and the Alexandrian *Temple of Pan*, which rose in the form of a hill. The last relics of the *Telesterium*, a temple built by Ptolemy II. outside the E. gate of the city for the celebration of the Eleusinian mysteries, were destroyed about the middle of the present century, before scholars had found time to examine them carefully. All that remains of the *Greek Serapeum*, in the necropolis of Saḳḳâra, now lies buried again in the sands of the desert, except the sculptures brought to light in the first excavation, some of which are now left to disintegrate in the open air (comp. pp. 128 et seq.). Sufficient attention has not yet been paid to the position in architectural history of the technically unique *Aqueduct* of Alexandria, which was cœval with the foundation of the city, and stretched its subterranean canals along all the principal streets, supplying the cisterns which were found in every house and some of which are still in existence. Of the palaces and villas of the Ptolemies, of the celebrated lighthouse on the island of Pharos, of the Gymnasium situated on the Dromos or chief street, and of a few other buildings we learn from ancient authors enough at least to justify us in surmising that they served as models to the Roman architects for similar edifices. The building of Alexandria was the first example on a grand scale of the systematic laying out of a city on a homogeneous plan, with its regular network of streets cutting each other at right angles and bordered with colonnades, its long vistas, and its symmetrically disposed public buildings; and it was imitated in innumerable subsequent foundations. The latest of these was Antinoë, founded by Hadrian on the Nile, the lingering remnants of which were not finally destroyed until the present century. The Rue de Rosette in modern Alexandria marks the line of the ancient main street, which united the E. and W. gates of the fortifications; and numerous remains of the double colonnade with which it once was bordered, are seen in the fragments of columns in the neighbouring houses and gardens.

These comprehensive architectural undertakings were naturally accompanied by a corresponding activity in the domain of **Sculpture.** Both under the Ptolemies, and afterwards under the Roman emperors, this art was especially employed, as it had been under the ancient Pharaohs, in producing statues and busts of the royal family. Besides its monumental creations, of which scanty relics only are now extant, it was wonderfully prolific in genre compositions and decorative sculpture. The extant sculptures may be easily divided into three classes according to their style. The first class comprises the works of native artists affected by Greek influence, who adhere in general to the traditional canon, but display a purer taste in the treatment of the face and in the attitude and modelling of the figure. Thus the colossal statue of a Macedonian king (said to be Alexan-

der II.), which was found in the temple-precincts at Karnak and is now in the Museum of Gîzeh (Room XL, No. 308), is executed, as regards its general arrangement, in conformity with the ancient Egyptian scheme of statues, while its face and hair are treated in a freer manner. The Egyptian sculptor of the portrait-statue of a native scribe found at Alexandria (No. 294 in the Gîzeh Museum) has gone still further. Not only has he abandoned the crouching posture traditional for such subjects, but he has also imitated as closely as possible the Greek style in the attitude, the shape of the head, and the folds of the drapery; though at the same time the stiffness of the position, and still more the pillar at the back with its hieroglyphic inscription, clearly announce the origin of the artist. A smaller group of statues and reliefs are apparently the works of Greek immigrants, who brought with them, and practised unchanged, an art acquired abroad, and mainly inspired by Athenian ideals. Examples of this Alexandrian '*Ideal Style*' are to be seen in the splendid *Head of a Gaul* in the Gîzeh Museum, which deviates considerably in style from the well-known realistic Gauls' heads of the Pergamenian school; a sepulchral *Stele* in the same Museum (Room XL, No. 289); and the beautiful *Head of Alexander* in the British Museum. The most important achievement of this school was the above-mentioned colossus of Serapis in the Serapeum at Alexandria, the work of a sculptor named Bryaxis, who seems to have been an immigrant from Caria; and this may still be reconstructed in its details with the help of numerous larger or smaller copies. The colossus represented the mysterious deity sitting on a throne, with Cerberus by his side, and crowned with the corn-measure, the emblem of fruitfulness. The grave countenance framed with flowing locks presented him as the ruler of the kingdom of the dead and as the beneficent saviour, in a manner recalling the conceptions of Zeus, somewhat as the colossal head in the Gîzeh Museum (No. 306) represents him.

The sculptors of SMALLER WORKS OF ART also were at first entirely dependent upon the Greek motherland. Thus for terracottas they borrowed models from Tanagra, so that numerous Egyptian terracottas have been found absolutely identical with the well known Tanagra figures. But it was just in the studios of these sculptors that an independent spirit manifested itself at a very early date. Their art emancipated itself from the imported forms and motives, and found a new method of expression for fresh materials supplied directly from the experiences and environment of the artists. This peculiarly Alexandrian art shows a character in complete contrast with the above-mentioned ideal school; its basis is the most uncompromising *Realism*. Its favourite subjects, frequently treated in a humorous or satirical vein, were common scenes from the street life of the metropolis, which seems in many points to have been similar to that of the modern Arab quarters of Cairo and Alexandria.

Thus, for example, in a bronze group from the Delta (now in the Polytechnic at Athens) we see a Nubian fruit-seller crouching on the ground and snatching a siesta behind his tastefully arranged wares, while an ape, seated on his shoulder, carries on investigations in his master's hair. Another bronze, of similar origin and in the same collection, represents a slave with the typical head of the Akka negroes somewhat caricatured, hastily devouring a stolen piece of meat. From the same place also comes the basalt figure (now at Athens) of a Nubian boy carrying a burden on his raised left hand, while the elbow is supported on the hip, in a manner customary to this day. These three statuettes are masterpieces, not only in technique but even more in their keen conception and reproduction of racial characteristics. Numerous specimens of similar street-types will be found among the Greek terracottas in the museums at Cairo and Alexandria. We can best see what were the favourite subjects of the Alexandrian sculptors, and how they were treated, from those familiar works of humbler art, which of course had their models in the higher branches; from the designs on terracotta lamps; and from the small bronze figures which are found in great numbers in the Nile Delta. Many of the motives would be well adapted for fountain-figures, if executed on a larger scale, and they were probably originally devised for this purpose; such are, *e.g.*, the boy seated on a stone with basket and fishing-rod (a bronze from the former Pugioli collection at Alexandria), and the recumbent figure of a Satyr leaning on his wine-skin, and causing a jet of water to issue from it (Gizeh Museum at Cairo). Many subjects again were taken from the theatre and the wrestling-ring, and still more from the popular pleasure-resorts in the streets; for the Alexandrians, notorious for their love of pleasure and enjoyment of ridicule, took peculiar delight in jugglers and mountebanks of all kinds, and in dwarfs and cripples, etc. Caricatures, sometimes of the most doubtful character, thus form a considerable fraction among the productions of this art. At the same time the artists preserved also a certain strain of idealism, shown in their inclination to present these genre motives in mythological setting, as when they represent Satyrs and Cupids in all kinds of genre situations, Aphrodite beating the mischievous Cupid, Hercules staggering home intoxicated from the banquet, etc.

The suitability of this art for decorative purposes is apparent even in these creations. But it makes a farther advance in this direction in the reliefs, the most developed form of which, the pictorial relief with landscape background, also took its rise under the influence of Ptolemaic art. The so-called Campanian reliefs, a series of terracotta compositions which were placed side by side after the manner of a frieze, must, in spite of the fact that they have been found for the most part in Italy and are abundant in Italian museums (several good specimens in the Gizeh Museum, Room XLV, Cabinets A and G), owe their origin to Alexandrian studios, seeing that the ornament-

al form of these friezes, and still more the Nile-scenes and the figures in the Egyptian style, which are sometimes accompanied by hieroglyphics chosen at random, obviously point to this origin.

The most fashionable art under the Ptolemies, in which Ptolemy II. Philadelphos engaged with his own hands, was the Greek **Goldsmiths' Work** *(Toreutic)*. Its productions were used not only to adorn the royal table and the sumptuous rooms of the palace in the Bruchium, but also lent splendour to the processions which formed part of the brilliant court-festivals. From the description of one of these festivals which has come down to us through Kallixenos of Rhodes, the royal treasure of the Ptolemies appears to have been extraordinarily rich in the costliest gold and silver plate. But delight in gold and jewelry prevailed also among the simplest classes of the citizens, as is proved by the multitude of ornaments found in the Græco-Roman necropoles. We obtain an idea of the wares fashioned by the Alexandrian goldsmiths for these middle classes of the population, from the moulds and stamps, the stucco models, and other utensils and tools that have been preserved. It is more than probable that the magnificent silver treasures of Hildesheim and Villeret, the silver goblets of the Casa dell'Argenteria at Pompeii, and others of the most perfect extant specimens of Greek goldsmiths' work, are actually original productions of Alexandrian studios. Considerable discoveries of this kind have been brought from Egypt within recent times. The Gizeh Museum contains a number of candelabra, censers, vases, and other good bronzes, the complete resemblance of which in form and decoration to the Campanian copies now preserved in the National Museum at Naples can hardly escape notice.

While almost no documentary information about Alexandrian sculpture has come down to us from antiquity, we are, on the other hand, tolerably well informed as to the **Painting** that flourished in Egypt after Alexander the Great. We have documentary accounts of a number of important painters with their names and works. *Antiphilos*, a native of Egypt and a pupil of the little-known Ktesidemos, seems to have been the most famous of these. He was celebrated not only for his skilful execution but also for the versatility of his fancy; and he painted both portraits and genre-pictures as well as larger mythological compositions. Some of the subjects treated by him (Rape of Europa in sight of the horrified King Cadmus; Hesione freed by Hercules) are met with in Pompeian mural paintings, which we may therefore, perhaps, regard as direct copies. Among his portraits are mentioned two of Alexander the Great, and a hunting scene with the portrait of Ptolemy I. The accounts of his genre pictures are rather more important. In one of these he depicted a weaving-shop, with women weaving, and in another a dark room lighted only by the fire in a brazier, which a boy was trying to blow into flame. The half-light in the room and the reflection of the fire on the boy's face were said to be admirably reproduced. He dea

with a similar problem of colouring in his picture of the Aposkopeuon ('On the Outlook'), representing a Satyr shading his eyes with his hand and gazing into the distance. We must therefore think of this artist as a master of chiaroscuro and of the art of representing transparent shadows and strong light-effects. Like a true Alexandrian he made a name for himself also as a caricaturist. His pictures of dancing jugglers (Grylli) have been copied in all possible variations on gems and in reliefs, and also in the wall-paintings at Pompeii.

From this tendency towards the grotesque and comic there was developed a distinct branch in Alexandrian art, that, namely, of *Satirical Painting*. The idolatrous reverence for Homer, which had spread among the scholars and poets of Ptolemy's court and had, indeed, reached the dignity of a cult with temples and images of its own, is said to have been satirized by *Galaton*, a painter of this school, in a picture which represented Homer in the act of relieving an overloaded stomach, while his worshippers extended their hands to catch the precious evacuations. Galaton probably lived about the time of Ptolemy Philopator; and a little later, under Ptolemy Philometor, a new branch of Alexandrian art, *viz. Landscape-Painting*, had already reached such a pitch of development, that *Demetrios*, an Egyptian landscape-painter, was able to attain consideration and prosperity in Rome, which at that time was little awake to the claims of art, and even to afford shelter to the banished ruler of his native land.

Historical Painting had also its representatives in Egypt. We hear of a painting of the battle of Issos executed by '*Helena*, daughter of Timon the Egyptian'; and we may surmise, though we cannot prove, that this was the original copied in the celebrated Pompeian mosaic of Alexander the Great. At the same time numerous circumstances point to the conclusion that after a certain date Alexandrian painters and mosaicists were very largely employed in Pompeii, and these would naturally make a free and unrestrained use of the favourite compositions of their native land.

In Egypt itself no wall-paintings in the Greek style and of the better period have been found; none at least have reached the museums. The painted sepulchral steles and vases exhibit a homely, unpretending, mechanical art in their figures. There is another large class of paintings comprising the *Portraits* attached to the heads of mummies, painted on thin wooden tablets, in tempera, or in encaustic colours, or in a style uniting both these methods; and probably the technical delicacy and freshness of conception which was still characteristic of Alexandrian painting at the imperial epoch expressed themselves in these. The practice of furnishing the mummy-covering with a portrait reproducing the features of the deceased dates from early Egyptian times. In the Hellenistic period masks modelled in stucco and coloured, or paintings upon wood were chosen for this purpose, in order that the features of the deceased might be portrayed as those of a living person. In most cases in

fact, even in portraits of the rudest make, the lifelike expression is surprising. They look as though they were executed from the living model, so that the theory that they were posthumous portraits is not very probable. At the back of some of these portraits a layer of mortar, about an inch in thickness, has been found, and in others there are holes, which seem to have been meant for nails to fasten the picture to the wall; and from these circumstances we may conclude that portraits of this kind used to be painted as ornaments for rooms during the lifetime of the persons represented, and that they were removed from the wall and placed on the mummy-covering after death, except when it was preferred to substitute copies of the originals. From the investigations which Prof. Georg Ebers has devoted to this class of portraits, it would seem that most, if not all, of the specimens yet known come from the cemeteries of the Fayûm. The persons represented are mostly Hellenistic Egyptians of Greek origin, but there are also found amongst them Græco-Egyptian half-breeds, Romans, people of Ethiopian descent, and a tolerably large number of Semites (Jews and Phœnicians). For reasons which Ebers has more minutely explained and which are not merely stylistic, the best of these paintings cannot be more recent than the Ptolemaic period. They convey a high idea of the keen faculty of observations possessed by the painters, and of a usually free and light touch in the use of the pencil and paint-brush, which places these artists by the side of the best masters of modern art. These portraits have, moreover, a peculiar value in the history of art, as the only extant specimens of the remarkable style of work known as *Encaustic Painting* (wax painting), which obtained effects not much inferior to those of modern oil-painting, and far exceeded it in point of durability.

X. Buildings of the Mohammedans.

By Franz Pasha, Architect at Cairo.

The Mohammedan style of architecture in the valley of the Nile was not, as might perhaps be expected, the immediate successor of the Egyptian. It was separated from the latter by the early Christian epoch, a period of six or seven centuries, and it differs from it in artistic forms and style to at least a corresponding degree. The Egyptian Mohammedans probably contributed but slightly to this new style, which was of Arabian origin, considerably modified by the forms of art which the victorious Arabs found in vogue among the Byzantines and the Copts, and by those of Persian art of the era of the Sassanides. Different as the Arabian buildings at Baghdâd and Cairo may appear from those at Tunis and in Spain, they all possess certain features in common. The buildings of this epoch in Egypt exhibit a considerable variety coupled with a certain finish of style. It must not, of course, be supposed that the Arabs

in the full tide of the military and political commotions at the beginning of the empire of the khalifs turned their attention to the erection of monumental buildings. On the contrary they were for centuries content merely to adapt the religious edifices of the conquered countries as mosques. This was a process of little difficulty, for the ceremonial requirements of the new religion were comparatively simple, and the mosque was by means regarded as the house of God, like the church in the west. A long period thus elapsed before any mosques of artistic importance were erected. That the nomadic Beduins had any influence on the style of building and that the tent was the prototype of either house or mosque are theories that have long been abandoned, whereas there is no doubt that a considerable influence was exerted by the settled inhabitants of Arabia, some of whom had attained a relatively advanced civilization even before the days of Mohammed. This is proved by the monumental edifices in the Ḥaurân, while the close connection between the ground-plan of the mosque and the court of the pre-Mohammedan temples at Mecca exists beyond a doubt. The walls of the court, indeed, lost their primitive simplicity after the Arabs had been brought into contact with the colonnaded courts of Egypt and the Syrian regions, and the *Columnar Court* of the mosque was thus developed. Columns from Greek and Roman temples were freely employed in these courts, but the early-Egyptian columns were too colossal to be used except occasionally as supports for domes or mausolea or for the ḳiblas. This systematic exploitation of ancient monuments was probably the main reason why no distinct Arabian order of columns was ever developed in Egypt. Of the few Arabian forms of capital, one, a curious form of calyx-capital, is also employed as a base, while another includes a wreath of stalactites as the transition between the shaft and the abacus. The employment of ancient columns in the mosques, frequently without any regard to harmony of style or size, brings it about that uniformity in the architecture of the arcades is observed only when the abacus is reached. The use of ready-made members of ancient edifices, the employment of foreign buildings as mosques (see above), and the continual employment of foreign and non-Mohammedan artificers (Copts, Greeks, Armenians) are the causes, why, as Ibn Khaldûn remarks, no properly Arabian style of architecture can be spoken of until the decline of the great empire of the khalifs. — The most prominent characteristic peculiarities of Arabian architecture are the following: —

1. The introduction of the pointed arch as the dominating æsthetic characteristic (Mosque of Ibn Ṭulûn) and the employment of the Byzantine stilted round arch, as well as of the round and pointed horseshoe arch, the scolloped arch (notably in Spain), the clover-leaf arch, and the 'keel' arch. These were accompanied by corresponding forms of domes.

2. The development of the form of tower known as the minaret.

3. The refining of various forms of pinnacles that occur also in early Egypt, Assyria, Phœnicia, and Persia.

4. The employment in façades of alternate courses of stones of different colours.

5. The invention of the elegant wooden balconies and the system of closing window-openings with wooden gratings (mushrebiyehs) or with plaster or stone gratings in Arabian patterns (kamarîyehs).

6. The development of surface ornaments into textile patterns and interlaced figures, the use of Arabic ornamental inscriptions, and the treatment of wall-surfaces and ceilings in rich polychrome hues, especially red, yellow, blue, white, gold, and silver.

The chief monuments of Arabian architecture in Egypt are the religious edifices (mosques) and the tombs.

The *Exterior* of these buildings is generally plain, consisting of a lofty, rectangular enclosing wall of quadrangular plan, but not entirely without relief in the form of projections and indentations. In the mosques there are usually minarets and domes projecting beyond this general outline, and this is still more commonly the case with the public fountains *(sebîl)* and the mosque schools *(medreseh)* above them. The portal, on the other hand, and certain perpendicular sections of the building of various widths, generally recede a little, the latter a few inches only, being again brought forward immediately below the cornicing to the level of the façade by means of a 'stalactite' corbelling. In these last also the windows are often inserted with little regard to symmetry. In the corners of the projections thus formed, as well as in the other angles of the building, we frequently find columns of marble inserted, or columns hewn out of the material of the building, and detached to the extent of three-fourths of their thickness. The whole plan of the stone façades, which is not devoid of a certain degree of grandeur, reminds us of those of the ancient Egyptian temples, although the Muslims were generally scrupulously careful to avoid every resemblance to the pagan buildings. The portal is generally the richest part of the edifice. The windows are simpler, and less importance is given to the principal cornice than the height and other dimensions of the building would seem to demand.

The *Portals* consist of rectangular niches, of such depth as to allow room on the left and right outside the door for the mastabas, or stone-benches used by the doorkeeper (bawwâb). This door niche in the mosques rises nearly to the full height of the façade, and terminates at the top either in a sphere, or in a polygonal half-dome, partly ribbed, and partly embellished with pendentives or 'stalactites'. The two perpendicular mural pillars of the niche approach each other towards the top, either in curved or in straight lines converging at an acute angle. In neither case, however, do they

actually meet, the niche terminating above in a hemispherical dome, which springs from the converging lines. The form of the entrance varies considerably. In some cases it terminates above in an architrave, in others in a round or pointed arch, while fantastically waved or broken-arch forms are also not uncommon. The commonest style in the mosques is the architrave form with segmental relieving arches. A favourite practice was to pave the threshold with an ancient block of red or black granite, even if covered with hieroglyphics, and in many cases these venerable inscriptions are still traceable. In the mosques, on the resting-place in front of the door, is a low railing which marks the boundary to which the visitor may penetrate without removing his shoes or sandals. †

The *Windows* are more commonly rectangular than arched, and are sometimes grouped in twos and threes, in which case they are often tastefully adorned with round, oval, or star-shaped rosettes in plaster, perforated, and filled with coloured glass. This arrangement has many points of resemblance to the Byzantine and Romanesque styles. The windows in the façades are frequently surrounded with scrolls in low relief, and with flat bands or roll-mouldings. On the inside they are usually adorned with friezes in plaster with arabesques.

Special importance was attached to the principal doors of monumental buildings, which, as a rule, were massively mounted with iron or bronze, or were constructed of pieces of wood of different colours, ingeniously fitted together. The portals of some of the mosques are embellished with bronze decorations, beautifully embossed and chased. The doors in the interior of the buildings are often richly inlaid with ebony and ivory.

The *Dome*, a very salient feature in Mohammedan buildings, especially in the mosques and mausolea, varies much in form; the base of the structure projects beyond the square ground-plan of the edifice, and the summit rises above the enclosing wall. The dome, which tapers upwards in an elliptical form and is adorned with knobs and crescents, is blended with the quadrangular interior of the mausoleum by means of pendentives; while, externally, the union of the cube with the sphere is somewhat masked by the polygonal base of the dome. In some cases the transition is effected by means of gradations resembling steps, each of which is crowned with a half-pyramidal excrescence of the height of the step. These excrescences might be regarded as external prolongations of the pendentives of the interior, but do not correspond with them in position. The architects, however, doubtless intended to suggest some such connection between the internal and external ornamentation. The domes are constructed partly of stone and partly

† In the more frequented mosques the custodians provide slippers for the use of Frank visitors. Fee 1 piastre.

of brick, the pendants being of stone, or of plaster and lath-work, and they are sometimes of considerable length. The finest are probably those of the Khalifs' Tombs. The greatly elongated domes of the Mameluke tombs have a second dome structure in their interior. The latter, lying much lower, supports walls placed in a radiating form, which bear the upper dome. One of these dilapidated tombs (p. 66) affords a good opportunity of examining this mode of construction. Near it there is also a dome with a lantern, a form quite foreign to the customary style of Arabian dome building.

It is a mistake to suppose that the joints are not cut in a straight direction, but were formed in curved or broken lines which required each stone to be an exact counterpart of its neighbour. This arrangement is occasionally seen in the case of straight or flat segment-shaped plinths, but even there this kind of construction is often merely simulated by means of inlaid marble of different colours.

The *Minarets* (from the Arabic *menâreh*, 'a signal' or 'signal-post') are generally square at the base, tapering upwards, story by story, until the form at length changes to that of an octagon or cylinder. On these towers the architects have expended their utmost skill, and the spectator will not fail to be struck by their graceful proportions. The highest story is sometimes formed of pilasters, or columns, which bear a roof, either consisting of one or more dome-shaped protuberances with the symbol of El-Islâm, or of a simple conical point. They are generally built of substantial masonry, and contain *Winding Staircases* of stone leading to the galleries of the different stories and to the balconies between them. From these last the mueddins summon the faithful to prayer (p. lxxxiv). The galleries are borne by projecting cornices, and the balconies by brackets of similar construction. The wooden rods and hooks at the top of the minarets are used for hanging up the lamps during the fasting month of Ramadân. The mosques were also formerly provided with external platforms (called *mabkharas*), on which incense used to be burned on high festivals, so as to diffuse sweet perfumes throughout the whole neighbourhood. The mosque of El-Hâkim is now the only one which still possesses platforms of this kind.

The *Public Fountains (sebîls)*, with the *Mosque Schools (medreschs)* on the first floor, are frequently included within the rectangular precincts of the mosques, but they sometimes project from them in a circular form. The exterior of these buildings, and also of the open colonnades used for scholastic purposes, is frequently adorned with detached columns, which is not the case with the religious edifices.

The *Interiors* of the mosques, on the other hand, are freely embellished with columns, the court being usually bordered by a colonnade, which is doubled or trebled on the side next the prayer-niche *(kibla)*. At Cairo the arches of the *Arcades* usually approach

more or less closely to the form of the Gothic pointed arch; and it is only in the portions above the arches that the arcades present a distinctive architecture of their own. Strong timber buttresses are invariably present. The judicious employment of frame-mouldings, friezes of written characters, medallions, and tasteful pinnacles in the decoration of the arcades offers a marked contrast to the florid stucco-ornamentation in the halls of the Alhambra.

The arcades of the mosques and other spacious halls are covered with a flat *Ceiling* of open-work, of almost uniform height. The junction of the walls and ceiling is generally masked by a pendent cornice, or a cornice with a frieze for inscriptions. The beams used in the construction of the ceilings are generally square at both ends to a length of 3-5 ft., beyond which they are rounded below, and frequently carved. The interstices between the beams are sometimes divided into 'coffers'; and proper coffered ceilings also occur, as in the mosque Ṣalâḥeddîn Yûsuf in the citadel (p. 52). In the corners of the apartments, as well as under the principal architraves, pendants are generally placed to conceal the angles. The earliest ceilings appear to have consisted of palm-trunks, and to have been covered with boards of sycamore wood, which were often richly carved. The space immediately in front of the ḳibla (prayer niche) usually terminated in a dome borne by columns. Spherical and groined vaulting was used for smaller chambers only; but the arcades of the Barḳûḳ mosque (p. 63), with their depressed spherical brick vaulting, form an exception to this rule. In secular buildings the use of vaulting is much more frequent, as in the case of the city-gate Bâb en-Naṣr (p. 61) and other arched passages. The entire ground-floors of palaces are also sometimes vaulted, and bridges and aqueducts were usually executed in barrel vaulting, or with pointed arches.

The *Decorations* generally consist of panelling or flat paintings, destitute of structural meaning, while pilasters, cornices, and other architectural embellishments are rare. This species of ornamentation was doubtless originally suggested by the carpets, fringes, and mats, used by the Arabs for covering their walls. The stalactite corbellings, on the other hand, which mask the union of the vertical with the horizontal parts of the building, and take the place of the vaulting used in western architecture, are of a more structural character; but even these perform no real architectural function, and form a mere fantastic decoration of the angles of the domes.

The panel and frieze decorations are either foliage, geometrical figures, or written characters. The *Foliage* is usually shaped in rectangular relief, with a few incisions to divide the broader surfaces. The moulding is generally more or less in conformity with the spirit of the classical style, but in the conventional arabesques the leaves and other parts of plants of a southern climate are recognisable. The *Geometrical Figures* consist either

of a kaleidoscopic arrangement of constantly recurring fantastic forms, or of a series of intertwined and broken lines. Lastly, the Arabic *Written Characters* with which the friezes are often decorated, and more particularly the Cufic and Sullus characters, are peculiarly well adapted for ornamental purposes, as they resemble decorative foliage, although destitute of its strictly symmetrical and continuous character. When the writing is employed for lengthy inscriptions in low relief, the ground on which it is placed is generally covered with slightly raised arabesques. Panels or friezes bearing inscriptions of this character produce a very rich and pleasing appearance. When viewed from a moderate distance, especially if enhanced by colouring, the broad characters stand out with great effect. The ground then resembles a network of lace, the delicate lines of the arabesques being indistinguishable except on close inspection. Sultan Hasan's mosque (p. 49) contains a remarkably handsome frieze of this description. The large and bold characters on the mosques or private houses which strike the eye of the traveller are almost invariably texts from the Korân, while historical notices in a small running character are often inscribed on marble slabs over the entrances and on the lattice-work of the sebils, where they are sometimes carved in wood. Similar inscriptions also occasionally occur in the halls of the interior.

The observer can scarcely fail to be struck with the apparently capricious way in which this ornamentation is distributed, the artist having sometimes lavished the whole richness of his arabesques upon certain spots to the neglect of others. When this peculiarity is more closely examined, it will be found that the parts thus favoured are — (1) the Portals, which are embellished with a framework of rich friezes, with rosettes to mark certain points, with artistic sculpturing on the architrave, and with pendants in the ceiling of the niche; (2) the Minarets, which it was customary to place over or adjacent to the portals, but seldom from structural motives; (3) the external surfaces of the Dome, which are sometimes covered with arabesques, and sometimes with roll-mouldings or wreaths; (4) the Kibla, with its handsome border, its capitals and columns, which are often rich and beautiful, its fine mosaics, its miniature pseudo-arcades; (5) the Pendants in the interior of mausoleums; (6) the Ceilings; (7) the Mimbar (pulpit), which is partly in stone and partly in wood. The lattice-work, windows, doors, couches or sofas *(dikkeh)*, lanterns, and lamps are also much ornamented. These last are sometimes made of very curious enamelled glass, but few are now to be found in the mosques.

Colour does not, perhaps, play quite so conspicuous a part in the Egypto-Arabian monuments as in the Spanish; but the Egyptian artists, like those of the Alhambra, were also much addicted to the use of bright colours, especially red, blue, yellow, gold, and white. The ground of the decorative inscriptions is frequently deep blue,

while the letters are usually gilded. On the whole, however, painting was never so highly developed here as in Spain, where the artists showed a certain appreciation of perspective by painting the lower parts of their walls with dark colours and gradually shading them upwards with lighter and more brilliant tints. In their colouring, as well as in their ornamental reliefs, it is obvious that the Egyptian artists aimed at producing effect by contrasts. The pavement consists of the richest marble mosaic, for the most part in dark colours, the walls are generally painted, and the cornice and ceiling richly coloured and gilded. In the more important private houses we sometimes find the walls covered with majolica. The traveller will also be struck with the beautiful effects of colour produced by the *Intaid Work* in the kiblas of certain mosques (the tombs of Kalâûn, Ṭulûn, and Kâït Bey), where marble, porphyry, mother-of-pearl, and Venetian enamel have been combined. In the case of *Cabinet Work* the colours used for inlaying are dark brown, black (ebony), white (ivory), and bronze. Externally the dark, yellowish stone of which the buildings were constructed produced a naturally pleasing effect, which the architects occasionally endeavoured to enhance by colouring every alternate course red or black; while important parts were adorned with marble mosaic, majolicas, panelling, and gilding. Owing to the mildness of the climate of Egypt much of the original colouring has been preserved, but it must not be confounded with the rude and staring painting of stone façades and marble ornaments executed on the occasion of the opening of the Suez Canal in 1869.

The secular edifices, like the sacred, and particularly the *Dwelling Houses*, have also their characteristic peculiarities. The ordinary town-houses are constructed of stone on the ground-floor, and generally have an overhanging upper story. The projecting parts sometimes rest on pillars, but more commonly on beautifully carved brackets of peculiar form, and are provided with a kind of bow-window, which serves the double purpose of ventilating the house and of affording a view of the street to the women concealed behind the lattice-work. The small perforated and generally octagonal balconies, with round holes at the bottom, are used for cooling the drinking-water in porous vessels *(kulleh)*, whence they derive their name of *Mushrebîyehs* (from *shurâb*, a draught). These balconies are rectangular in shape, but their sides are sometimes arched, and the lattice-work round them, composed of turned pieces of wood, often forms an ingenious and elaborate pattern. The roofs of these mushrebîyehs usually project in a tent-like form, and instead of cornices they have pendent friezes cut out of boards. The union of these projections with the surface of the wall below is generally masked by richly carved and elegantly waved mouldings with tasteful rosettes. Above the mushrebîyehs, which rarely extend to the height of the apartment within, there are usually introduced

upper windows, with stucco frames, filled with stained glass. — The *Cornices* of the houses project but slightly, curving a little outwards when pendentives are not employed; and they are almost always crowned with pinnacles, often most elaborately executed. We may also mention the curious form of cornice seen in the Mameluke Tombs, where the projecting ends of the roof-beams are serrated.

While bestowing their full meed of praise on the wonderfully rich ornamentation and other details of Arabian architecture, one cannot help feeling that the style fails to give entire æsthetic satisfaction. Want of symmetry in plan, poverty of articulation, insufficiency of plastic decoration, and an incongruous mingling of stone and wood, are the imperfections which strike most northern critics. The architects, in fact, bestowed the whole of their attention on the decoration of surfaces; and down to the present day the Arabian artists have always displayed far greater ability in tracing elegant outlines, and designing the most complicated ornaments and geometrical figures on plane surfaces, than in the treatment and proportioning of masses. Although we occasionally see difficulties of construction well overcome, as in the case of the interior of the Bâb en-Naṣr, these instances seem rather to be successful experiments than the result of scientific workmanship. The real excellence of the Arabian architects lay in their skill in masking abrupt angles by the use of 'stalactites' or brackets.

With regard to *Sculpture* and *Painting* it will strike the traveller that the modern Egyptian chisel and brush have been reserved exclusively for the decoration of wall surfaces. Representations of animals occur rarely, while those of the human figure were prohibited by the Ḳorân. The latter, however, are occasionally met with. One of the Ṭulunides, for example, caused a festal hall to be adorned with painted wooden statues of himself, his wives, and his favourite dancers; and at Cairo there was even a famous manufactory of figures of men and animals at that period. In the 11th cent., as we are informed, there were two celebrated painters at Cairo who vied with each other in the execution of relief pictures. One of them painted a dancer, who seemed to be disappearing into the wall, while his rival painted another who seemed to be coming out from it. El-Kitami's picture of Joseph in the pit was also a far-famed work. On the whole, however, these branches of art were but little developed, the Egyptians resembling the Israelites in this respect. The Arabs were more successful, however, in the prosecution of artistic handicrafts, and excelled in the embellishment of all kinds of implements in metal-work, enamel, inlaying, engraving, etc. Their decorative ingenuity, developed by these arts quite as much as by the wall-decorations, and applied to textile fabrics also, has attained so wide a celebrity, that the word 'Arabesque' is now nearly synonymous with 'ornament'.

The **Mosques** are divided, in accordance with their religious importance, into two kinds: (1) those in which the sermon *(khuṭbeh)* is preached on Fridays, called *Gâmi'a;* (2) those in which prayer only is offered daily except on Fridays, named *Mesgid*†, or *Zâwiyeh*. The name *mesgid*, which has been imported from Constantinople, is less frequently used than Zâwiyeh, which denotes a small mosque, consisting of one chamber only. There are no prescribed rules for the construction of mosques. The *Moṣalla*, or simplest form of the place of prayer, which comprised all that was essential, consisted merely of a small enclosed space protected from pollution, with a mark showing the direction of Mecca. It usually lay beside a stream or well, but if water was not obtainable (*e.g.* in the desert) the ablutions might be performed with sand.

Every Gâmi'a has a court of considerable size, generally uncovered, called the *Fasḥa*, or *Ṣaḥn el-Gâmi'a*, in the centre of which is the *Ḥanefiyeh*, or fountain for religious ablution. On the E. side the court is adjoined by the *Lîwân*, covered with carpets or mats *(Ḥaṣîreh)*, where the sacred vessels are kept. Between the Lîwân and the court there often runs a railing *(Maḳṣûra)* which separates the holy place of the Gâmi'a from the court.

In the Lîwân we observe: (1) the *Ḳibla* or *Miḥrâb*, the prayer-niche turned towards Mecca; (2) the *Mimbar*, or pulpit, to the right of the Ḳibla, from which the *Khaṭîb* or *Imâm* addresses the faithful; (3) the *Kursi* (pl. *Kerâsi*), or reading-desk, on which the Ḳorân (which is kept at other times in a cabinet of its own) lies open during divine service; (4) the *Dikkeh*, a podium borne by columns, and surrounded by a low railing, from which the *Moballaîn* (assistants of the Khaṭîb) repeat the words of the Ḳorân, which is read at the Ḳibla, for the benefit of the people at a distance; (5) the various lamps and lanterns (*Tanûr*, large chandelier; *Thoraiya*, lit. 'seven stars', small chandelier; *Fânûs*, lamp; *Kandîl*, small oil-lamp). By the side of the Ṣaḥn el-Gâmi'a is another small court with a basin of water and other conveniences, which the faithful almost invariably visit before entering the sacred precincts. Adjoining the Lîwân is usually placed the mausoleum of the founder of the mosque, and farther distant, by the principal entrance, is the *Sebîl* (fountain) with the *Maktab* (elementary school). Under the Sebîl is a cistern, which is filled during the inundation of the Nile. These fountains are often richly adorned with marble and bronze railings. They are protected by a very projecting roof, and above them is the more or less handsome school hall. The railings whence the water is distributed are usually approached by several steps. The interior of the Sebîl consists of a single large chamber, the pavement of which is about 3 ft. below the level of the surrounding soil, and in it the water

† It is from this word *mesgid* (which means a place for prostration), that we derive the word mosque, through the Spanish *mezquita* and the French *mosquée*.

drawn from the cistern is placed in vessels for distribution at the railings. Adjacent to the Sebîls are sometimes placed troughs for watering animals. The water stored in these cisterns is generally in great request in June, when the Nile water becomes unwholesome, assuming a green colour caused by the presence of myriads of microscopically small plants. The *Medreseh* usually consists of a single hall, with a store-room for its simple furniture.

Considered with respect to their ground-plans, the mosques are classed in two leading groups: (1) those of *rectangular plan*, with *hypaethral* columns or pilasters round the open court; and (2) those which have a *rectangular* or *cruciform* court surrounded by closed rooms, like the mosque of Sultan Hasan and most of the tomb mosques, or those where the tomb is of large size compared with the Ṣaḥn el-Gâmi'a.

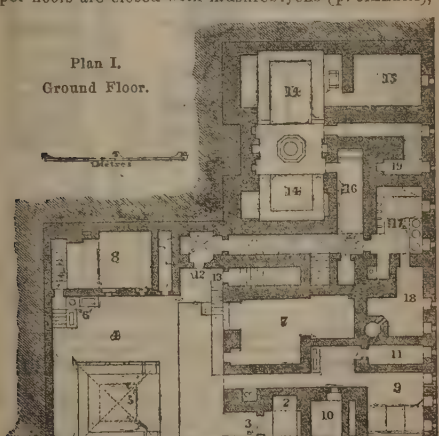
The **Tombs** of the Muslims (comp. also p. xcii) are generally situated on high ground, uninfluenced by the moisture of the river, and sometimes in the desert. The chambers are destitute of decoration. Within is a catafalque of stone resting on a more or less decorated pedestal, and bearing two upright columns *(Shâhid)* of marble or other stone, one of which, placed immediately over the head of the deceased, bears his name and age, with texts from the Ḳorân. At the top of the shâhid is represented the turban of the deceased, the form of which indicates his rank. Over the catafalques of persons of distinction are erected dome-shaped canopies, resting on four columns or pilasters, or their tombs have the closed form of those of the shêkhs already mentioned. On festivals the catafalques and hollow parts of the pedestals are covered with palm-branches, flowers, and basilicum. On these occasions the friends, and especially the female relatives, of the deceased often spend whole days by the tomb, engaged in prayer and almsgiving. For these mourners it was necessary to provide accommodation, and the result is that a complete mausoleum, with its rooms for the family, sebîl, school, stables, custodian's residence, etc., is often nearly as extensive as the mosques themselves, while some of them are so large as almost to present the appearance of a small deserted town. To buildings of this kind the name of *Hôsh* is applied. One of the most imposing of these is the tomb-mosque of Sultan Barḳûḳ.

Other religious edifices are the *Dervish Monasteries*, the *Sebîls* as independent buildings, the *Ḥods* or cattle-troughs, and various *Asylums* and *Hospitals*, supported by pious foundations.

The secular buildings are on the whole less interesting. The **Fortifications** on the citadel of Cairo, dating from the time of Saladin, recall the mediæval castles of Europe. The massive edifices that still represent the numerous gates in the walls of Cairo were probably built after Roman models and are distinguished for the skill with which they are constructed, especially for accuracy in the jointing of the stones.

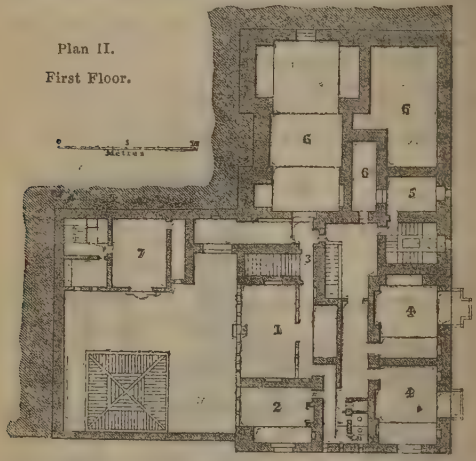
Of the ancient **Palaces** nothing but ruins now remains. The lower stories, built of massive blocks, have barrel-vaults and pointed arches of hewn stone, the upper stories have similar vaults in lighter masonry. In one case we observe remains of balconies and of a projecting, slightly curved cornice supported by wooden consoles; and traces of richly painted coffered ceilings are also met with. From an examination of the scanty remains and with the help of the Arabic writers, whose descriptions, however, are seldom free from fanciful exaggerations, we may conclude that the palaces resembled in general the houses of the richer private citizens, exceeding them only in size and splendour.

The **Dwelling-Houses**, which rarely have more than two stories, are built in very various styles, but the following rules are generally observed in their construction: — (1) The principal rooms, particularly those of the *Harem* (p. clxxxix), look into the court or garden, if there be one. (2) The windows looking to the street are small, placed very high, and strongly barred, while those of the upper floors are closed with mushrebiyehs (p. clxxxiii), which,



1. Entrance of the House. 2. Seat (Mastaba) for the doorkeeper. 3. Corridor (Dirkeh). 4. Court (Hosh). 5. A kind of bower in which visitors are received in summer. 6. Fountain. 7. Mandara. 8. Servants' rooms. 9. Donkey-stable. 10. Saddle-room. 11. Room for fodder. 12. Door leading to the women's apartments (Bâb el-Harim). 13. Staircase leading to the Takhta Bôsh. 14. Principal saloon (el-Kâ'a). 15. Khazneh. 16. Small court. 17. Kitchen. 18. Bakehouse. 19. Privy.

however, are gradually being superseded by glass-windows with shutters. (3) The entrance-door (Pl. I, 1), behind which is the seat (*Maṣṭaba*, Pl. I, 2) of the doorkeeper, is generally low and narrow, and the passage (*Dirkeh;* Pl. I, 3) leading from the street to the court is built in the form of an angle, to prevent people from seeing into the court. (4) The court (*Ḥôsh*, Pl. I, 4) is planted with trees and unpaved, and contains a well of water that has filtered through from the Nile. This water, however, is generally more or less brackish, and is used only for washing purposes and for the cattle. (5) By the entrance to the court, and on the same level, is the *Manḍara*



1. Open hall (Takhta Bôsh) or Mak'ad. 2. Cabinet. 3. Door of the Harem. 4. Rooms of the Harem with mushrebîyehs. 5. Magazine. 6. Open courts. 7. Guest-chambers with Khazneh and privy. 8. Balkony with Mushrebîyeh.

(Pl. I, 7), or reception-room of the proprietor, with at least one *Khazneh*, or cabinet (Pl. I, 15), and other conveniences. The Manḍara of the best class is of symmetrical construction, and the door is in the middle of one of the sides. The central part of this hall, called the *Durḳâ'a*, which is paved with marble mosaic and contains a fountain *(Faskîyeh)*, is one step lower than the sides on the right and left. The ground-plan is generally the same as that of the Ḳâ'a (Pl. I, 14). Opposite the entrance of the durḳâ'a there is generally a *Ṣuffeh*, or kind of stand in stone or marble, on

which are placed the household utensils for washing, drinking, etc. The more elevated sides of the Mandara, called the *Lîwân*, are covered with carpets and mats, thus forming a kind of couch, and are never stepped upon except with shoeless feet. Visitors leave their shoes in the Durḳâ'a. Along the walls are often placed cupboards, richly decorated with inlaid work and majolica. The ceilings are generally tastefully ornamented. Adjoining the court there is usually another hall, situated a little above its level, adorned with a column, and open towards the north. This is called the *Takhta Bôsh*, and is used in temperate weather for the same purposes as the Mandara. Lastly the *Muḳ'ad* (Pl. I, 5), where the proprietor receives visits in summer, is usually raised, like the Takhta Bôsh, half the height of the groundfloor above the level of the court, and is adorned with several columns, while below it are small chambers used as storerooms and for various other purposes, and frequently the well with its drawing apparatus.

The principal part of the *Harem* (women's apartments), which in smaller houses is accessible from the court only by the *Bâb el-Harîm* (Pl. I, 12; II, 3), is the *Ḳâ'a* (Pl. I. 14). The ceiling of the Durḳâ'a is higher than that of the Lîwân, and has a dome in the centre with mushrebîyeh openings. The walls of the Lîwân are frequently lined with rows of shelves, with valuable porcelain, crystal, or plate. In the larger houses a separate staircase for the women-servants ascends from the ground-floor to the upper stories. On its way it passes the intervening floor forming their dwelling, which is built over the less important rooms of the ground-floor. Another door usually leads direct from the apartments of the proprietor into the harem (Pl. I, 3). At the back of the building are kitchens and stables, and frequently a mill also. — In the country, and even at Cairo, the entrance-door is sometimes painted with very rude figures of camels, lions, steamboats, etc., which are intended to indicate that the owner has performed the pilgrimage to Mecca (p. lxxxv).

The **Public Baths,** usually of quite unpretending exterior, are frequently very large erections in which marble is not spared, though few have any claims to artistic importance. A visit to one of these simple vapour-baths is not uninteresting (comp. p. xxxix).

The **Okellas** (p. 37) were important edifices when the caravan trade, especially the caravan-trade with the Red Sea, flourished. Their often extensive façades exhibit peculiar carvings. The portals resemble those of the mosques, and the locks and fastenings of the outer shops are sometimes carved. The central hypæthral court accommodated the caravan, the goods brought by which were deposited in vaulted chambers on the ground-floor, while the rooms in the upper stories, opening off galleries, were used as lodgings by the merchants. The centre of the court was probably invariably occupied by a Moṣalla (p. clxxxv).

XI. The Arabic Language.

Arabic belongs to the Semitic group of languages, and has no relationship with the tongues of Europe. A knowledge of Hebrew, however, will materially facilitate the learning of Arabic. The golden era of Arabic literature is coeval with the introduction of El-Islâm, and the Korân in the dialect of the Kureish (the family of Mohammed) is still regarded as an unrivalled model of style and language. But by the side of this literary Arabic flourished also various colloquial dialects, which were carried by the Arabs into the various provinces conquered for the Crescent, and there developed partly under the influence of the old local tongues. In this way arose the vulgar dialects of Arabic, of which that spoken in Egypt is one. In writing, however, an attempt was made to retain the older forms, and the written language of the present day, known as Middle Arabic, occupies a position midway between the original classical tongue and the popular dialects.

Egypt was conquered by the Arabs in the 19th year of the Hegira (640 A.D.) and the Coptic language was replaced by Arabic. The dialect of the latter developed in the valley of the Nile differs considerably in the pronunciation of the consonants, vocalisation, and accent from the ordinary Arabic dialects of Syria and elsewhere. Thus the letter ج is pronounced hard in Egypt and soft in Syria (see p. cxcii). The variations, however, are not so great as to prevent the Syrians and Egyptians being mutually intelligible.

The pronunciation of the vowels is apparently liable to variation: thus besides the more correct *Mimbar* the form *Mambar* is also used; besides *Maidân*, both *Mêdân* and *Midân* are heard. A circumflex over a vowel denotes that it is long, and, in the case of a final syllable, that it is to be accentuated. A sharply defined and exact pronunciation of the consonants is characteristic of Arabic and is absolutely essential to any satisfactory use of the language. The learner should endeavour at once to master the pronunciation of the more difficult Arabic consonants, such as ح, ط, ع, ص, and ض, so as, for example, to be able to make a distinct difference between *bêt* (house) and *bêḍ* (eggs). — Compare also for pronunciation the alphabet on p. cxcii. Owing to the increasing intercourse between the native Egyptians and Europe, the former have of late adopted many words from other languages, chiefly from Italian and French. Many Arabic words have, moreover, long since been replaced by Turkish equivalents. The Egyptian dialect also contains many Coptic or ancient Egyptian words. Very few Europeans learn to pronounce Arabic accurately, even after a residence of many years in the country.

The language of the peasantry and the inhabitants of the desert is purer and more akin to the classical language than that of the dwellers in towns. The Muslims generally speak more correctly than the Christians, being accustomed to a refined diction and pronunciation from their daily repetition of passages of the Ḳorân. The chief difference between the language of the Ḳorân and the modern colloquial dialect is that a number of terminal inflexions are dropped in the latter.

Alphabet. The Arabic alphabet was developed from that of the Nabatæans, who in turn adopted their written characters from the Palmyrenes. In spite of its external attractions, it is one of the most imperfect in existence. In written or printed Arabic the short vowels are usually omitted and have to be supplied by the reader, a feat which demands considerable skill and experience. In the Ḳorân, however, the vowels are all indicated by appropriate signs. It is greatly to be wished that the Arabs would adopt a simpler alphabet, with a regular use of the vowel-signs, and that they would agree to write the ordinary spoken language. The present condition of affairs not only seriously increases a stranger's difficulties in learning the language, but is a serious obstacle to the education of the Arabs themselves.

We give below the sounds corresponding to the different letters, so far as it is possible to represent or describe them to the English reader. It should also be observed that in the following pages we use the vowel sounds of *a*, *e*, *i*, *o*, *u* as they are used in Italian (ah, eh, ee, o, oo). The *ê* used in the Handbook is a contracted form of *ei*, and is used in preference to it, as it exactly represents the ordinary pronunciation (*viz.* that of *a* in fate). The original diphthong sound of *ei* is only used in the reading of the Ḳorân and in a few isolated districts. Where a sound resembling the French *u* occurs it is represented by *ü* (as in *tütün*). This system of transliteration will be found most convenient, as the words will then generally resemble the forms used in German, French, and Italian, instead of being distorted to suit the English pronunciation. Thus: *emîr*, which is pronounced 'aymeer'; *shêkh* (or sheikh), pronounced 'shake' (with a guttural k); *tulûl*, pronounced 'toolool'; *Abusîr*, pronounced 'Abooseer'; etc.

Vowels. The short vowel symbols, *Fathath*, *Kesrah*, and *Dummeh* (*ă*, *ĕ*, *ŭ*), which are generally omitted, become long when connected with *Alef*, *Wau*, and *Ye* (*â*, *ê*, *î*, *ô*, *û*, *au*).

The numerous gutturals of Arabic render the language unpleasing to the ear. The consonants Nos. 15, 16, and 21, which are sometimes called 'emphatic', are very peculiar, and modify the vowels connected with them: thus after them *a* and *u* approach the sound of *o*, and *i* that of *e*. The sounds of the French *u* and *eu* (German *ü* and *ö*) are rare in colloquial Arabic.

CONSONANTS.

1.	Elif, Alef	ا		accompanies an initial vowel, and is not pronounced except as a hiatus in the middle of a word.
2.	Bâ	ب	b	as in English.
3.	Tâ	ت	t	
4.	Thâ	ث	th	as *th* in 'thing', but generally pronounced *t* or *s*.
5.	Gîm	ج	g j	in Syria and Arabia like the French *j* (sometimes also like the English *j*), but pronounced *g* (hard) in Egypt.
6.	Ḥâ	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khâ	خ	kh	like *ch* in the Scotch word 'loch', or the harsh Swiss German *ch*.
8.	Dâl	د	d	as in English.
9.	Dhâl	ذ	dh	as *th* in 'the', but generally pronounced *d* or *z*.
10.	Rê	ر	r	like the French or German *r*.
11.	Zê, Zên	ز	z	as in English.
12.	Sîn	س	s	
13.	Shîn	ش	sh	
14.	Ṣâd	ص	ṣ	emphasised *s*.
15.	Ḍâd	ض	ḍ	both emphasised by pressing the tongue firmly against the palate.
16.	Ṭâ	ط	ṭ	
17.	Ẓâ	ظ	ẓ	an emphatic *z*, now pronounced like No. 11 or No. 15.
18.	ʿÊn	ع	ʿ	a strong and very peculiar guttural.
19.	Ghên	غ	gh	a guttural resembling a strong French or German *r*.
20.	Fê	ف	f	as in English.
21.	Ḳâf	ق	ḳ	emphasised guttural *k*, replaced by the natives of Lower Egypt, and particularly by the Cairenes, by a kind of hiatus or repression of the voice.
22.	Kâf	ك	k	
23.	Lâm	ل	l	as in English.
24.	Mîm	م	m	
25.	Nûn	ن	n	
26.	Hê	ه	h	
27.	Wau	و	w	
28.	Ye	ى	y	

ACCENTUATION. If a word terminates with a long syllable ending in a consonant (indicated by a circumflex accent over the

vowel), or with a syllable ending in a double consonant, the accent is placed on the last syllable (as in *maghnâṭîs, bâdingân, al'mâz, ketêbt, taghtâmm*, each of which has the stress on the last syllable). If the last syllable has any other form, *i. e.* if it terminates in a vowel only, or in a consonant preceded by a short vowel, the accent in the case of a *dissyllable* is on the first syllable (as in *gézmeh, búrnus, fûrsha, rédi*), and in the case of a *trisyllable* or *polysyllable* on the third syllable from the end (as *mármala, málhḥara, mádench*), except when the penultimate is a long syllable (as in *sibânikh*), in which case the accent is on that syllable.

Address. The inhabitants of towns use the 2nd person plural in addressing a person, or a periphrasis, such as *genâbak* (your honour), *hadretak* (your presence), or to a patriarch *ghubṭatkum*, to a pasha *sa'âdetak. Yâ sîdi* (O sir) is also frequently used, and to Europeans, *ya khawâgeh*.

Possessives. These are expressed by means of affixes. Thus, *bintî*, my daughter; *bintak* (*-ik* when the person addressed is feminine), thy daughter; *bintu*, his daughter; *binthâ*, or *bintahâ*, her daughter; *bintnâ* or *bintinâ*, our daughter; *bintkum* or *bintukum*, your (pl. 1) daughter; *bintuhum*, their daughter. The idea of possession is colloquially expressed by the use of the word *betâ'* ('property'), as *el-'abd betâ'i*, my slave ('the slave my property').

Article. The definite article *el* or *al* is assimilated before dentals, sibilants, and the letters *n* and *r*: thus, *esh-shems*, the sun, etc.

Demonstratives. In Egypt the word 'this' is rendered by *de*, fem. *di*; as *er-rágil de*, this man; *el-bint di*, this girl. The Beduins use the old Arabic and Syrian *hâda*. 'These', *dôl*. 'That', *dikha, dukha, dukhauwa, dikhaiya*; plural *dukhamma*.

Relative: *elli*, omitted after substantives used in a general sense.

Interrogatives. Who, *mîn*; what, *êh, êsh*.

Declension. The substantive is not declinable. The genitive of a substantive is formed by simply placing it immediately after the substantive to be qualified, the latter being deprived of its article: thus, *ibn el-bâsha*, the son of the pasha. The feminine terminations *a, e, i* are in such cases changed into *at, et, it:* thus *mara*, wife; *marat el-ḳâḍi*, the wife of the judge.

Dual. The dual termination is *ên*, fem. *etên:* thus *seneh*, year; *senetên*, two years; *rigl*, foot; *riglên*, two feet.

Plural. In the masculine the termination is *în* (as *felláhîn*, peasants); in the feminine *át* (as *hâra*, town, quarter, etc., pl. *hârát*). The plural is, however, usually formed by a radical change of the vowel sounds of the singular, the change being effected in thirty or forty different ways, so that it becomes necessary for the learner to note carefully the plural form of every substantive: thus, *'ain*, spring, pl. *'uyûn*; *tâgir*, merchant pl. *tuggâr; gebel*, mountain, pl. *gibâl; ḳabîleh*, tribe of Beduins, pl. *ḳabâîl*.

Verbs. Many of the verbs consist of slightly differing cognate roots, connected somewhat in the same manner as the English verbs *tay* and *lie*. Each verb consists of a perfect and present imperfect tense, an imperative, a participle, and an infinitive.

The above remarks are made merely in order to afford a slight idea of the structure of the language, the difficulties of which are such that few persons will venture to encounter them, unless they make a prolonged stay in the country. We should, however, recommend the traveller to commit to memory the following words and phrases of everyday occurrence, a knowledge of which will often prove useful.

Arabic Vocabulary.

one	— *wâḥed*,	fem. *waḥdeh*;	the first	— *el-âwwel*,	fem. *el-awwaleh* or *el-ûla*.		
two	— *etnên*,	- *tintên*;	the second	— *tâni*,	fem. *tâniyeh*		
three	— *telâteh*,	- *telât*;	the third	— *tâlet*,	- *tâlteh*		
four	— *arbaʿa*,	- *arba*;	the fourth	— *râbe*,	- *râbʿeh*		
five	— *khamseh*,	- *khams*;	the fifth	— *khâmis*,	- *khâmseh*		
six	— *sitteh*,	- *sitt*;	the sixth	— *sâdis*,	- *sâdseh*		
seven	— *sabʿa*,	- *sebʿa*;	the seventh	— *sâbe*,	- *sâbʿeh*		
eight	— *temânyeh*,	- *temân*;	the eighth	— *tâmin*,	- *tâmneh*		
nine	— *tisʿa*,	- *tisʿa*;	the ninth	— *tâseʿ*,	- *tâsʿeh*		
ten	— *ʿashara*,	- *ʿasher*;	the tenth	— *ʿâshir*,	- *ʿâshra*		
11	— *ḥadâsher*	40 — *arbaîn*		600 — *suttemîyeh*			
12	— *etnâsher*	50 — *khamsîn*		700 — *subʿamîyeh*			
13	— *telatâsher*	60 — *sittîn*		800 — *tumnemîyeh*			
14	— *arbaʿtâsher*	70 — *sabʿîn*		900 — *tusʿamîyeh*			
15	— *khamstâsher*	80 — *temânîn*		1000 — *alf*			
16	— *sittâsher*	90 — *tisʿîn*		2000 — *alfên*			
17	— *sabʿatâsher*	100 — *mîyeh*; before nouns, *mît.*		3000 — *telat alâf*			
18	— *temantâsher*	200 — *mîtên*		4000 — *arbaʿt alâf*			
19	— *tisʿatâsher*	300 — *tultemîyeh*		5000 — *khamast ʾalâf*			
20	— *ʿishrîn*	400 — *rubʿamîyeh*		100,000 — *mît alf*			
30	— *telatîn*	500 — *khumsemîyeh*		1,000,000 — *milyân*			
once	— *marra waḥdeh, marra*		a half	— *nuss*			
twice	— *marratên* [or *nôba*		a third	— *tult*			
thrice	— *telât marrât*		a fourth	— *rubʿa*			
four times	— *arbaʿ marrât*		three fourths	— *nuss u ruba*			
five times	— *khams (khamas) marrât*		a fifth	— *khums*			
six times	— *sitt (sitteh) marrât*		a sixth	— *suds*			
seven times	— *sebʿa marrât*		a seventh	— *subʿeh*			
eight times	— *temân marrât*		an eighth	— *tumn*			
nine times	— *tisʿa marrât*		a ninth	— *tusʿeh*			
ten times	— *ʿashara marrât*		a tenth	— *ʿushr*			

The substantives following numerals above ten are used in the singular; thus: 4 piastres, *arbaʿ kurûsh*; 100 piastres, *mît kirsh.*

I, *ana*; thou, *inteh*, fem. *enti*; he, *hûweh*; she, *hîyeh*; we, *eḥna*; ye or you, *entu*, or *entum*; they, *hum*, or *huma.*

Yes, *eywa*; to be sure, *naʿam*; no, *lâ*; no, I will not, *lâ, mush ʿâuz*, or *ʿâiz*; it is not necessary, *mush lâzim*; not, *mâ*; there is nothing, *mâ fîsh*; I will, *ana biddi*; wilt thou, *biddak*; we will, *biddina*; will you, *biddukum.*

I go, *ana râiḥ*; I shall go, *âna arûḥ*; we shall go, *nerûḥ*; go, *rûḥ*; will you not go, *mâ terûḥ*; go ye, *rûḥu.*

See, *shûf*; I have seen, *shuft.*

I speak, *betkallim*; I do not speak Arabic, *ana mâ betkallim-shi bil-ʿarabi*; what is your name, *ismak ê.*

I drink, *bashrab*; I have drunk, *ana shiribt*; drink, *ishrab.*

I eat, *ana bâkul*, or *ana wâkil;* I have eaten, *ana kalt;* eat, *kul;* we will eat, *biddina nâkul.*

He sleeps, *binâm;* he is now asleep, *huweh nâim;* get up, *kûmu;* I am resting, *besterîh* or *bastaraiyah.*

I have ridden, *rikibt;* I mount, *barkab;* I will mount, *arkab;* I start, *ana besâfir,* or *musâfir.*

I am coming, *ana gâi;* come, *ta'âleh, ta'âla,* or *ta'âl.*

To-day, *en-nahâr-deh;* to-morrow, *bukra;* the day after to-morrow, *ba'deh bukra;* yesterday, *embâreh;* the day before yesterday, *auwel embâreh.*

Much or very, *ketîr;* a little, *shuwaiyeh (shwaiyeh);* good, *tayyib;* not good, *mush tayyib;* very good, *tayyib ketîr;* slow, slower, *shwaiyeh shwaiyeh, 'ala mahlak;* go on, *yallah, yallah.*

How much, *kâm;* for how much, *bikâm;* enough, *bess;* how many hours, *kâm sâ'a.*

For what purpose, *min-shân-êh* or *ala-shân-êh;* no matter, *mâ 'alêsh.* This last is a favourite expression with the Arabs, who use it to express indifference and also as an apologetic interjection.

Everything, *kull;* together, *sawa, sawa;* every, *kull wâhed;* one after the other, *wâhed, wâhed.*

Here, *hench* (Syrian *hôn*); come here, *ta'âla hench;* come from here, *ta'âleh min hench;* there, *henâk* (Syrian *hônik*); above, *fôk;* below, *taht;* over, *'ala;* deep, *ghamîk, ghawît;* far, *ba'îd;* near, *kuraiyîb;* inside, *guwwa;* outside, *barra;* where, *fên* (pronounced by the Beduins *wên*); yet, *lissa;* not yet, *mâ lissa* (with a verb); when, *emta;* after, *ba'd;* later, afterwards, *ba'dên;* never, *abadan;* always, *dâiman tamallî;* perhaps, *belki, yumkin,* or *yimkin.*

Old, *kebîr, 'atîk, kadîm;* new, *gedîd;* deceitful, *khâin;* intoxicated, *sakrân;* blind, *a'ma;* stupid, *ghashîm;* lazy, *keslân;* strange, *gharîb;* healthy, *salîm, sâgh salîm, tayyib, bis-sahha,* or *mabsût* (also 'contented'); hungry, *gî'ân;* small, *sughayyar;* short, *kusayyar;* long, *tawîl;* untruthful, *kaddâb;* tired, *ta'bân;* satisfied, *shab'ân;* weak, *da'îf;* dead, *meyyit;* mad, *magnûn;* trustworthy, *amîn.*

Bitter, *murr;* sour, *hâmed;* sweet, *helu.*

Broad, *'arîd;* narrow, *dayyik;* large, *'azîm, kebîr;* hot (weather), *harr,* (of food, etc.) *sukhn;* high, *'âli;* empty, *khâli, fâdi;* low, *wâti;* good, *tayyib;* bad, *battât;* dirty, *wusekh;* dear, *ghâli.*

White, *abyad;* black, dark, *iswid;* red, *ahmar;* yellow, *asfar;* blue, *azrak;* green, *akhdar.*

Hour, *sâ'a;* what o'clock is it, *es-sâ'a kâm;* it is 3 o'clock, *es-sâ'a telâteh;* it is half past 4, *es-sâ'a arba' unuss;* it is a quarter to 5, *es-sâ'a khamseh illa rub'a.*

Morning, *subh* or *sabâh;* forenoon, *dahâ;* noon, *duhr;* afternoon ($2^1/_2$ hours before sunset), *'asr;* sunset, evening, *maghrib;* night, *lêl;* midnight, *nuss-el-lêl;* early, *bedri;* late, *wakhri.*

Sunday, *yôm el-had, nehâr el-had;* Monday, *yôm el-etnên;* Tuesday, *yôm et-telât;* Wednesday, *yôm el-arba';* Thursday,

yôm el-khamîs; Friday, *yôm el-gum'a*; Saturday, or Sabbath, *yôm es-sebt*. *Yôm* or *yûm* (day) is generally omitted. Week, *gum'a*; month, *shahr*, pl. *ushhur*.

Instead of the Arabic names of the months used in Syria, the Egyptians employ the Coptic (ancient Egyptian) names of the solar months, which, however, are always about nine days behind the European months. Each Coptic month has thirty days, and in order to complete the year five or six intercalary days are added at the end (in the beginning of September). The European names, however, are gradually coming into general use.

English	January	February	March	April	May	June
Syrian	*kânûn el-tânî*	*shobâṭ*	*adâr*	*nîsân*	*eyâr*	*ḥazirân*
European	*yenaïr*	*febrâïr*	*mâres*	*abrîl*	*mayeh*	*yûnia*
Coptic	*ṭûba*	*amshîr*	*baramhât*	*barmûdeh*	*bashens*	*baûna*

English	July	August	September	October	November	December
Syrian	*tamûz*	*âb*	*êlûl*	*tishrîn el-awwel*	*tishrîn el-tânî*	*kânûn el-awwel*
European	*yûlia (lâliyeh)*	*aghostôs*	*sebtember*	*oktôber*	*november*	*dezember*
Coptic	*ebîb*	*misra*	*tût*	*bâba*	*hâtûr*	*kiâḥk*

The intercalary days (which come after Misra) are called *ayyâm en-nesi*.

The Muslim months form a lunar year only (comp. pp. lxxxv, lxxxvi). Their names are: *Moḥarrem*, *Safar*, *Rabî' el-Awwel*, *Rabî' et-Tâni*, *Gemâd el-Awwel*, *Gemâd et-Tâni*, *Regeb*, *Sha'bân*, *Ramaḍân*, *Shawwâl*, *Dhil-Ḳi'de*, *Dhil-Ḥiggeh* (month of the pilgrimage).

Winter, *shita*; summer, *ṣêf*; spring, *rabî'*; autumn, *kharîf*; rain, *maṭar*; snow, *telg*; air, *hawa*.

Heaven, *sema*; moon, *ḳamar*; new moon, *hilâl*; full moon, *bedr*; sun, *shems*; sunrise, *ṭulû' esh-shems*; sunset, *maghreb*; star, *nigm*, pl. *nugûm*; constellation, *kaukab*.

East, *sherḳ*; west, *gharb*; south, *ḳibla*; southern, *ḳibli*, *ḳubli*; north, *shemâl*, *baḥri*.

Father, *ab*, or, before genitives and affixes, *abu*; mother, *umm*; son, *ibn*, or *weled*, pl. *ûlâd*; daughter, *bint*, pl. *benât*; grandmother, *gidda*, or *sitt*; brother, *akh*, before genitives and affixes *akhû*, pl. *ikhwân*; sister, *ukht*, pl. *ukhwât*; parents, *ab u umm*, or *wâlidên*; woman, *mara*, *ḥurmeh*; women, *ḥarîm*, *niswân*; boy, *weled*; youth, fellow, *gada'*, pl. *gid'ân*; man, *râgil*, pl. *rigâle*; person, *insân*, pl. *nâs*, or *beni âdam* (sons of Adam); friend, *ḥabîb*, *ṣâḥeb*, pl. *aṣḥâb*; neighbour, *gâr*, pl. *gîrân*; bride, *'arûs*; bridegroom, *'arîs*; wedding, *'urs*.

Cord for fastening the kuffiyeh, *'oḳâl;* cloak, *'abâyeh;* fez, *tarbûsh;* felt cap, *libdeh;* girdle, *ḥezâm;* leathern girdle, *kamar;* trousers (wide), *shirwâl;* trousers (of women), *shintyân;* European trousers, *banṭalûn;* long white blouse, *galabîyeh;* jacket, waistcoat, *salta, 'anteri;* dressing-gown. *kuftân;* coat (European), *sitra;* skull-cap, *ṭaḳîyeh;* silk, *ḥarîr;* boot, *gezma;* slipper, *babûg;* shoe, *markûb, ṣarma;* wooden shoe, *kabkâb;* stocking, *shurâb;* turban, *'emma.*

Eye, *'ên,* dual *'ênên;* beard, *daḳn, lehyeh;* foot, *rigl,* dual *riglên;* hair, *sha'r;* hand, *yedd, îd,* dual *îdên;* my hands, *îdeyyeh;* right hand, *yemîn;* left hand, *shemâl;* palm of the hand, *keff;* fist, *kubḍa;* head, *râs;* mouth, *fumm;* moustache, *shenceb.*

Diarrhœa, *ishâl;* fever, *sukhûna, ḥomma;* China, *kîna;* quinine, *melḥ el-kîna;* opium, *afiyûn;* pain, *waj'a.*

Abraham, *Ibrâhîm;* Gabriel, *Gabriân, Gebraîl, Gubrân;* George, *Girgis;* Jesus, *Seyyidna 'Isa* (the Mohammedan name), *Yesû' el-Mesîḥ* (used by the Christians); John, *Ḥanna;* Joseph, *Yûsuf, Yûsef;* Mary, *Maryam;* Moses, *Mûsa;* Solomon, *Selîmân, Islêmân.*

Christian, *nuṣrâni,* plur. *naṣâra;* Jew, *yehûdi,* plur. *yehûd;* Mohammedan, *muslîm,* plur. *muslimîn.*

American, *Amerikâni, Malekâni;* Arabian, *'arabi;* Arabs (nomads), *'Arab;* Austria, *Bilâd Nemsa;* Austrian, *Nemsâwi;* Beduin, *Bedawi,* pl. *Bedwân, 'Arab, 'Orbân;* Cairo, *Maṣr, Medînet Maṣr;* Constantinople, *Istambûl;* Egypt, *Bilâd Maṣr;* Egyptians (non-nomadic Arabs), *Ulâd 'Arab;* England, *Bilâd el-Ingilîz;* English, *Ingilîzi;* France, *Feransa;* Frank (*i. e.* European), *Ferangi, Afranki,* pl. *Afrank;* French, *Feransâwi;* Germany, *Alemânia;* German, *Alemâni;* Greece, *Rûm, Bilâd er-rûm;* Greek, *Rûmi;* Italy, *Bilâd Itâlia;* Russia, *Bilâd el-Moskof;* Russian, *Moskûwi, Moskûfi;* Switzerland, *Switzera;* Syria, *Esh-Shâm;* Turkish, *Turki.*

Saint (Mohammedan), *wali, weli;* St. George (Christian), *Girgis el-ḳaddîs, mâr Girgis;* prophet, *nebi,* or (applied to Mohammed) *rasûl.*

Army, *'askar;* baker, *khubbâz, farrân;* barber, *ḥallâḳ, mozeyyin;* Beduin chief, *shêkh el-'Arab;* bookseller, *kutbi;* butcher, *gezzâr;* caller to prayer, *mueddin* (p. lxxxiv); consul, *ḳonṣul;* consul's servant (gensdarme), *ḳawwâs;* cook, *ṭabbâkh;* custom-house officer, *gumruktshi;* doctor, *ḥakîm,* plur. *ḥukama;* dragoman, *turgemân* (p. xxviii); gatekeeper, *bawwâb;* goldsmith, *ṣâigh;* judge, *ḳâḍi;* money-changer, *ṣarrâf;* pilgrim (to Mecca), *ḥagg* (Syrian *ḥâjji*), plur. *ḥegâg;* police, *ẓabtîyeh;* porter, *ḥammâl, sheyyâl;* robber, *ḥarâmi,* pl. *ḥarâmîyeh;* scholar, *'âlem,* pl. *'ulama;* schoolmaster, *fiḳî;* servant, *khaddâm;* soldier, *'askari;* tailor, *khayyât;* teacher, *mo'allim;* village-chief, *shêkh el-beled;* washer, *ghassâl;* watchman, *ghafîr,* pl. *ghufara.*

Apricot, *mishmish;* banana, *môz;* beans (garden), *fûl,* (lupins) *lûbiyeh;* citrons or lemons, *lîmûn;* cotton, *ḳoṭn;* dates, *balâḥ;* date-palm, *nakhleh;* figs, *tîn;* flower (blossom), *zahr,* plur. *azhâr;* garlic, *tûm;* grapes, *'ûnab, 'enab;* melons (water), *baṭṭîkh,* (yellow) *kâwûn, shamâm;* olives, *zêtûn;* onions, *baṣal;* oranges, *bortuḳân;*

peach, *khôkh* (Syrian *dorrâḳ*); pistachios, *fustuḳ;* plums, *berḳûḳ* (Syrian *khûkh*); pomegranate, *rummân;* St. John's tree (carob), *kharrûb;* tree (shrub), *shagara*, plur. *ashgâr.*

Brandy, *ʿaraḳi;* bread, *ʿêsh* (Syrian *khubz*); loaf, *raghîf*, pl. *aghrifeh;* cigarette-paper, *waraḳat sigâra;* coffee, *ḳahwa;* egg, *bêḍ*, (boiled) *bêḍ maslûḳ*, (baked) *bêḍ maḳli;* honey, *ʿasal;* milk, *leben*, (fresh) *leben ḥalîb*, (sour) *leben ḥâmeḍ;* oil, *zêt;* pepper, *filfil;* poison, *simm;* rice, *ruz;* salt, *melḥ;* sugar, *sukkar;* water, *moyêh;* wine, *nebîd.*

Meat, *laḥm;* roast meat, *rosto;* soup, *shurba;* cheese, *gibn;* butter, *zibdeh.*

Book, *kitâb*, plur. *kutub;* letter, *gewâb, maktûb.*

Carpet, *siggâda, busâṭ;* chair (stool), *kursi*, plur. *ḳerâsi;* gate, *bâb, bawwâba;* hospital, *isbitâlia;* house, *bêt*, plur. *biyût;* minaret, *mâdana;* monastery, *dêr*, (of dervishes) *tekîyeh;* mosque, *gâmiʿ* (or more rarely *mesgid*); prayer-niche, *miḥrâb;* pulpit, *mambar, mimbar;* room, *ôḍa;* sofa, *dîwân;* straw-mat, *ḥaṣîra;* table, *sufra;* tent, *khêma*, plur. *khiyam*, (Beduins') *ʿeshsha, bêt;* tent-peg, *watad*, plur. *autâd;* tent-pole, *ʿamûd;* tomb, *ḳabr*, plur. *ḳubûr;* window, *shibbâk*, plur. *shebakîk*, or *ṭâḳa.*

Bridle, *ligâm;* candle, *shamʿa;* dagger, *khangar;* glass (for drinking), *kubâyeh;* gun, *bunduḳîyeh;* gunpowder, *bârûd;* knife, *sikkînch;* lantern, *fânûs;* luggage, *ʿafsh;* pistol, *tabanga, ferd;* rope, *ḥabl;* saddle, *serg;* saddle-bag, *khurg;* stick, *ʿasâyeh;* stirrup, *rikâb*, plur. *rikâbât;* sword, *sêf.*

Bath (warm), *ḥamnâm;* cistern, *bîr sahrîg;* fountain (public), *sebîl;* pond, *birkeh*, plur. *birak;* spring, *ʿain, ʿên.*

Charcoal, coal, *faḥm;* fire, *nâr;* iron, *ḥadîd;* lead, *ruṣâṣ;* light, *nûr;* stone, *ḥagar;* timber, *khashab;* wood for burning, *ḥaṭab.*

Railway-station, *maḥaṭṭa;* ticket, *tezkereh, waraḳ, bilietto;* first class, *brîmo;* second class, *secondo;* train, *ḳaṭr;* locomotive, *wâbûr* or *bâbûr;* carriage, *ʿarabîyeh;* goods, *budâʿa;* goods train, *ḳaṭr el-budâʿa;* luggage-ticket, *bolîseh;* luggage-room charge, *arḍîyeh.*

Telegraph, telegram, *teleghrâf;* telegraph-office, *bêt el-teleghrâf;* telegraphist, *teleghrâfgi;* telegraph-wire, *silk.*

Anchorage, *mersa;* harbour, *mîna;* island, *gezîreh;* land, mainland, *barr;* Nile, *baḥr en-Nîl, baḥr;* Nile-barge, *dahabîyeh;* promontory, *râs;* river, *nahr;* sea, *baḥr;* ship, *merkeb, markab*, plur. *marâkib;* steamboat, *wabûr;* swamp, *baṭîḥa, ghadîr.*

Bridge, *kanṭara;* castle, fortress, *kalʿa;* cavern, *maghâra;* desert, *hala, gebel;* district, native country, *bilâd;* earth, *arḍ;* embankment, *gisr;* hill, *tell*, plur. *tulûl;* market, *sûḳ*, plur. *aswâḳ;* market-town, *bandar;* mountain, *gebel*, plur. *gibâl;* palace, *ḳaṣr, serâyeh;* plain, *sahl*, (low ground) *waṭa;* road, *ṭarîḳ, darb, sikkeh*, (main road, high road) *ṭarîḳ sulṭâni*, (by-road) *ḥâra, darb, sikkeh;* ruin, *kharaba, birbeh;* school, (reading) *kuttâb*, (more advanced) *medreseh*, plur. *madâris;* street, (main) *shârʿ*, (lane) *zukâḳ;* thicket, *ghêt;* town (large), *medîneh*, plur. *medâin;* valley, *wâdi;* village, *beled, kafr.*

Ass, *homâr*, plur. *ḥamîr*; bee, *naḥla*; bird, *ṭêr*, plur. *ṭiyûr*, (small) *'aṣfûr*, plur. *'aṣâfîr*; boar (wild), *ḥallûf*; bug, *baḳḳa*; camel, *gemel*, plur. *gimâl*, fem. *nâḳa*; camel for riding, *hegîn*; fowl, *farkha*, plur. *ferâkh* (used in Upper Egypt for 'young pigeons'); cattle, *baḳar*; chicken, *katkût*; cock, *dîk*; cow, *baḳara*; dog, *kelb*, plur. *kilâb*; dove, *ḥamâmeh*; duck, *baṭṭa*; eagle, *nisr*; fish, *semaka*, plur. *semak*; fleas, *berâghît*; fly, *dubbâna*; foal, *muhr*; gazelle, *ghazâl*; hedgehog, *ḳumfud*; hen, *farrûga* (Syrian *jâjjeh*); horse, *ḥoṣân*, plur. *khêl*; leech, *'alaka*, plur. *'alak*; lizard, *sehliyeh*; louse, *ḳamleh*; mare, *faras*; ox, *tôr*; pig, *khanzîr*; pony, *kedîsh*; scorpion, *'akraba*; sheep, *kharûf*, fem. *na'ga*; snake, *ta'ban*, *ḥayyeh*; stallion, *faḥl*, *ḥoṣân*; tortoise, *ziḥlifeh*; turtle, *tirsa*; vulture, *rakham*.

At the Custom-House (*Gumruk*). Open this box. *Iftaḥ eṣ-ṣandûḳ.*

I have nothing in it. *Mâ fîsh ḥâgeh, mâ fihâsh ḥâgeh.*

Give me your passport. *Hât et-tezkereh (bassâbôrto).*

Here is my passport. *Aho el-bassâbôrto betâ'i.*

I have no passport. *Mâ 'andîsh tezkereh.*

I am under the protection of the English (American) consul. *Ana fi ḥemâyet* (or *âna taḥte*) *ḳonṣul el-Ingilizi (el-Amerikâni).*

At a Café (p. xxxvii). Boy, bring me a cup of coffee. *Hât finyân ḳahwa, ya weled* (*ḳahwa bisukkar*, with sugar; *minghêr sukkar*, or *sâde*, without sugar).

Bring me a chair. *Hât kursi.* Bring me water. *Hât li môyeh.*

Bring me a water-pipe. *Hât shîsheh (nargîleh).*

Bring me a live coal. *Hât wil'a (baṣṣat nâr, baṣṣa).*

Bring me a newly filled pipe. *Gheyyar en-nefes.*

At the Bath (p. xxxviii). *Fîl Ḥammâm.* Bring the wooden shoes. *Hât el-ḳabḳâb.* — Take me in. *Waddîni gûwwa.* — Leave me for an little. *Khallîni shwaiyeh.* — I do not perspire yet. *Mânîsh 'arḳân lissa.* — Rub me well. *Keyyisni ṭayyib (melîḥ).* — It is not necessary to rub me. *Mûsh lâzim tekeyyisni.* — Wash me with soap. *Ghassilni biṣâbân.* — Enough; it is sufficient. *Bess; yikefft; bikeffi.* — Bring me cold water. *Hât môyeh bârideh.* — Bring some more. *Hât kamân.* — We will go out. *Nitla' barra.* — Bring me a sheet (sheets). *Hât fûṭa (fuwaṭ).* — Bring me water, coffee, a nargileh. *Hât môyeh, ḳahwa, nargîleh.* — Where are my clothes? *Fên hudûmi; hudûmi fên?* — Bring my boots. *Hât el-gezmeh.* — Here is your fee. *Khud baḳshîshak; âdi el-baḳshîsh betâ'ak.*

Washing. Take the clothes to be washed. *Waddi el-hudûm lil-ghasîl.* (The articles should be counted in the presence of the washerman.) — How much does the washing cost? *Kâm (ḳaddi ê) temen el-ghasîl?*

On the Journey. When will you start? *Emta tesâferu?* — We will start to-morrow at sunrise. *Nesâfer bukra, ma'ash shems;* an hour before sunrise, *sâ'a ḳabl esh-shems;* two hours after sunrise, *sâ'etên ba'd esh-shems.*

Is this the train for Cairo? *El-ḳaṭr deh râih 'al-Masr?* — When does the steamer start? *El-wâbûr yes-âfir emta?*

Do not come too late. *Mâ tit'akh-kharsheh.* — Is everything ready? *Kull shê ḥâder?* — Pack; load (the camel). *Sheyyilu; sheddu.* — Hold the stirrup. *Imsik er-rikâb.* — Wait a little. *Istanna (istenna) shwaiyeh.*

What is the name of this village, mountain, valley, tree, spring? *E* (or *êsh*) *ism el-beled de;* or *el-beled-de ismo ê (el-gebel, wâdi, shegara, 'ên)?* — Show me the snake. *Warrîni el-ḥanash.*

We will rest, breakfast. *Nestereyyaḥ (nisterîḥ), niftar.* — Is there good water (on the way)? *Fi môyeh ṭayyiba (fiddarb)?* — Where is the spring? *Fên el-'ên?* — Keep at a little distance. *Khallîk ba'îd 'anni.* — Do not leave me. *Mâ tekhallînîsh waḥdi.* — Bring the dinner. *Hât el-akl, eṭṭabîkh, el-ghada.* — Take away the dinner. *Shîl el-akl.*

Stop. *Uḳaf, 'andak.* — Go on. *Yalla.* — Where are you going to? *Enta râih fên?* — Where do you come from? *Gâi min ên?* — Where have you come from? *Gît min ên?*

Shall we go straight on? *Neruḥ dughri?* — Straight on. *Dughri, dughri.* — Turn to the left. *Hawwud 'ala shmâlak.*

Do not be afraid of me. *Mâ tkhafsh minni.* — What am I to do? *Weana mâ lî?* — I will have nothing to do with it; it does not concern me. *Ana mâ lî.* — What are we to do? *Esh el-'amal; na'mel ê?*

O sir, a gift. *Bakshîsh, yâ khawâgeh!* — There is nothing for you; be off. *Mâfîsh; rûḥ!*

Open the door. *Iftaḥ el-bâb.* — He has opened. *Fatah.* — Shut the door. *Ikfil el-bâb.* — Sweep out the room, and sprinkle it. *Iknus (iknis) el-ôdeh u rushshaha.*

I wish to telegraph. *Ana aḍrub et-teleghrâf.*

We will eat. *'Auzîn nâkul.* — Cook me a fowl. *Iṭbukhli farkha.* — Clean this glass well. *Naḍḍef tayyib el-ḳubâyeh-di.* — Give me some water to drink. *Iskîni, idîni moiyeh.*

Look for a watchman. *Dawwir 'ala ghafîr* (plur. *ghufara*). — I am very tired. *Ana baṭlân khalâṣ.*

At a Shop (see p. 38). What do you want? What are you seeking? *'Auz ê? 'Aiz ê?* — What may it cost? *Bikâm deh? Deh bikâm?* — How much per ell? *Ed-drâ' bikâm?* — What does this cost? *Byiswa kâm?* — That is dear, very dear. *Deh ghâli, ghâli ketîr.* — Cheap, sir. *Rakhîṣ, yâ sîdi.* — No, it won't do. *Lâ, mâ yisaḥḥish.* — Yield a little. *Zîd shwaiyeh.* — Give the money. *Hât el-flûs.* — Change me a piece of gold. *Iṣrif li-gineh.* — For how much will you take the gold piece? *Tâkhod el-gineh bikâm?*

How many lire per month do you wish as wages? *Tâkhod kam lîra fish-shaher?*

Salutations and Phrases. Health (peace) be with you. *Es-salâm ʿalêkum.* Answer: And with you be peace and God's mercy and blessing. *U ʿalêkum es-salâm warahmet Allâh wa barakâtu.* These greetings are used by Muslims to each other. A Muslim greets a Christian with — Thy day be happy. *Nehârak saʿîd.* Answer: Thy day be happy, blessed. *Nehârak saʿîda wemubârak (umbârak).* Thy day be white as milk. *Nehârak leben.*

Good morning. *Ṣabâḥkum bil-khêr,* or *sabâḥ el-khêr.* Answer: God grant you a good morning. *Allâh iṣabbeḥkum bil-khêr.*

Good evening. *Misâkum bil-khêr,* or *mesîkum bil-khêr.* Answer: God vouchsafe you a good evening. *Allâh yimessîkum bil-khêr;* or *messâkum Allâh bil-khêr.* — May thy night be happy. *Lêltak saʿîdeh.* Answer: *Lêltak saʿîdeh we mubâraka.*

On visiting or meeting a person, the first question after the usual salutations is: How is your health? *Ezeiyak,* or *kêf ḥâlak (kêf kêfak)?* Thanks are first expressed for the enquiry: God bless thee; God preserve thee. *Allâh yibârek fîk; Allâh yiḥfazak.* Then follows the answer: Well, thank God. *El-ḥamdu liʾllâh, ṭayyib.* — Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands to their heads and say: May it agree with you, sir. *Hanîʾan, yâ sîdi.* Answer: God grant it may agree with thee. *Allâh yehannîk.*

On handing anything to a person: Take it. *Khud* (Syrian *dûnak*). Answer: God increase your goods. *Kattar Allâh khêrak,* or *kettar khêrak.* Reply: And thy goods also. *Ukhêrak.* (This form of expressing thanks, however, will not often be heard by the ordinary traveller, as the natives are too apt to regard gifts presented to them by Europeans as their right.)

On leaving: Good bye. *ʿAl Allâh.* Or: To God's protection. *Fî amân Illâh.* Or: Now let us go on. *Yalla bina.* — The person leaving usually says nothing, unless when about to start on a long journey, in which case he says: Peace be with you. *Maʿas-salâma.*

On the route: Welcome. *Ahlan wasahlan,* or *marḥaba.* Answer: Twice welcome. *Marḥabtên.*

I beg you (to enter, to eat, to take). *Tafaḍḍal (tefaḍḍal, itfaḍḍal);* fem *tafaḍḍâli (itfaḍḍâli);* plur. *tafaḍḍâlu (itfaḍḍâlu, tefaḍḍâlu).* — Will you not join us (in eating)? *Bismillah* (literally 'in God's name'). Answer: May it agree with you, *Bilhâna.*

Take care; beware. *Ûka (ûʾa);* fem. *ûki (ûʾi).*

I am under your protection; save me. *Faʿrdak (fîʿardak).* — My house is thy house. *Bêti bêtak.* — Be so good. *ʿemel maʿruf.*

What God pleases ('happens', understood). *Mâshallah* (an exclamation of surprise). — As God pleases. *Inshallah.* — By God.

Wallâh, or *wallâhi*. — By thy head. *Wahyât râsak*. — By the life of the prophet. *Wahyât en-nebi*. By the life of the father. *Wahyât-abûk*. — God forbid. *Staghfir Allâh!* — Heavens! *Ya salâm!*

XII. Works on Egypt.

The traveller who desires more than a mere superficial acquaintance with the land of the Pharaohs, the history of which is the most ancient and in some respects the most interesting in the world, should of course before leaving home read some of the standard works on the subject, and also select a number of others for reference or entertainment during the journey. This is all the more necessary if the traveller is entirely ignorant of the ancient and modern languages of the country, in which case he will find it difficult, if not impossible, to institute independent enquiries as to its manners, literature, and art. From the appended list, which might easily be extended, the traveller may make a selection in accordance with his individual taste. Those indicated by asterisks are among the most indispensable.

A very complete bibliography of Egypt will be found in *Prince Ibrahim Hilmy's* Literature of Egypt and the Soudan from the earliest times to the year 1885 inclusive; 2 vols. fol., London, 1886-87. Among the leading foreign authorities on Egypt are *Lepsius's* 'Denkmäler aus Ægypten und Æthiopien', *Champollion's* 'Monuments de l'Égypte et de la Nubie', *Rosellini's* 'Monumenti dell' Egitto e della Nubia', and the 'Description de l'Égypte' published by the members of the French expedition.

The Arabian historians are mere chroniclers, who narrate a series of facts and traditions, and are entirely deficient in method and the faculty of criticism. The following are the most important writers on the general history of Egypt: — *El-Mas'ûdi* (d. 956), of Fostât; *Ibn el-Athîr* (d. 1232), of Mossul in Syria; *Ibn Khaldûn* (d. 1406), one of the most learned of Arabian authors, a philosophical historian, and chiefly famous for the preface to his history, which was printed at Bûlâk, in seven volumes, in 1868; *Abulfidâ* (d. 1331), prince of Hama in Syria. The following are authors of important works on limited epochs of Egyptian history and of valuable descriptive works: — *El-Makrizi* (d. 1442, at Cairo), the author of a geographical, physical, historical, and political description of Egypt, and of Cairo in particular, printed at Bûlâk in 1854; *Abul-Mahâsin* (d. 1469), the author of a detailed history of Egypt from the Arabian conquest nearly down to the time of his death; *Es-Siyûti* (d. 1506), of Asiût in Upper Egypt; *El-Manûfi* (d. 1624); *Abu Shâma* (d. 1224), who wrote the history of Nûr-eddîn and Salâheddîn; *Bahâeddîn* (d. 1234), who for many years was a follower of Saladin; *'Abdellatîf* (d. 1232), a physician at Baghdâd, the author of a very important and interesting description of Egypt.

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1. Approaches to Egypt.

The time-tables and handbooks of the various steamship companies (see below) give full information both as to the direct sea-routes from England and as to the steamers from Mediterranean ports. Particulars of the overland routes (see p. 2) from England to the Mediterranean will be found in *Bradshaw's Continental Railway Guide* (2*s.*), the advertisement pages of which also contain some shipping information. The 'P. & O.' Co. issues tickets for the sea-route out and the overland route home, or *vice versâ*. Heavy baggage should in all cases, if possible, be sent round by steamer. — Travellers from the United States may sail direct from New York to Naples or Genoa by German steamer (1st class only) and proceed thence by one of the steamers mentioned at pp. 2-4.

Travellers who desire to return from Egypt by one of the larger mail lines should secure a berth as soon as possible by applying to the shipping offices in Cairo (p. 25), as these steamers are apt to be crowded from February to April inclusive. The days and hours given below for the arrival and sailing of the steamers are approximate only, except in the case of the terminal ports. At intermediate ports the steamers are sometimes behind itinerary time, and not unfrequently a day or two in advance. In either case they proceed at once on their voyage.

Alexandria, the chief seaport of Egypt, is regularly visited by British, French, Austrian, Italian, Russian, Greek, and Egyptian steamers. *Port Sa'îd* and *Isma'îliya*, on the Suez Canal, are touched at by the vessels of the great Australian, Asiatic, and East African lines. — *Cairo* may be reached by rail in 3½ hrs. from Alexandria or Isma'îliya, and in 9½ hrs. from Port Sa'îd. The railway from Port Sa'îd is a narrow-gauge line as far as Isma'îliya, where carriages must be changed (p. 160; 1 hour's halt), so that it saves trouble to remain on board the steamer as far as Isma'îliya, especially as through-tickets to Cairo by this route are issued in Europe (comp. p. 2).

Alexandria is almost 30° E. of Greenwich, and its time is 1 hr. 59 min. in advance of Greenwich time; that of Cairo is 2 hrs. 5 min. and that of Port Sa'îd 2 hrs. 10 min. in advance of Greenwich. 'Central Europe' time (observed on German and Italian railways, etc.) is 1 hr. in advance of Greenwich.

a. Steamers from England direct.

1. Steamers of the Peninsular and Oriental Steam Navigation Co. ('P. & O.'), leaving London (Royal Albert Docks) every Thurs., Frid., or Sat., sail viâ Gibraltar, Malta, and Brindisi (see p. 2) in 12-13 days to *Port Sa'îd* and *Isma'îliya* (fares 1st. cl. 20*l.*, 2nd cl. 12*l.*; return-tickets 32*l.*, 18*l.*). Thence to *Cairo* by rail (fares from London, 20*l.* 16*s.* 6*d.*, 12*l.* 9*s.* 3*d.*). Passengers for *Alexandria* (same fares as to Isma'îliya) change steamers at Brindisi (see p. 2). — Return-tickets are available for four months.

2. Steamers of the Orient and Pacific Co. ('Orient Line'), leaving London (Tilbury Docks) every alternate Frid., sail viâ Plymouth, Gibraltar, and (9 days) Naples to *Port Sa'îd* and *Isma'îliya* (fares as above).

3. Steamers of the North German Lloyd ('Norddeutscher Lloyd'), for Australia or China, leaving Southampton fortnightly, sail viâ Genoa and Naples to *Port Sa'îd* and *Isma'îliya* (fares from

London, 20*l.* 6*s.*, 12*l.* 6*s.*; return-tickets 32*l.* 11*s.*, 19*l.* 10*s.*). Thence to *Cairo* by rail (fares from London, 21*l.*, 12*l.* 13*s.* 6*d.*; return tickets 34*l.*, 20*l.* 5*s.*). Return-tickets are available for six months.

1. Steamers of the *Papayanni*, *Moss*, and *Leyland Lines* sail from Liverpool to Alexandria every fortnight; those of the *Prince Line* every 10 days (fare 10-14*l.*). — Steamers of the *Bibby Line* sail from Liverpool to Port Said every three weeks; those of the *Hall Line*, monthly; and those of the *City*, *Harrison*, *Anchor*, and *Ocean Lines* at irregular intervals (fare ab. 14*l.*).

b. Steamers from Mediterranean Ports.

Overland Routes from London to Mediterranean Ports. *Brindisi* may be reached from London viâ Calais and Bâle in 58¼ hrs. by ordinary train (fare 14*l.* 18*s.* 10*d.* or 8*l.* 7*s.* 7*d.*); or in 45¼ hrs. by the 'P. & O. Brindisi Express', leaving London every Frid. evening (fare, including sleeping-car ticket, 16*l.* 16*s.* 6*d.*; tickets obtainable only from the 'P. & O.' Co., 122 Leadenhall St., E. C., or the International Sleeping Car Co., 14 Cockspur St., S.W.). — *Genoa* is 30¼ hrs. from London viâ Paris and Mont Cenis (fares 7*l.* 6*s.* 5*d.*, 5*l.* 0*s.* 8*d.*). — *Venice* is 41 hrs. from London viâ Bâle and the St. Gotthard (fares 8*l.* 8*s.* 1*d.*, 5*l.* 18*s.* 0*d.*). — *Naples* is 50½ hrs. from London viâ Paris, Mont Cenis, and Rome (fares 11*l.* 0*s.* 8*d.*, 7*l.* 12*s.* 8*d.*). — *Marseilles* is 22¼ hrs. from London (fares 6*l.* 14*s.* 8*d.*, 4*l.* 12*s.* 1*d.*). A 'Mediterranean Express' for Marseilles, etc., leaves Calais every Tues. and Thurs. and Paris every Sun., Mon., Wed., Frid., and Sat. in winter; passengers from Calais (London) by this train pay 3*l.* 10*s.* 1*d.*, from Paris 2*l.* 14*s.* 7*d.*, in addition to the ordinary 1st class fare. — *Trieste* is reached in 50 hrs. from London viâ Ostend and Vienna (fares about 10*l.* 2*s.*, 7*l.* 7*s.*), or in 46 hrs. once weekly by the 'Ostend-Trieste Express' (fares 12*l.* 12*s.* 10*d.*; tickets obtainable only at 14 Cockspur St., London, see above), in connection with the Austrian Lloyd steamers to Alexandria (p. 3; through-fare to Alexandria 24*l.* 12*s.* 10*d.*, to Cairo 25*l.* 16*s.* 9*d.*).

The chief lines of **Steamers to Alexandria** are: —

1. From Brindisi (Grand Hôtel des Indes Orientales, first class). *Austrian Lloyd* steamer (Trieste boat, see p. 3) every Thurs. at 2 p.m., reaching Alexandria on Sun. at 6 a.m. (fares 1st cl. 100 florins in gold, 2nd cl. 70 fl.); returning from Alexandria every Sat. at 6 a.m., reaching Brindisi on Tues. at 3 p.m. — *Navigazione Generale Italiana* (Venice boat, see below) every alternate Frid. morning, reaching Alexandria on Mon. morning (fares 180 fr. 60, 113 fr. 60 c., including wine); returning from Alexandria every alternate Thurs. morning, reaching Brindisi on Sun. morning.

2. From Naples (Hôtel Bristol, Parker's, West End, Grand Hôtel, all of the first class; Riviera; Vittoria; Métropole, etc.). '*Orient Line*' steamer every alternate Sun. at 4 p.m. (in connection with mail steamer from London, see p. 1), reaching Alexandria on Thurs. morning (fares 10*l.*, 6*l.*); returning from Alexandria every alternate Sat. at 3 p.m., reaching Naples on Wed. morning. — *Navigazione Generale Italiana* (Genoa boat, see p. 3), every Wed. evening, reaching Alexandria on Sun. evening (fares 222 fr., 164 fr.); returning from Alexandria every Thurs. morning, reaching Naples on Mon. morning.

3. From Venice (Hôtel Europa, Royal Danieli, Grand Hôtel, all of the first class; Britannia, well managed; Italia; Luna; Città di Monaco, etc.). *Navigazione Generale Italiana*, every alternate Tues.

2. Alexandria.

Hotels. (The following hotels, though below the standard of the Cairo hotels, are good; comp. also p. xxxii.) Hôtel Khédivial (Pl. a; G, 4), at the corner of the Rue Chérif Pacha and Rue de Rosette, near the principal station (p. 6); Hôtel Abbat (Pl. b; F, 4), in the Place de l'Eglise; Hôtel Continental, Place Mohammed 'Ali and Rue Râs et-Tin. At these, 60 pias. daily for R. and three meals; R. from 25, L. 2, A. 4, B. 6-8, déj. 20, D. 20-25 pias. — Second class: Hôtel du Canal de Suez, Boulevard Ramleh, pens. 10s., well spoken of; Hôtel des Voyageurs, Rue de l'Eglise Ecossaise, moderate; Hôtel Bonnard, Rue Café Paradis. R. 3, B. 1 fr.

Cafés. The chief cafés are to be found in the Place Mohammed 'Ali, opposite the Rue des Sœurs. 'Café noir' in the European style, or 'café fort' in the Arabian, 1 pias. per cup. There are several other cafés in side-streets next the sea, mostly kept by Greeks, with evening concerts (sometimes female orchestra). — **Restaurants.** *Firenze*, opposite the post office; *L'Univers*, in the street leading from the Exchange to the Boulevard Ramleh; *Fink*, corner of Rue Chérif Pacha and Rue de Rosette; *Marie Fix*, Rue de l'Eglise Ecossaise (German, beer). — **Beer.** *Dockhorn*, *Delacovius*, both in the street leading from the Place Mohammed 'Ali to the sea. — **Bars.** *Spathis*, next the Restaurant de l'Univers; *Monferrato*, Rue Chérif Pacha, opposite the Exchange; *Peppa*, in the same street, next the Exchange.

Baths. *European:* at the hotels (see above). *Arabian* (comp. p. xxxviii): in the Rue Râs et-Tin, opposite the Zabtiyeh (police-office). — *Sea Baths* in the Port Neuf; better at San Stefano near Ramleh (see p. 18).

Clubs. *Cercle Khédivial*, on the first floor of the Exchange, handsomely fitted up, patronized by Europeans of all nations; introduction by a member necessary; after a week visitors must purchase a ticket of admission. — *Club Mohammed 'Ali*, Rue de Rosette, opposite the Hôtel Khédivial, similar. Numerous newspapers at both, and also in the reading-room of the Exchange. — The *Athenæum* is a scientific and artistic society, founded and directed by Sir Charles Cookson, British Consul-General.

Cabs. The fare for a short drive in the town, without luggage, is 2-3 pias., per hr. 8-10 pias., for an afternoon 10-12 fr., from 5 p.m. on, 5-7 fr. A bargain should always be made beforehand, especially for longer drives, *e.g.* to Ramleh, to which a cab may sometimes be secured for 20 pias. Hurried travellers are recommended to use cabs.

Commissionnaires are useful when time is limited or when the traveller's cabman speaks Arabic only. They charge 20-30 pias. per day, but may be hired for temporary purposes for 4-5 pias. Offers to escort the traveller to Cairo and even up the Nile, should be disregarded, as the only suitable dragomans are to be found at Cairo in winter.

Post Office (Pl. *P;* F, 3, 4), open from 7 a.m. to 7.30 p.m., except for two hours after noon. Letter-boxes at the hotels and in the main streets. France has a post-office of its own, opposite the English telegraph-office.

Telegraph Offices. *Egyptian* (Pl. *T;* F, 4) in the Exchange; *English* (Pl. *E T;* F, G, 4), at the W. end of the Boulevard Ramleh, opposite the street leading to the Exchange. The English wires may not be used for inland telegrams (comp. p. xxxiii).

Consulates (comp. p. xxxiv). British, Boul. Ramleh: consul-general and judge, *Sir Chas. A. Cookson;* vice-consul, *Mr. F. G. Freeman.* — American, St. Mark's Buildings, Place Mohammed 'Ali: consular agent, *Mr. Jas. Hewat.* — French, Rue Nabi-Daniel: consul, *M. Girard.* — German, Rue de Rosette: consul, *Hr. von Hartmann.* — Austrian, Rue de Rosette: consul-general, *Count Khevenhüller-Metsch.* — Italian, *Cav. Cesare Romano.* — Belgian, Rue de Rosette: consul, *M. Prosper Remy.* — Dutch, Rue de Rosette: consul, *Hr. Schutz.* — Russian, at Messala: vice-consul, *M. de Villiers.* —

SWEDISH, Rue du Télégraphe Anglais: *Mr. Barker.* — DANISH, Rue de Rosette: consul-general, *Comte de Zogheb.* — Spain, Portugal, and Greece are also represented by consuls.

Steamboat Offices. *Peninsular & Oriental Co.*, Boulevard Ramleh (Haselden & Co.); *Orient Line*, Rue du Télégraphe Anglais (Moss & Co.); *Messageries Maritimes*, Rue Chérif Pacha (Jul. Ricard); *Austrian Lloyd*, Boul. Ramleh; *Navigazione Generale Italiana*, Rue Tewfik Pacha (G. Serra); *North German Lloyd*, Bolonaki House, behind the Boul. Ramleh (Schoeller); *Compagnie Russe*, Rue Mosquée-Attarine; *German Levant Line* (from Hamburg), Rue Mosquée-Attarine (Okella Ratib Pacha); *Compagnie Khédiviale*, at Thos. Cook & Son (Egypt) Ltd., see below.

Tourist Agents. *Thos. Cook & Son (Egypt) Ltd.*, Place Mohammed 'Ali; *H. Gaze & Sons*, Place Ste. Catherine; *Ugo Orvieto's Agenzia d'Arrivi.*

Railway Stations. *Central Station*, for all lines except that to Ramleh, near the Porte Moharrem Bey (Pl. G, 5). The station for *Ramleh* (Pl. H, 3) is at the Port Neuf.

Booksellers, both English and French, in the Rue Chérif Pacha, on the S.W. side of the Exchange. Photographs and knickknacks in the same street. — **Photographs.** *Reiser*, at the corner of the old Exchange and the Boulevard Ramleh, opposite the English telegraph-office; *Lassave, Fiorillo*, Rue Chérif Pacha; *Fettel & Bernard*, Boulevard Ramleh.

Bankers. *Banque Impériale Ottomane*, Place Mohammed 'Ali; *Bank of Egypt*, Rue Tewfik Pacha; *Anglo-Egyptian Bank*, Rue Chérif Pacha; *Crédit Lyonnais*, Rue Chérif Pacha; etc. Most of these have branches in Cairo, a few also in Syria.

Physicians. *Dr. Mackie*, *Dr. Morrison*, English; *Dr. Varenhorst Pasha*, *Dr. Kulp*, *Dr. Schiess Bey*, *Dr. Walther* (skin and ear diseases), German; *Dr. Kartullis*, Greek; *Dr. Zancarol.* Dentists: *Dr. Love*, English; *Dr. Keller*, Swiss. Oculist, *Dr. Osborne*, Austrian. All the addresses may be obtained at the chemists' (see below).

Chemists. *Otto Huber*, *G. Ruelberg*, both in the Rue Chérif Pacha.

Hospitals. The *Deaconnesses' Institute*, Avenue de Moharrem Bey, is an admirable establishment, managed by Dr. Varenhorst. *European Hospital*, Boulevard Ismail Pacha; *Egyptian Hospital & Foundling Asylum*, near the Ramleh station, an admirable institution, with modern appliances, managed by Dr. Schiess.

Shops for all kinds of European articles are to be found in the Rue Chérif Pacha and the Place Mohammed 'Ali: *e.g. Cordier*, *Chalons*, *Camoin.* Ready-made clothing: *Meyer & Co.*, *Stein*, *Goldenberg*, etc. The Arabian bazaar presents no attraction. — *Cigars and Cigarettes* at *H. C. Flick's* and the *Maison Hollandaise*, in the Rue du Télégraphe Anglais, opposite each other.

Churches. *English* (Pl. 1; F, 4), Place Mohammed 'Ali; *Rev. E. J. Davis*; service on Sundays at 11 and 3 o'clock. — *Presbyterian* (Pl. 2; F, 3), *Rev. Wm. Cowan*; service at 11. — *Protestant Church* (Pl. 3; F, 3), Rue de l'Église Anglaise; German and French service on alternate Sundays at 10. — *Roman Catholic*: St. Catherine's (Pl. 4; F, 4) and Lazarist Church (Pl. 5; F, 4). — Two *Greek Churches.* — Several *Synagogues*, etc.

Theatres. *Abbas Hilmi Theatre* (Pl. *H*; F, 3), an attractive new building in the Place Mohammed 'Ali; frequent operas and operettas. — The *Zizinia Theatre* (Pl. Z; G, 4), in the Rue de Rosette, opposite the German consulate, is frequently closed; Italian and French operas are given; after Jan. 1st alternately in Alexandria and Cairo. — *Alhambra* (Pl. A; G, 4), an openair theatre (operettas and concerts).

DISPOSITION OF TIME. Though few travellers bound for Cairo spend much time in Alexandria, a stay of 1½-2 days may profitably be devoted to the latter semi-Oriental town, which has much developed since the events of 1882. It is unadvisable to postpone the inspection of Alexandria until the return, for by that time the traveller is saturated with other impressions. — 1st Day. In the morning walk or drive through the town and bazaar, by the *Rue Chérif Pacha* and the *Place Mohammed 'Ali* to the Rue *Râs et-Tin* and its side-streets, including, if time permit, a visit to the *Palais Râs et-Tin* (p. 13); in the afternoon go by rail (p. 17) or carriage (p. 5) to *Ramleh* (p. 18), with its villas. Drivers may return via the *Mahmudiyeh*

Canal and the *Villa Antoniades* (p. 17). — 2nd Day. In the morning visit the *Graeco-Roman Museum* (p. 14) and devote the afternoon to *Pompey's Pillar* and the *Excavations* of Dr. Botti (pp. 12, 13), with whom arrangements as to time, etc. should be made at the museum in the morning. — A pleasant excursion may be made to the quaint town of *Rosetta*, with its beautiful gardens (railway in 2½ hrs.; provisions should be taken); but this cannot be accomplished in a single day except on Sunday (comp. p. 18). — The lakes and marshes (Lakes of Mariût, Edku, and Burlus) in the neighbourhood of Alexandria and Rosetta afford good shooting (for information sportsmen should apply at the hotels).

Alexandria, called *Iskanderiyeh* by the Arabs and Turks, the second town of Egypt, and one of the most important commercial cities on the Mediterranean, is situated at the W. extremity of the Nile-delta, on the narrow sandy strip separating Lake Marcotis from the sea, in E. long. 29° 58′ 30″, and N. lat. 31° 13′ 5″. It contains (1897) a population of 320,000, of whom about 50,000 are Europeans (Franks), chiefly Greeks and Italians, but including also some French and Austrians, and a few British, Germans, etc. The Mohammedans live almost exclusively in the N. and W. quarters of the city, the Europeans in the E. quarter, in the villas on the Mahmûdiyeh Canal (p. 17), and at Ramleh (p. 18).

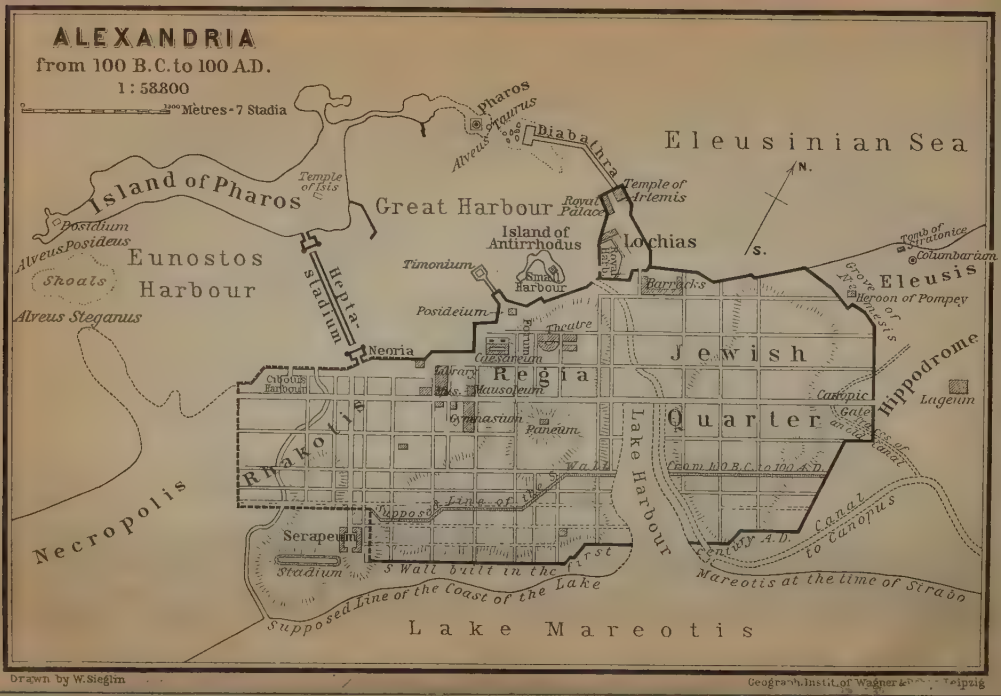
Alexandria has two Harbours, one to the E., the so-called 'New Harbour', now accessible only for fishing-boats, and one to the W. (Pl. A-D, 2-5), the only one now used by larger craft. In antiquity the E., or 'Great Harbour' as it was called, was preferred, for it was then much better sheltered than at present, by a massive mole that has since disappeared. The approach to the W. harbour (named *Eunostos* after the son-in-law of Ptolemy I.) was rendered dangerous by shoals, and was not freely used until the time of the later Roman emperors. Under the Arabs it was the chief haven, and afterwards came to be called (erroneously) the 'Old Harbour'. Since 1871 it has been enlarged by the addition of an *Outer Harbour*, about 1800 acres in area. This is protected by a breakwater nearly 2 M. in length, constructed of solid masses of masonry and forming an obtuse angle. The broad horizontal surface is 10 ft. above the level of the water at low tide. A second pier, or Molo, nearly 1000 yds. in length, protects the *Inner Harbour*, which is about 475 acres in area and on an average 27 ft. deep. From the beginning of this pier a series of new quays extends along the whole E. side of the harbour to the Arsenal (p. 13). The port is entered and cleared annually by upwards of 2000 steamers, more than half of which are under the British flag. The *Mahmûdiyeh Canal* (p. 11), which connects Alexandria with the Nile, enters the inner harbour by several locks (Pl. C, 5). The chief exports are cotton, grain, cotton-seed, beans, rice, sugar, onions, etc.

1. History and Topography of ancient Alexandria.

Alexandria was founded in B.C. 332 by *Alexander the Great*, and forms a magnificent and lasting memorial of his Egyptian cam-

paign. He conceived the plan of founding a new and splendid seaport town in Egypt, both to facilitate the flow of Egypt's wealth towards Greece and the Archipelago, and to connect the venerable kingdom of the Pharaohs with that widely extended Greek empire which it was his great ambition to found. The site chosen was opposite the island of Pharos, near the ancient Egyptian village of *Rhakotis*, between the Mediterranean Sea and the Mareotic Lake (p. 20), which was connected with the Nile by several navigable channels. The choice was both judicious and far-seeing. For the older, and apparently more favourably situated, harbours at the E. end of the Delta, close to the Red Sea, were exposed to the danger of being choked by the Nile mud, owing to a current in the Mediterranean, beginning at the Strait of Gibraltar, which washes the whole of the N. African coast. *Deinocrates*, the architect, was entrusted with the planning and building of the new city. After Alexander's death, when his empire was divided among his generals, *Ptolemy I. Soter* (323-286 B.C.) came into possession of Egypt. During his wise and upright reign Alexandria became a great resort of artists and scholars, including Demetrius Phalereus, the orator, who suggested the foundation of the famous library, Apelles and Antiphilus, the painters, Euclid, the mathematician, and Erasistratus and Herophilus, the physicians. A history of Alexander the Great written by Ptolemy himself has unfortunately been lost. This Ptolemy also founded the Museum, a splendid pile dedicated to science and poetry, in which scholars dwelt as well as studied and taught. Thus equipped with library and museum, the city became a focus of scientific study, while the preservation of the earliest works of Greek literature is due to the scholars who laboured there.

Notwithstanding the continual dissensions among the Ptolemies with regard to the succession to the throne (p. cv), which seriously disturbed the peace of the city, the fame of Alexandria, as the greatest centre of commerce in the world and the chief seat of Greek learning, steadily increased, and in B.C. 48, when the Romans interfered in the quarrels of *Cleopatra* and her husband and brother *Ptolemy XIV.*, had reached its zenith. After the murder of Pompey at Pelusium, *Caesar* entered Alexandria in triumph (p. cvi), but was attacked by the citizens and the army of Ptolemy XIV., and had considerable difficulty in maintaining himself in the Regia (see p. 9). Cæsar was afterwards conquered by the charms of the Egyptian queen, but *Antony* fell more fatally into her toils, and spent years of revelry with her at Alexandria (42-30). *Augustus* enlarged the city by the addition of the suburb of *Nicopolis* (p. 18). At this prosperous period Alexandria is said to have numbered more than half-a-million inhabitants. The Greek element predominated, next in importance to which was the Egyptian, while a numerous, but exclusive, Jewish community was settled here as early as the 4th cent. B.C.



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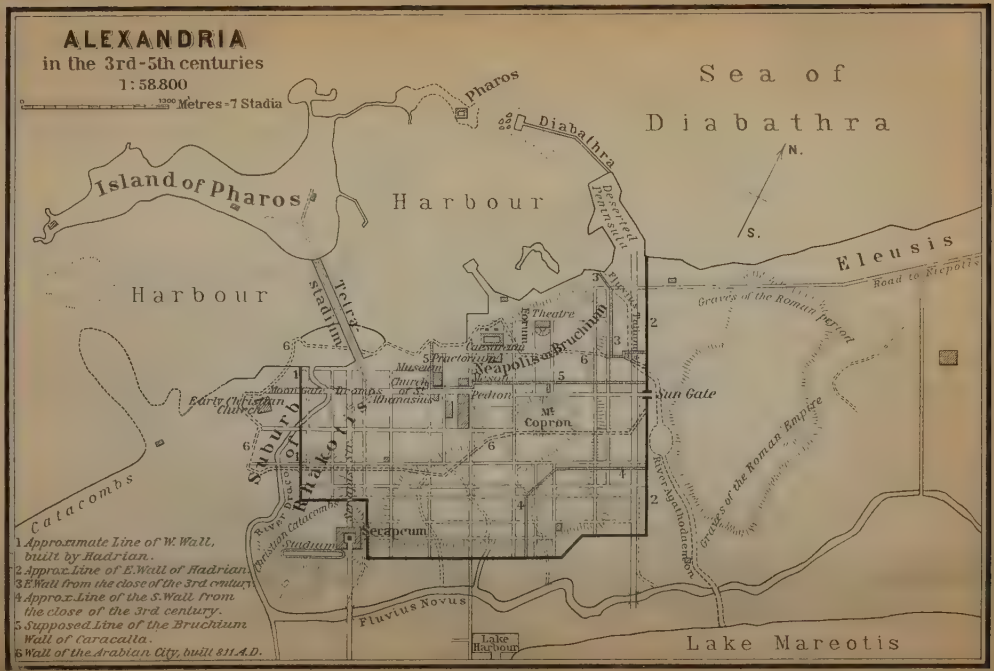
Geograph. Instit. of Wagner & [illegible] Leipzig


ALEXANDRIA
in the 3rd-5th centuries
1:58800
Metres - 7 Stadia
Pharos
Sea of
Diabathra
Diabathra
N.
S.
Island of Pharos
Harbour
Harbour
Eleusis
Road to Kreporis
Heptastadium
Graves of the Roman period
Theatre
Caesareum
Museum
Library
Neapolis or Bruchium
Prefecture
Church of St. Athanasius
Mosque
Petron
Mt. Copron
Sun Gate
Early Christian Church
Mosque
Hammams
Suburb of Rhakotis
Graves of the Roman Empire
River Agathodaemon
Catacombs
Serapeum
Stadium
Christian Catacombs
River Agathodaemon
Fluvius Novus
Lake Harbour
Lake Mareotis
1 Approximate Line of W. Wall, built by Hadrian.
2 Approx. Line of E. Wall of Hadrian.
3 E. Wall from the close of the 3rd century.
4 Approx. Line of the S. Wall from the close of the 3rd century.
5 Supposed Line of the Bruchium Wall of Caracalla.
6 Wall of the Arabian City, built 811 A.D.

The Greek scholar and traveller *Strabo* (B.C. 66-24) describes Alexandria as it was in the decades immediately before the beginning of our era, in the 17th Book of his Geography. The former island of *Pharos* had been united to the mainland by an embankment known as the Heptastadium (see below), and on the E. extremity of the island rose the famous lighthouse built by Sostratos, the Cnidian, in the reign of Ptolemy II. Philadelphus, which was regarded by the ancients as one of the wonders of the world, and gave its name of 'Pharos' to all lighthouses afterwards erected. Its original height is said to have been 400 ells (590 ft.), and though even in antiquity it threatened more than once to collapse, a fragment of the ancient tower still stood erect until about 1350. This was overwhelmed by the sea a little later, and the present fortifications ('Fort du Phare') were erected near its site in the 15th century. The *Heptastadium*, a vast embankment seven stadia (1400 yds.) in length, as its name imports, was constructed by Ptolemy Soter, or his son Philadelphus. It was pierced by two passages, bridged over, and before Cæsar's time served also as an aqueduct. Having since that period been artificially enlarged by debris from the ancient city, thrown into the sea, as well as by natural deposits, it has attained a width of more than 1600 yds., and now forms the site of a great part of the modern city.

Among the Principal Quarters of the ancient city Strabo particularly mentions the *Necropolis* or city of the dead, at the extreme W. end, 'where there are many gardens, tombs, and establishments for embalming bodies'; *Rhakotis*, 'the quarter of Alexandria situated above the ships' magazines', chiefly inhabited by Egyptians; the *Royal City (Regia;* afterwards called *Bruchium*), which was subsequently walled in, and contained the palaces and public buildings, on the mainland between the Lochias and the Heptastadium; the *Jews' Quarter*, situated to the E. of the Lochias. Outside the Canopic gate, on the E., lay the hippodrome, and farther to the E. was the suburb of *Nicopolis* (p. 8), 30 stadia from Alexandria, which possessed an amphitheatre and a racecourse.

The town was regularly built, with streets intersecting each other at right angles. The main artery of traffic seems to have been the long street beginning at the Canopic gate (comp. p. 13).

Of the Principal Buildings of ancient Alexandria the scanty relics of only a few can be identified (p. 12). The locality least free from doubt is the site of the **Paneum**, which according to Strabo was 'an artificial circular mound, resembling a rocky hill, to which a winding way ascends'. This spot is doubtless identical with the modern Kôm ed-Dîk (p. 13). — The **Gymnasium** probably lay to the W. of this point.

The theatre, the Sema, and the Museum were situated in the 'Royal City' (see above), which originally occupied a fifth and afterwards a fourth or even a third part of the whole extent of the city. The Alexandrian **Theatre** lay opposite the island of Antirrhodus, so that the spectators had a view of the sea in the background. The **Sema** was an enclosed space, within which were the tombs of Alexander the Great and of the Ptolemies. Adjoining the tomb of Queen Cleopatra stood a temple of Isis, remains of which have been discovered at the intersection of the Rue Nabi Daniel and the Rue de l'Hôpital Grec. This discovery should go far to settle the site of the eagerly-sought tomb of Alexander.

The **Museum** probably stood on a site to the E. of the church of St. Athanasius. According to Strabo, it contained 'a hall for walking, another for sitting, and a large building with the refectory of the scholars residing at the Museum.' Connected with the Museum was the famous *Alexandrian Library*, which contained 400,000 scrolls as early as the reign of Ptolemy II. Philadelphus, while in Cæsar's time, when it was burned, the number had risen to about 900,000. The library lay to the N. of the Museum, near the harbour. Besides the revenues enjoyed by the Museum in its corporate capacity, a yearly salary was paid to each of the members, whose number in the time of the first Ptolemies has been estimated at one hundred at least.

The site of the **Serapeum**, or great temple of Serapis, may be approximately determined by the fact that Pompey's Pillar (p. 12) stood in the

midst of it. The god to whom it was dedicated was introduced by the Ptolemies, and the temple is said to have been surpassed in grandeur by no other building in the world except the Roman Capitol.

Under the successors of Augustus Alexandria was repeatedly the scene of civil dissensions. In A.D. 69 *Vespasian* was proclaimed emperor by the Alexandrians, his election having been to a great extent due to the influence of the philosophers then resident at the Museum. In *Trajan's* reign (98-117) the Jews, who constituted one-third of the whole population, caused sanguinary riots; the Jewish quarter was destroyed and the ruins seem to have choked the adjoining lake-harbour (on Lake Mareotis), which may, however, have been previously in great part silted up. *Hadrian* (117-138), who visited the city twice, held public disputations with the professors at the Museum. *Marcus Aurelius* (161-180) attended the lectures of the grammarians Athenæus, Harpocration, Hephæstion, Julius Pollux, and others. Lucian also lived at Alexandria at this period, in the capacity of secretary to the prefect of Egypt. In 199 *Severus* (193-211) visited Alexandria, and established a new municipal constitution. The visit of *Caracalla* (211-217), whom the citizens had previously derided, was fraught with disaster. Having attracted the whole of the male population capable of bearing arms to one spot (the 'Meson Pedion'), he caused them to be massacred in cold blood. He also closed the theatres and the public schools.

Christianity early found its way to Alexandria. According to tradition, the Gospel was first preached to the Alexandrians by St. Mark (whose bones were removed to Venice in 828). The first great persecution of the Christians, which took place in the reign of *Decius* (250), was a terrible blow to the Alexandrians. The city had for a considerable time been the seat of a bishop, and had since 190 possessed a theological school, presided over by Pantænus and Clement of Alexandria, who endeavoured to combine Christianity with the Neo-Platonism which sprang up about this period at Alexandria and was taught by Ammonius Saccas, Herennius, Plotinus, and others. A second persecution took place in 257, during the reign of *Valerian;* and shortly afterwards, in the reign of *Gallienus*, the plague carried off a large portion of the population.

Christianity, however, still continued to gain ground, and Alexandria was even regarded as the chief seat of Christian erudition and of the orthodox faith under Athanasius. Alexandria was meanwhile soon obliged to yield to Constantinople its proud position as the centre of Greek thought and science. The sanguinary quarrels between the Athanasian party and the Arians under their unworthy bishop Georgius further contributed to the rapid decline of the city. On the accession of *Julian the Apostate* (361-363) the pagans of Alexandria again instituted a persecution of the Christians. In the reign of *Theodosius* (379-395), however, paganism received its death-blow, and Theophilus, the patriarch of Alexandria, displayed the utmost zeal in destroying the heathen temples and monuments.

The famous statue of Serapis was burned and most of the temples were converted into churches. The material prosperity of the city also fell off so greatly that the municipality was no longer able to defray the cost of cleansing the Nile and keeping the canals open. The revenues of Alexandria were still farther diminished by the proceedings of the patriarch Cyril, who led the armed mob against the synagogues and expelled the Jews from the city; and in 415 the learned and beautiful pagan Hypatia, daughter of the mathematician Theon, was cruelly murdered by an infuriated crowd. Under *Justinian* (527-565) all the still existing heathen schools were finally closed, and the few scholars of any eminence who had remained till then were obliged to leave the place.

In 619 Alexandria was captured by *Chosroes*, King of Persia, but the Christians were left unmolested. Ten years later Heraclius succeeded in recovering possession of Egypt, but the troops of the *Khalif 'Omar* soon afterwards invaded the country and took Alexandria after a prolonged siege. In December, 641, 'Amr Ibn el-'Âṣ, 'Omar's general, entered the city; but by order of his master, he treated the inhabitants with moderation. The decline of Alexandria now became rapid in inverse ratio to the growing prosperity of the newly-founded capital on the Nile, the modern Cairo, and its commerce received a death-blow by the discovery of the sea-route to India round the Cape of Good Hope and the discovery of America. After the conquest of Egypt by the Turks (in 1517) the canals of Alexandria were utterly neglected, the harbours became choked with sand, and the environs degenerated into a sterile and marshy wilderness. In 1798, when Napoleon invaded Egypt, the population of Alexandria was only 5000.

The decay of the once powerful seaport was at length effectually arrested by the vigorous hand of *Moḥammed 'Ali* (p. cxvi), who improved the harbours and constructed several canals. The chief benefit he conferred on Alexandria was the construction of the *Maḥmûdiyeh Canal* (begun in 1819), which was so named after the reigning Sultan Maḥmûd. By means of this channel the adjoining fields were irrigated anew, and Alexandria was again connected with the Nile and the rest of Egypt, the products of which had long found their only outlets through the Rosetta and Damietta mouths of the river. The enterprising pasha also improved the whole canal-system of the Delta, the works being superintended chiefly by French engineers. The subsequent viceroys also made great efforts to improve the position of the town; and the Egyptian cotton-trade, which received a strong impulse from the American war, and found its chief outlet through Alexandria, proved a source of great profit to the citizens. The town suffered severely during Arabi's rising in 1882 (p. cxviii), and a great part of the European quarter was laid in ashes; but the traces of this misfortune have disappeared, and handsome new buildings have everywhere sprung up.

2. Modern Alexandria.

The great centre of European life is the **Place Moḥammed ʿAli** (Pl. F, 3, 4), about 575 paces long and 100 paces broad, which is embellished with trees. In the centre rises the *Equestrian Statue of Moḥammed ʿAli* (Pl. *M. A.*), the founder of the reigning dynasty of Egypt, designed by *Jaquemart*, and cast in Paris. The statue is 16 ft. in height, and stands on a pedestal of Tuscan marble 20 ft. in height. This square was the principal scene of destruction in 1882. It is once more surrounded by handsome new buildings. On the N.E. side stands the *English Church* (Pl. 1; F, 4), adjoined by *St. Mark's Building* (Pl. 8; F, 4), belonging to the British community and used as a school and for official purposes; on the E. side is the *International Tribunal* (Pl. *Tr.*; F, 4). These are the only buildings which escaped the fury of the natives in 1882. Beside St. Mark's Building is a bust of *General Earle*, who fell at Birbekan in 1885. — From the S.E. side of the square runs the busy *Rue Chérif-Pacha*, with its attractive shops; from the S.W. side the long and straight *Rue Ibrâhîm*, constructed through an old and crowded Arab quarter, leads to the *Maḥmûdiyeh Canal* (p. 17).

On both sides of the canal, in the S.W. of the city, is a quarter known as *Minet el-Sharqawiyeh* and *Minet el-Bassal* (cotton-market; Pl. D, 5), occupied by wholesale dealers in grain, cotton, sugar, onions, etc. Visit in the morning interesting, especially with an introduction to a cotton exporter.

From the S. corner of the square we reach the triangular *Place de l'Eglise*, or *Square Ibrâhîm* (Pl. F, 4), the former name being derived from the Roman Catholic church of *St. Catharine* situated here. The *Rue de la Colonne* leads hence to the S. to the *Porte de la Colonne Pompée*, or *Porte du Nil* (Pl. F, 5).

Outside this gate we pass a large Arabian cemetery, lying on the right, and soon reach an eminence covered with rubbish and fragments of ruins, on which rises ***Pompey's Pillar** (Pl. E, 6). The monument is composed of red granite from Assuân and it is now the only important relic of antiquity in the city. The foundations, composed of several blocks (one with the name and figure of Sethos I.) which once belonged to other buildings, are much damaged. The height of the column, together with the rectangular pedestal and the disintegrated, or perhaps never quite completed, Corinthian capital, is 88 ft.; the shaft is 68 ft. high, and is about 9 ft. in diameter below, and not quite 8 ft. at the top. The pillar, which was probably adapted from an earlier obelisk and served as a landmark for sailors, bore a statue of the Emp. Diocletian erected in 302 A.D. by a Roman prefect named Posidius, whose weather-worn dedicatory inscription appears on the W. side of the pedestal. The present name of the pillar is due to the former erroneous belief that it marked the tomb of Pompey the Great. — *Dr. Botti* (p. 14) has recently excavated several subterranean tombs at the foot of the column and also in the adjacent Arab cemetery (no admission).

Following the wide road a little farther, and diverging to the right near the *Gasworks*, we skirt the S. slope of a low plateau and in about 10 min. reach the **Catacombs** (Pl. D, 7).

From this point to the vicinity of the Serapeum the sloping, rocky ground is honeycombed by a great number of subterranean passages and tomb-chambers. The traveller's guide (or cabman) will fetch the keeper who is generally in the neighbourhood (2 pias.; other offers of assistance should be rejected). A brief visit should first be paid to Two Groups of Tombs on the S. Slope; in the first of which are a wall of rock with numerous tomb-openings, and a large chamber in three parts hewn out of the rock, with a considerable sarcophagus; and in the second (sometimes under water) another sarcophagus decorated with carvings. The traveller should then proceed round the S.W. shoulder of the hill to the W. Group of Tombs, discovered in 1893 by *Dr. Botti* (p. 14) and highly interesting. We descend a zigzag path to the *1st Chamber*, adjoining which are ten larger side-chambers or chapels, with entrances marked by columns, a continuous architrave with toothed-moulding, and pediments. On the pediment to the right is a cross, while the carving of the left pediment has been destroyed. The last three chapels are unfinished, the niches alone being hollowed out. At the back of the first chamber is the *2nd Chamber*, with two niches on each side and one in the middle. In the second niche to the left is an air-shaft. At right angles to these chambers is the *3rd Chamber*, with shelf-tombs; and farther to the right, in the same line as the first two, is the large *4th Chamber*, with about 50 shelf-tombs. Those in front to the right exhibit early Egyptian paintings: the Uræus-snake, the Hathor-cow, below, to the right and left; to the left a human (or divine) figure, to the right, serpents, both defaced. On the inner sides of the entrance are other figures: hawks with outspread wings, etc. The chambers contained numerous bones and skulls, and are connected with each other by means of several holes. The excavations are still going on.

The main portion of the Arab quarter lies on the ancient Heptastadium (p. 9), between the E. and the W. harbours. Its chief thoroughfare is the *Rue Râs et-Tîn* (Pl. F, 3), which begins at the N.W. corner of the Place Mohammed 'Ali (p. 12), traverses the Arab quarter, and then bends to the W. to traverse also the adjoining Turkish quarter (Pl. D, E, 2), on what was formerly the island of *Pharos* (p. 9), with less narrow streets and handsome houses and gardens. Both these quarters present interesting scenes of Oriental life. The street ends at the viceregal —

Palace of Râs et-Tîn (Pl. B, C, 1, 2), a name signifying 'promontory of figs'. The palace, which was built by Mohammed 'Ali and restored by Isma'îl, is uninteresting. The balcony, however, commands a fine view of the extensive harbour. (Admission by ticket procured at the consulate.) The Harem, a separate building, facing the sea, is built on the model of the seraglio at Constantinople. — A visit to the neighbouring *Lighthouse* (Pl. A, 2) is interesting, especially in the early morning, but admission is granted only to those provided with an order to be obtained through the consulate. — The *Naval Arsenal* (Pl. D, 1) is not worth visiting.

The *Rue de Rosette* (Pl. E-I, 4), leading to the E. from the centre of the city, is another important thoroughfare. It corresponds with the E. half of the ancient main street (p. 9), and the *Porte de Rosette* (Pl. K, 4), at its E. extremity, occupies the site of the an-

cient *Canopic Gate.* — On the top of the *Kôm ed-Dîk* (Pl. H, I, 5; 115 ft.; comp. p. 9), to the S. of the Rue de Rosette, is the reservoir of the water-works opened in 1860. The water is pumped up from the Moharrem-Bey Canal, a branch of the Mahmûdîyeh Canal.

In a side-street, to the N. of the Rue de Rosette, and near the Municipal Buildings, rises an edifice in the Greek style, accommodating the ***Museum of Græco-Roman Antiquities.** This museum is the practical outcome of the united efforts of the Athenæum Society (p. 5), the municipal authorities, and the directors-in-chief of Egyptian Antiquities, supported by the present Khedive. The curator of the museum is the energetic *Dr. Botti*, who, with the aid of the Archæological Society, has conducted excavations among the tombs of Ḥadra and Khatby as well as in Alexandria. — The museum is open on Mon., Tues., Wed., Thurs., and Sat., 9-12 and 3-5 (adm. 5 pias.), and on Frid. and Sun., 9-12 (adm. 3 pias.).

Vestibule (Room F). *Colossal marble statue of Hercules, with the lion's skin and club; two magnificent capitals from the old church of St. Mark at Alexandria, one of which has been used as a font.

Room A (from left to right). *Case A:* Cinerary urns from the necropolis at Ḥadra (p. 17), with black inscriptions and polychrome ornamentation (garlands, gorgons' heads, etc.) upon a white ground. Among the names occur those of Greek mercenaries serving under Ptolemy IV., V., and VI., and of Greek envoys to the Eleusinian festivals. — *Case B:* Fragments from the excavations near Pompey's Pillar; Greek and Coptic papyri; below, pottery and lamps from the necropolis at Meks. — *Case C:* Terracotta bowls, lamps, and vessels from Ḥadra and Khatby. — *Case D:* Specimens from the same localities; two recumbent sphinxes; sparrow hawk with double crown; polychrome fragments of glass; gold ring found in a sarcophagus at Abukîr (p. 19); bronze mirrors; alabaster vases; below, cinerary urns from Ḥadra. — *Case E:* Fragments of marble statues; inscriptions; terracotta head of Hermes. — *Case F:* Small marble Head of Alexander the Great; wooden tickets with the name of the deceased to be fastened on the neck or breast of mummies; below, casket from the Jewish necropolis at Khatby. — *Case G:* Grotesque terracottas; terracotta figures from Meks, resembling those found at Tanagra (606. Mother carrying her child on her shoulder; comp. p. 35). — *Case H:* Mummy from Rubaiyât (Fayûm), with a portrait on wood (2nd cent. A.D.). — *Case I:* Mask and breast plate of a mummy (face gilded, and eyes inserted). — *Case J:* Terracotta figures of gods, etc., from the Fayûm; theatrical masks, some in caricature: notably 662. Frog playing on a lyre and seated on a fish (burlesque of Arion on the dolphin). — *Case K:* Terracotta figures of gods, from the Fayûm: Jupiter, Jupiter Ammon, Serapis, Isis, etc. — *Case L:* Similar figures: Harpocrates (identified by his side-locks and the finger on his lips) riding on a camel, ram, goose, or horse, etc.; objects from the excavations at Ḥadra. — *Case M:* Figures of Harpocrates. — *Case N:* Figures of gods: Hercules, Bes, Aphrodite; collection of so-called 'Menas flasks', for holding the consecrated oil from the tomb of St. Menas, near Alexandria. — *Case O:* Terracotta figures of Aphrodite and of animals. — *Case P:* Heads, bowls, dishes, and lamps of the Christian period. — *Case Q:* Cinerary urns from Bulkeley (p. 18). — In the centre of the room: Marble heads, including a youth's head with traces of painting and a lady's head, the hair of which (now wanting) was formed of a separate detachable piece of marble, which could be replaced by another when the fashion of dressing the hair altered. — *Case R:* Lamps of different periods and sources; those with black glaze and marked with three ears of corn were made in Alexandria. — *Case S:* Fragments of horn and ivory. — *Case T:* Articles of lead; weights in lead, stone, and terracotta; medals and gems; bronze lamps and rings. — *Case U:* Græco-Roman glass from

Thebes and the Fayûm. – Exhibited by themselves: *Colossal marble arm, probably from the honorary statue of an emperor, from Benha (Athribis); Sleeping Cupid or Genius of Death (marble); four glass-cases with mummies (2nd cent. A.D.); glass cinerary urn (Kôm el-Khugafa).

Room B. *A. Colossal seated marble statue of Zeus Serapis; *B.* Statue of Aphrodite, with a shell in front, used as a fountain-figure; *C.* Two marble figures of Hecate; *D.* Genius of Death; **E.* Apollo seated upon the Delphic omphalos, an admirable work of the early Ptolemaic period; **F.* Marble statue of Bellerophon upon Pegasus. — The three *Cases* contain Ptolemaic coins and handles of Greek wine-vases, bearing stamps.

Room C. To the right: Tombstones resembling Attic steles in form, some painted, others with reliefs; *A.* Statue of a Roman lady; *D.* (on the upper part of the wall), Cast of a relief of Hermes, found in the temple founded by Euergetes II. at Canopus (original in the British Museum). — Cast of the Rosetta Stone. — Four cases with coins.

Room D. Colossal figure of a woman seated beside a standing youth (tomb-monument); *B.* Marble support with a bust of Serapis, and on the back two serpents, representing Osiris and Isis, on the latter of whom is seated Harpocrates, executed by the artists *Pakrâtis Zosimos* and *Ailios Doryphoros*; *C.* Colossal statue of a goddess; *F.* Statue of a Roman officer; *H.* Portion of a marble coffin, showing the angel of victory with a palm in one hand and a victor's wreath in the other; *K.* Statue of an orator (?), with his toga wrapped round his right hand; *L.* Finely executed base of a candelabrum; *M.* Colossal statue; *S.* Limestone tomb-relief of a boy holding a goose with one arm and playing with a dog.

Room E. *A.* Beautiful female statue (face injured); *B.* Colossal head of Serapis, from the early imperial period; *E.* Head of Caesar (?); *F.* Granite head of a queen; *G. I.* Busts of a man and woman, originally gilded but now blackened by fire; **H.* Colossal bust of Isis; *J.* Poetic inscription to Stratonice (the relief is a forgery); 23. Monument dedicated by an agricultural society to Demeter, Serapis, and Hercules; 24. Limestone relief, representing Osiris as a serpent with the double crown of Egypt, and Isis as a serpent with the solar disk and the sistrum, on either side of Demeter holding the measuring-rod and torch.

Room F. To the right: Fragments of the Book of the Dead (a religious writing referring to the life beyond the tomb); Demotic papyri (p. cxxvi); on the walls, Greek papyri of the imperial epoch. — To the left: Cases with seven Coptic documents (deeds of gift), on leather; two cases containing Greek papyri. — In the centre: Case containing (above) Greek papyri (legal documents), two Arabic MSS., Arabic papyri, ostraka (potsherds) and wax-tablets with demotic and Greek inscriptions; and (below) ostraka with Coptic and Greek inscriptions.

Room G. Votive inscriptions, pedestals, memorial stones, and tombstones bearing Greek or Latin inscriptions of historical importance, from the Ptolemaic period down to the reign of Constantine. 89-97. Tombstones of the third legion of Trajan stationed in Egypt and of other Roman soldiers; 109-208. Coptic tombstones from Assuân, Edfu, Erment, and Luxor; 337-343, 357-367. Tombstones of the Ptolemaic period, showing the deceased on the death-bed; 354-356. Footprints imitated in sandstone, left by pilgrims at the temple of Isis in Philae. — On the wall to the right: Plan of ancient and modern Alexandria, by Admiral Blomfield. — In the centre, Porphyry sarcophagus-lid, adorned with garlands and heads; *C.* Bacchus (?) leaning on a vine-stem and carrying a vase; *F.* Leda and the swan, found by Naville in the Christian church at Hermopolis Magna; *I.* Seated baboon, the animal sacred to the god Thout. — Four *Cases* with ancient Coptic cloth from Akhmîm; *J.* Casket with mummy, of the Roman period; *L.* Unopened mummy; *M.* Large pink granite *Scarabæus, found beside Pompey's Pillar; *N.* Mummy of a late period; Ramses II. kneeling and holding a vase; *O.* Colossal statue of Isis; *P.* Ramses II. placing his hands on the shoulders of Osiris.

Room H. **Egyptian Antiquities.** — *Case A.* Inner lid of the coffin of Khens-em-heb, priest of Ammon (22nd Dyn.), found in a tomb with many others at Dêr el-bahri (p. 96). *Cases C. E, & G* contain coffins found in

this tomb. — *Case B.* Above: faïence figures of gods, goddesses, and sacred animals, amulets, finger-rings, scarabæi, etc.; below: alabaster and lime-stone vessels for holding entrails; model of a late-Egyptian house. — *Case D.* Mummy-cloth, with fringe and blue stripes; bronze and stone figures of the dead, some found along with the royal mummies at Dêr el-bahri (255. King Pinotem I.; 254. Queen Hent-tewe). — *Case F.* Mummy cloth and linen bandages; below, mummies of animals, skulls, etc. — *Case H.* Bows and sticks. — *Case I.* Cast of the head of Queen Teye (p. 298). — 1. Coffin of Khens-em-heb (see p. 15); 5, 6. Statues of priests from Demeh (p. 154); 8. Fragment of a statue of Psammetichus II.

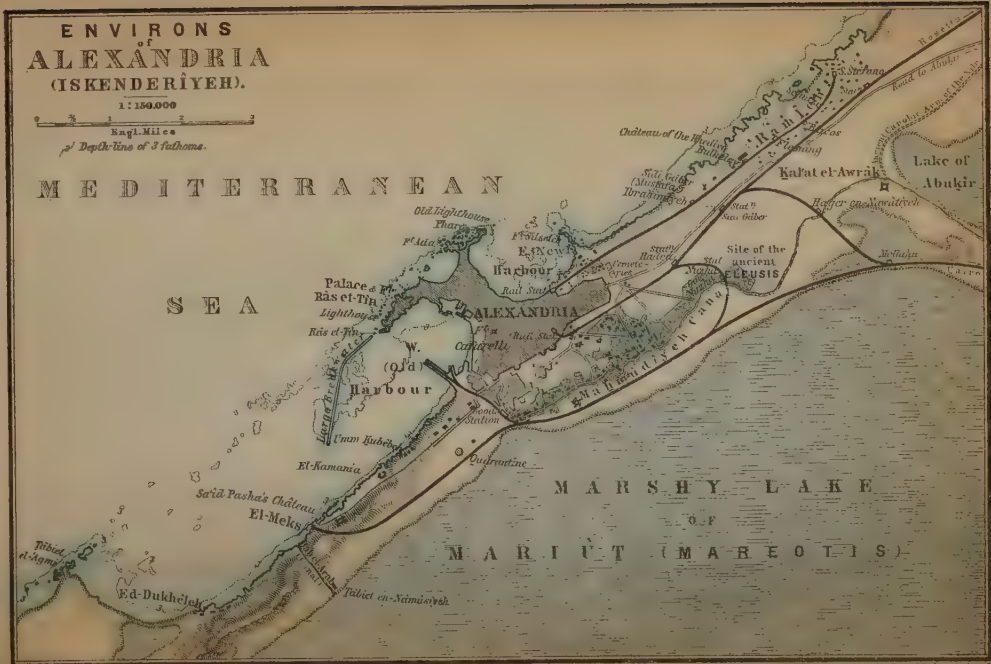
Room I. In the centre: Colossal pink granite statue, with the names of Ramses II. and his son Merneptah; at the side, his consort; from Heliopolis. Round the room are eight statues of priests from Demeh, some with Greek inscriptions (1st-2nd cent. A.D.).

Room J. Small marble figure of the goddess Neith; Hathor-capital; 2. Seated figure of the lion-headed goddess Sekhmet, dedicated by Amenophis III. in the temple of Mut at Karnak (p. 254); 7. Sacrificial tablet; 10. Base of a column with the name of Ramses III., from Tell el-Yehûdiyeh; 11. Seated figure of Ramses II. — A case in the middle of the room contains wreaths from the coffin of Khens-em-heb, wooden mallets, bronze feathers from the crown of Osiris; etc. — The —

Last Room contains a collection presented by the Greek merchant Sir John Antoniades (see p. 17). — *Case C.* Above: bronze figures of gods, goddesses, and sacred animals (Isis with the infant Horus; Osiris; Harpocrates; Apis); figures of the dead; faïence figures (Thout; Nephthys; Anubis; Apis; baboon; etc.). Below: 88. Wooden ointment-vase; 90. Mummy of a child, with gilded mask; 97. Faïence flask, used as a New Year's gift. — *Case D.* Bronze and faïence figures of gods and animals; below, Man and woman in granite; seated figure of the god Thout, in alabaster with inserted eyes of gold; bronze figure of Bastet; two wooden figures of Osiris (used as boxes for papyri). — *Case E.* Bronze and faïence figures of gods and animals; figures of the dead; scarabæi; terracotta moulds for articles in faïence; Assyrian antiquities. — Standing by itself: 3. Upper part of a statue of Isis. — *Case F.* Scarabæi and small antiquities in faïence; figures of the dead. — By itself: 4. Marble statue of a philosopher (?), with papyrus-rolls by his side. — *Case G.* Greek bronzes (mostly forgeries): Vase in the form of an owl; Pallas Athena; winged Cupid with an arrow in one hand and a shepherd's pipe in the other; large lamps; two figures of Hercules; Atlas supporting the globe; mirror. Below: terracotta figures; 'Menas flasks' (p. 14); lamps. — By itself: *5. Bust of a man. — *Case H.* Winged Cupid; theatrical masks; statuette of Athena; Centaur; Silenus; Venus; two-handled vase. — By itself: 6. Head of the Emp. Antoninus Pius. — *Case I.* Small glass bottles; painted Attic vases of terracotta (forged); coloured *Rhodian glass; lamps. Below: two large cinerary urns in alabaster. — *Case J.* Tanagra figures (mostly forgeries). — *Case K.* Mummy-coverings, painted yellow. — *Case L.* Five gilded masks of mummies. — *Table Case M* (in the middle of the room). Breast ornament in blue faïence (a king praying to Anubis); dagger with the name of Thutmosis III.; chain of agate beads with various amulets; four silver buckles with images of Isis; various small gold articles; silver ring with the name of Amenophis II.; gems and Gnostic stones; Cufic glass counters. — *Table Case N.* Gold ornaments of the Ptolemaic, Roman, and Byzantine periods; scarabæi and amulets. — On the upper part of the wall to the right are several inferior mummy-portraits from the Fayûm.

In the Garden are a number of larger monuments, including stone sarcophagi, fragments of Greek columns, a red granite group of Ramses II. and his daughter (from Abukîr), etc.

Mr. Eduard Friedheim, in the British consulate-building, in the Boulevard Ramleh, possesses a collection of ancient and modern paintings, water-colours, and engravings, which he courteously shows to strangers on previous application.



Drawn by H. Kiepert

Geograph. Institut of Wagner & Debes, Leipzig.

3. Environs of Alexandria.

A pleasant Drive (carr., p. 5) may be taken as follows. Turning to the right outside the Porte de Rosette (Pl. K, 4), leaving the European cemeteries to the left, and avoiding the road which leads in a straight direction to Ramleh, we pass the water-works on the left ('Distribution des Eaux'; Pl. K, 5), cross a small mound of ancient rubbish, and reach the *Mahmûdiyeh Canal* (p. 11). We turn to the left and drive along the canal to the fine garden belonging to *Sir John Antoniades*, a rich Greek merchant, accessible by ticket procured from the proprietor or by a fee of 2 pias. each person. (A pleasant road leads straight on hence to Ramleh, see below.) — Retracing our steps, and following the bank of the canal, which lies on the left, we observe on the right a long succession of villas and gardens, including the viceregal château *Nimreh Telâteh* ('Number Three'), and the château and garden of *Moharrem-Bey* (Pl. I, 6). We may now re-enter the city by the *Porte de Moharrem-Bey*, or by the Porte de la Colonne Pompée.

The somewhat uninteresting Excursion to Meks (Mex) may be made by railway, by boat from the Marina, or by road (carr., p. 5). By rail we start from the principal station (Pl. G, 5), pass the stations of *Hadra* and *Nuzha*, cross the Mahmûdiyeh Canal, and then turn towards the W. (comp. Pl. C, B, 7). By boat we cross the harbour, and have an opportunity of visiting the outer lighthouse, which commands a fine view (water and provisions should be taken). The road (Pl. C, B, A, 6) traverses the ancient *Necropolis* of the Ptolemaic period (p. 9). Between the road and the railway is an old palace with a mosque, converted into a *Quarantine* or lazzaretto. In the friable limestone of the coast-hills are a number of tomb-chambers, called *Baths of Cleopatra;* but most of them have been destroyed by the inroads of the sea, and are now covered up. Farther on, to the left of the road, is the grotesque half-ruined *Château of Meks*, erected by the viceroy Sa'îd. On the beach are several restaurants and cafés. To the S.W., close to the sea, is the *Bâb el-'Arab* ('Beduin Gate'), the extremity of a line of fortifications extending between the sea and Lake Mareotis (p. 20). The quarries of *Meks* supplied the material for the new harbour-works.

Ramleh is connected with Alexandria by a road beginning at the Porte de Rosette and by two railways. On one of the railways, however (Abukîr-Rosetta line, p. 18, starting from the principal station, Pl. G, 5), there is only one train daily to Ramleh.

The Direct Railway to Ramleh has a special station near the 'New Harbour' (Pl. H, 3, 4), to the N.E. of the town; trains every hr. in winter, every ½ hr. in summer (1st cl. return-fare, 4 pias.).

To the W. of the station stood, down to March, 1880, the famous obelisk called *Cleopatra's Needle*, dating from the time of the Pharaohs, and erected in front of the Cæsareum. It was presented to the city of New York by the Khedive Isma'îl, and now forms one of the prominent

features of the Central Park there. — A companion obelisk, that lay prone in the sand by the side of Cleopatra's Needle until 1877, now adorns the Thames Embankment at London.

The so-called *Roman Tower* (Pl. H, 3), 1/4 M. to the E. of the station, seems to be of Arabian origin. — Projecting into the sea, to the left, soon after the departure, is the small *Fort Silseleh*. We here obtain a retrospect of the sickle-shaped S.E. side of the town.

The railway then traverses the rubbish-heaps of the ancient *Nicopolis*, the large E. suburb of Alexandria founded by Augustus on the site of his final victory over the adherents of Antony. Near *Ibrahîmîyeh*, the first station, are numerous villas and the finely situated British *Sporting Club*, with its race-course (military band on Thurs. & Sat.). Beside the next station, *Sidi Gâber* or *Mustafa*, is the tomb of a highly revered Mohammedan saint, with a neighbouring mosque built by the present Khedive. On an eminence to the left is a ruined viceregal château, built by Isma'îl Pasha, now accommodating the greater part of the British garrison, the remainder being under canvas close by. In the vicinity are the remains of the *Kusr el-Kayâsereh* ('Castle of Cæsar'), which provided material for the château. — The train now passes a series of villas and gardens full of luxuriant vegetation. The villas of Ramleh begin at *Bulkeley*, the next station, which, like *Fleming* (*Hôtel Miramare), *Bacos*, and *Schutz* (Hôtel de Plaisance), serves that town. The terminus is named *San Stefano*.

6 1/2 M. **Ramleh** (*i.e.* 'sand'; corrupted from *Parembolé*, the 'camp' of the Roman garrison) is a modern place, consisting chiefly of numerous country-houses, with water-works of its own and excellent sea-bathing. It is a fashionable summer-resort from Alexandria and Cairo, and is visited also in winter. The **Hôtel Casino San Stefano* (pens. from 12*s.*), with theatre, concert-rooms, and card-rooms, is under the same management as the Ghesireh Palace Hotel at Cairo (p. 23). Opposite is the **Dépendance du Casino* (manager, Hr. Heltzel). — On the beach, 1 1/2 M. to the N.E., is a new château built by the mother of the present Khedive (no admission).

4. Excursion to Abukîr and Rosetta.

43 1/2 M. Railway in 2 1/2-3 1/2 hrs. (fares 34 or 17 pias., return 51 or 25 pias.); one train daily; no return-train except on Sunday. Trains start from the Principal Station. Provisions should be taken.

The Railway skirts the coast, from which have vanished the famous towns that lay on it in antiquity. As far as *Sîdi Gâber*, the second station, the train runs parallel with the railway to Cairo, which then diverges to the right, while our line follows a N.E. direction. The next station of any importance is (6 1/2 M.) *Ramleh* (see above; the station lies 1/2 M. to the E. of the town). Near (9 1/2 M.) *El-Mandara* the train enters upon the neck of land which separates the Lake of Abukîr (*Behêret Ma'adîyeh*) from the Mediterranean. — At (10 M.) *Montaza* is a viceregal château.

14 M. **Abukir**, an insignificant village, famous for the naval battle of 1st Aug., 1798, in which the British fleet under Nelson signally defeated the French, destroying thirteen of their seventeen vessels. On July 25th, 1799, Bonaparte repulsed the Turkish army here; and on March 8th, 1801, Sir Ralph Abercromby defeated the remnants of the French army, and compelled the evacuation of Egypt.

Abukir is probably the ancient *Bukiris*. — In the vicinity lay the ancient city of **Canopus**, a favourite resort of the Alexandrians, who there celebrated the wildest orgies. The temple of Serapis was largely visited by pilgrims in search of health. Excavations begun in 1883 were highly successful, the rich results being now in the Museum at Alexandria. The resemblance of the name to that of Canobus, the helmsman of Menelaus, gave rise to the Greek tradition that that pilot was interred here.

On the shore of the semicircular bay of Abukir are several small forts, and on the promontory rises a lighthouse. The train continues to traverse the narrow neck of land between the Lake of Abukir and *Lake Edku* beyond it, on the right, and the Mediterranean on the left. — 20½ M. *El-Ma'adiyeh*, near the former Canopic mouth of the Nile. — 28½ M. *Edku*, a village situated on a sand-hill to the right. The train traverses a dreary expanse of sand. — From (37 M.) *Bussili* a branch-line runs to (8 M. in ½ hr.) *Etfineh*, a village on the Rosetta arm of the Nile.

43½ M. **Rosetta** (no inn; accommodation from the hospitable Franciscan monks), Arabic *Reshîd* (a Coptic name), with 16,660 inhab., almost exclusively natives, lies at the mouth of the Bolbitinic arm of the Nile. It represents the ancient *Bolbitine*, but probably lies farther to the S. than that city. During the middle ages and in more recent times its commercial prosperity was considerable until the construction of the Mahmûdiyeh Canal (pp. 11, 17) diverted its trade to Alexandria. The town possesses numerous gardens, which yield excellent fruit. The hill of *Abu Mandûr*, to the S. of the town, which commands a fine view, is supposed by some topographers to have been the site of the ancient Bolbitine. The streets contain many small but substantial houses in a peculiar, half-European style, with projecting stories and windows towards the outside. Numerous columns from edifices of the heathen and Christian periods, many of them of granite and some of marble, are seen lying in various open spaces, particularly in one of considerable size near the river, and a number of others are built into the houses. The spacious *Mosque of Sakhlûn* is embellished with many ancient columns, but is otherwise uninteresting.

The fortifications to the N. of the town are not shown except by permission of the commandant. In 1799 M. Bouchard, a French captain of engineers, discovered in *Fort St. Julien* the celebrated *Rosetta Stone* (p. cxxi), which afforded European scholars a key to the language and writing of the ancient Egyptians, which had been lost for nearly 14 centuries.

From Rosetta to *Damietta* viâ the *Lake of Burlus*, see p. 176; viâ the Nile to *Atfeh* and *Kafr ez-Zaiyât*, see p. 21.

3. From Alexandria to Cairo.

130 M. Railway. Express train in $3^1/_2$-$3^1/_2$ hrs., fares £E 1. 5 pias. or 52 pias.; ordinary train in $6^1/_4$ hrs., fares 88, 44 pias.; return-tickets available for a week, £E 1. 32 pias. or 66 pias. Luggage up to 25 kilogrammes (55 lbs.) may be taken in the carriage free. The tariff for luggage in the van is very complicated; 70 kilogrammes (154 lbs.) from Alexandria to Cairo cost about 25 pias. — Travellers should reach the station (Pl. G. 5) at least half-an-hour before the advertised time of departure and should engage the commissionnaire of the hotel or an agent of Cook or Gaze (p. 6) to assist in booking their luggage. — The more important stations have buffets in the European style, where cold meat, fruit, wine, and liqueurs may usually be obtained. Fine mandarin and other oranges, and also water, are hawked on the platforms (3-5 oranges 1/4 pias.; overcharges are a matter of course). — The Alexandria and Cairo line, the first railway constructed in the East, was made under Sa'id Pasha in 1855.

The railway to Cairo traverses gardens towards the N.E., and beyond *Sidi Gâber* diverges to the right from the line to Rosetta (p. 18). To the left is the ruin of the *Ḳasr el-Ḳayâsereh* (p. 18), situated on the coast, with the château of *Ramleh* (p. 18) in the distance. It then crosses the *Maḥmûdîyeh Canal* (p. 11) and skirts its S. bank nearly as far as stat. Damanhûr (see below). To the left lies the *Lake of Abukîr (Beḥeret Ma'adîyeh)*. To the right is *Lake Mareotis (Beḥêret Maryût)*, the water of which washes the railway embankment at places during the period of the inundation.

The **Lake Mareotis**, or *Mareia*, as it was also called in ancient times, bounds Alexandria on the S. side. In Strabo's time it was filled from the Nile by means of numerous canals, both from the S. and E., which brought great traffic to this inland harbour, while the sea-harbour was more important for the export trade. The lake, which lies 8 ft. below the sea-level, was once surrounded by a luxuriantly fertile tract of country, yielding excellent white wine, which has been extolled by Horace and Virgil. During the Arabian and Turkish régime the waters of the lake gradually subsided, but in 1801, during the siege of Alexandria, the English cut through the neck of land between the lake and the sea, a little to the W. of Abukîr, thus laying an extensive and fertile region under water and destroying about 150 villages. Mohammed 'Ali did all in his power to repair the damage and to improve the environs of Alexandria, but 100,000 acres of cultivable land are said still to be covered by the sea. The water is now evaporated for the sake of its salt.

We observe at intervals the sails of the barges on the Maḥmûdîyeh Canal, and long strings of laden camels on the embankments. — At (17 M.) *Kafr ed-Dawâr* the first cotton-fields appear (on the right). — 28 M. *Abu Ḥoms*, a group of mud-hovels. — Arab villages are frequently seen from the lofty railway-embankment.

$38^1/_2$ M. **Damanhûr** *(Railway Hotel)*, the second station at which the express stops (reached in 1 hr.), and the capital of the province of *Beḥêreh*, with 32,200 inhab., was the ancient Egyptian *Time-en-Hor* (city of Horus), and the Roman *Hermopolis Parva*. The town lies on an eminence and contains some tolerably substantial buildings. Among them are several manufactories for the separation of the cotton from the seeds, and above them tower several minarets. The Arabian cemetery lies close to the railway.

Branch-line from Damanhûr to *Er-Ramaniyeh*, see p. 175.

53½ M. *Teh el-Bârûd*, a village with a large mound of ruins, is the junction for a branch-line skirting the W. coast of the Nile delta. None of the express-trains stop here.

This branch-line is an alternative route to Cairo, but is of no importance to tourists. There is only one train daily (in 4 hrs.). The stations are insignificant. The last one is *Embâbeh* (p. 73), beyond which the line crosses the Nile by an iron bridge and enters Cairo (p. 23).

About 3 M. to the W. of Teh el-Bârûd, near the modern *Nebîreh*, on the ancient Canopic arm of the Nile, lie the ruins of *Naucratis*, a Greek commercial city, founded by Aahmes. The ruins, discovered by Prof. Flinders Petrie and excavated in 1885, do not repay a visit.

The cultivated land becomes richer, and we pass villages and groups of trees, including tamarisks. The train reaches the broad Rosetta arm of the Nile, crosses it by a long iron bridge (fine view to the left), and enters the station of —

64 M. **Kafr ez-Zaiyât** (third station at which the morning-express stops, 1¾ hr. after leaving Alexandria; the afternoon-express does not stop here). The town, which carries on a busy trade in grain, cotton, and other products, lies on the right bank of the river.

From Kafr ez-Zaiyât to Atfeh, mail-steamer (from Sept. to the end of March) on Tues., Thurs., & Sat., in 6½ hrs., by the Rosetta arm of the Nile; returning on Wed., Frid., & Sun. in 9½ hrs. — Near *Nâ el-Hagar*, the fourth station, lie the ruins of the ancient *Sais*, the residence of Psammetikh and the kings of the 26th Dyn. (p. cii) and the centre of the worship of the goddess Neith. The ruins do not repay a visit. — *Chebrekhît*, the seventh station, a little town (Greek inn), picturesquely situated on the Nile, is a good centre for sportsmen (ducks, herons, jackals). The twelfth station is *Desûk* (p. 175). — At *Atfeh* (El-Atf) the *Mahmûdiyeh Canal* (p. 11) diverges from the Nile, affording a means of access to Alexandria for trading craft and small steamers. The machinery for impelling the water in the direction of Alexandria is worth inspecting. The traveller will easily find an opportunity of descending the Nile to Rosetta.

76 M. **Ṭanṭa** (2 hrs. from Alexandria, 1½ hr. from Cairo).

Hotels. Hôtel des Pyramides; Hôtel de Grèce. Both send dragomans to meet the trains.

Consular Agents. British, *Mr. Jos. Inglis*; German, *R. S. Dahhan*; French, *M. Gastar*.

Ṭanṭa, the thriving capital of the province of *Gharbîyeh*, which lies between the Rosetta and Damietta arms of the Nile, with a population estimated at 57,300, possesses large public buildings, bazaars, and an extensive palace of the Khedive.

The *Mosque of the Seiyid el-Bedawi* is a modern building of no special interest. The court contains the basin for ablutions.

Seiyid Ahmed el-Bedawi, probably the most popular saint in Egypt, was born in the 12th cent. at Fez or at Tunis, and settled at Ṭanṭa after a pilgrimage to Mecca.

Travellers may generally visit the mosque without an attendant, but must not omit to deposit their shoes at the door. During the fair, however, which attracts among other visitors a number of fanatical Mohammedans from countries rarely visited by Europeans, it is advisable to procure the escort of the shêkh of the mosque, to whom an introduction may be obtained through the consular agent (fee 1-2 fr.).

The catafalque of the saint is covered with red velvet adorned with embroidery, and is enclosed by a handsome bronze railing. The

dome is still unfinished. One large and two small schools are connected with the mosque. The sebîl, or tank, with the small medreseh (school) above it, in the space adjoining the mosque, is older.

The most important of the three annual FAIRS OF ṬANṬA is that of the 'môlid' (nativity) of the saint in August. The other two fairs are in January and April. In August upwards of half-a-million persons congregate here from all the Eastern countries bordering on the Mediterranean, and from the Mohammedan part of Africa. The streets are lined with booths and stalls, and singers, dancers, jugglers, and showmen of every kind crowd the town. A number of European merchants are also to be met with.

From Ṭanṭa to *Maḥallet Rûḥ*, *Manṣûra*, and *Damietta*, see pp. 174, 175.

A branch-line runs from Ṭanṭa to the S. viâ *Shibîn el-Kôm*, a small town on this side of the Rosettâ branch of the Nile, to (25½ M.) *Menûf*, the central point of the *Menûfiyeh*, one of the most fertile regions in the Delta, and to (38½ M.) *Ashmûn*.

Beyond Ṭanṭa the train traverses a fertile tract, and beyond (87 M.) *Birket es-Sab'a* crosses a small arm of the Nile. A number of cotton-cleaning mills afford an indication of the wealth of the country. A little farther on, near Benha, on the Damietta arm of the Nile, is a large viceregal palace, where 'Abbâs I. died in 1854 (p. cxvii). The train crosses the Damietta branch of the Nile.

101 M. **Benha** (reached from Alexandria in 2¾ hrs., from Cairo in ¾ hr.; railway to Zaḳâziḳ and the Suez Canal, see p. 157), or *Benha'l-'Asal*, *i.e.* 'Benha of the honey', is famous for its blood-oranges and mandarins, which are much esteemed at Cairo. Excellent grapes are also produced here.

To the N.E. of Benha, not far from the town, and intersected by the railway, are the insignificant ruins of the ancient **Athribis**, now named *Kôm el-Atrîb* and *Atrîb* or *Etrîb*. Athribis was founded under the Pharaohs, and appears to have enjoyed its maximum importance in the Græco-Roman period of Egyptian history. H. Brugsch explored the necropolis in 1854. — A short branch-line (one train daily) leads to (7 M.) *Mit Berah*.

Near (109 M.) *Ṭûkh* the mountains enclosing the Nile higher up become visible in the distance. About 5 min. later the outlines of the pyramids begin to loom in the distance on the right, and near Ḳalyûb they become distinctly visible.

120½ M. **Ḳalyûb** is the junction of a branch-line to *Zaḳâziḳ* (p. 157) and of another to the (5½ M.) *Barrage du Nil* (p. 106).

The Libyan chain becomes more distinctly visible, and we also observe the Moḳaṭṭam range with the citadel, and the mosque of Moḥammed 'Ali with its slender minarets. The scenery now becomes more pleasing. Gardens and villas come in sight. To the left lie the site of the ruins of Heliopolis (the obelisk of which is not seen from the railway), Maṭarîyeh with its sycamores, Ḳubbeh, the usual residence of the Khedive, and the large barracks of 'Abbâsîyeh, while on the right we perceive the beautiful avenue leading to Shubra (p. 73). About ¾ hr. after leaving Benha the train enters the principal station of (130 M.) **Cairo**.

4. Cairo.

Plan of Cairo. The European names of the streets used formerly to be written up in French only, so far as they were written up at all; but since the British occupation the Arabic names have been used, transliterated on a careless and inexact system. Our plan follows this transliteration in general, correcting, however, the more obvious defects (*e.g.* the English '*ee*' is represented, as in the text, by '*i*'). Some of the French names have been retained.

a. Railway Stations. Hotels and Pensions. Restaurants and Cafés.

Railway Stations. 1. *Principal Station* (Pl. B, 1), rebuilt in 1893-94, to the N.W. of the town, beyond the Ismaʿîliyeh Canal, here crossed by the Kantaret el-Lêmûn, for *Alexandria, Ismaʿîliya, Suez*, the whole of the Delta, and for *Upper Egypt*. — 2. *ʿAbbâsîyeh Station*, on the E. side of the Ismaʿîliyeh Canal, for *ʿAbbâsîyeh, Kubbeh, ez-Zeitûn, Matarîyeh (Heliopolis)*, and *el-Merg*. — 3. *Helwân Station* (Pl. B, 5), in the S. part of the town, for *Helwân*.

The hotel-commissionnaires, with their omnibuses, and representatives of the tourist-agents await the arrival of the fast trains and take charge of luggage. Small baggage may also be entrusted to the Arab porters, with numbered metal tickets on their arms, who will conduct the traveller to the hotel-omnibus or procure a cab for him (tariff, see p. 26). Heavy luggage is sent on to the hotel in special vehicles.

Hotels. The leading hotels at Cairo are excellent and even those of the second class are well fitted up, nearly all having electric light, baths, etc.; children and servants pay half-price; comp. p. xxxii. As it not unfrequently happens that all the hotels are full, especially in Jan., Feb., and March, it is a wise precaution to telegraph for rooms from Alexandria or Port Saʿîd. — °Shepheard's Hotel (Pl. B, 3), Shâriʿa Kâmel, Ezbekîyeh, a luxurious new building, with a large terrace overlooking a busy street, with separate suites for families, restaurant, Anglo-American bar, post & telegraph office, steam-laundry, etc., pens. 80 pias., patronised by English and American travellers. — °Hôtel Continental (Pl. B, 3), Shâriʿa Kasr en-Nîl, in a quiet situation in the new quarter of Ismaʿîliya, newly added to and pleasantly fitted up, with terrace, gardens, and separate suites for families, fashionable, pens. 80 pias. — *New Hotel (Pl. B, 3), in the Place de l'Opéra, opposite the Ezbekîyeh garden, with terrace, pens. 60-80 pias. — °Hôtel du Nil (Pl. D, 3), near the Muski, recently rebuilt, with a pleasant garden, terrace, and belvedere, good cuisine, pens. from Jan. to March 60-65 pias., at other seasons 50-55 pias. — °Hôtel d'Angleterre (Pl. B, 3; same proprietor as Hôtel Continental), Shâriʿa el-Maghrâbi, in the new quarter of Ismaʿîliya, with 100 rooms, terrace, garden, Anglo-American bar, etc., pens. in Jan.-March 70-80, other seasons 60-70 pias. — Private Hôtel Villa Victoria (Pl. B, 3), Shâriʿa el-Manâkh 13, a quiet house pleasantly situated near the Place de l'Opéra, with 50 rooms and garden, pens. Dec.-March 60, Apr.-Nov. 50 pias. — Hôtel Bristol (Pl. C, 2, 3), Mêdân el-Khaznedâr, to the N. of the Ezbekîyeh, pens. Jan. 15th-March 15th 60, at other seasons 50 pias. — Hôtel Metropole, to the S. of the Ezbekîyeh, with 80 rooms, well spoken of, pens. 50 pias. — Hôtel Royal (Pl. B, 2), Shâriʿa Wagh el-Birket, beside the Ezbekîyeh Garden, well spoken of, pens. 60 pias. — Hôtel Khédivial (Pl. C, 3), Mêdân el-Khaznedâr, to the N.E. of the Ezbekîyeh, pens. from 40 pias. — Hôtel de Bavière *(Fr. Schiller)*, Mêdân Kantaret ed-Dikkeh (Pl. B, 2), near Shepheard's Hotel; Hôtel August Gorff, Shâriʿa Wagh el-Birket, with 40 rooms, unpretending but well spoken of, pens. 40 pias. — Hôtel de Londres, opposite Shepheard's, pens. 50 pias. — *Outside the Town:* °Ghezireh Palace Hotel (same proprietors as Shepheard's), in the former viceregal palace (p. 73), a huge and sumptuously fitted up house, with accommodation for 350-400 guests, electric light, lifts, ball-room and theatre, large gardens, and casino (daily concerts), R. 30-40, board 40 pias. per day (four-horse drags every ½ hr. from the Ezbekîyeh, running to Bûlâk in

connection with the hotel steam-ferryboat, when the Nile bridge is closed). — *Mena House Hotel, near the Pyramids of Gizeh (Mena Coach from Cook's Office daily, see p. 107), an extensive establishment, with various dépendances, swimming and other baths, stables, riding-course, carriages and cycles for hire, etc. (English physician in residence), pens. 70-80 pias., for a stay of several months 60-70 pias. according to room, recommended to invalids (p. lxxvi).

Pensions. *English Pension*, Shâri'a el-Genaineh 8, well spoken of; *Pens. Sima*, Shâri'a el-Maghrâbi (Pl. B, 3); *Mme. Fink*, Shâri'a Kasr en-Nil 17, pens. 9 fr.; *Mme. König*, between the Place de l'Opéra and the Shâri'a 'Abdin, pens. 8 fr.; *Pens. Tewfik*; *Pens. Suisse*, Shâri'a el-Genaineh, pens. 8-10 fr., well spoken of; *Pens. Haggenmacher*; and others.

Private Apartments are seldom to be obtained for a shorter period than six months, so that an arrangement at a pension or at one of the less expensive hotels will frequently be found almost as cheap. Information as to rooms may be obtained at the chief shops or from agents whose addresses may be best learned at the consulates. A sunny aspect should be chosen, and a detailed written contract invariably drawn up. A bargain as to food may be made with some neighbouring restaurant; for only those conversant with the language should attempt to keep house for themselves with native servants.

Restaurants. *Santi*, in the garden of the Ezbekiyeh, déj. 3, D. 3½ fr., full board for a month 130-180, partial board 75-80 fr.; *New Bar, Opera Bar*, Place de l'Opéra; *Splendid Bar*, Shâri'a Kâmel; *Anglo-American Buffet & Grill Room (The St. James's)*, Shâri'a el-Maghrâbi 26; *Café Kowats*, Shâri'a Wagh el-Birket, good Austrian cuisine.

Beer (Munich and Austrian beer). *August Gorff*, Shâri'a Wagh el-Birket (also hotel; see p. 23); *Bavaria (Schüller)*, see p. 23; *Boshr*, Shâri'a Bâb el-Bahri, near the N. entrance to the Ezbekiyeh Garden.

Cafés in the European style abound in the Ezbekiyeh, and in the W. part of the garden near the music-pavilion, and in the grottoes. Beer and other beverages are obtained at these establishments. None of them are suitable for ladies, and many of them have gaming-tables in separate rooms. — Cafés Concerts (for gentlemen only): *Café Egyptien*, opposite Shepheard's Hotel, with female orchestra; *Alcazar Parisien*, *Eldorado*, in the E. part of the Shâri'a Wagh el-Birket, under the colonnades, with stage and Egyptian singers and dancers. — The Arabian Cafés (p. xxxvii), of which there are upwards of a thousand at Cairo, are small and dirty, and hardly worth visiting. Coffee in the Arabian style is easily obtained elsewhere. — Bodegas in the Hôtel Royal and near the Hôtel Bavaria, opposite the Alcazar. — Confectioners. *Mathieu*, near the Ezbekiyeh; *Gyss*, Place de l'Opéra, etc. — Baker. *E. Kienzle*, in the Tewfikiyeh.

b. Consuls. Police. Banks. Post & Telegraph Offices. Tourist Agents.

Consulates (comp. p. xxxiv). British, *Lord Cromer*, consul-general and plenipotentiary, in the Kasr ed-Dubara Quarter, near the great Nile bridge (Pl. A, 5); *Mr. Raphael Borg*, consul, Shâri'a el-Maghrâbi 14. — United States, Shâri'a el-Maghrâbi 4, *Mr. T. S. Harrison*, consul-general; *Mr. E. Watts*, vice-consul. — Austrian, Shâri'a Masr el-'Atîka 66, *Baron Heidler von Egeregg*, consul-general; *Baron Sonnleithner*, consul. Tewfikiyeh, behind Shepheard's Hotel (Pl. B, 3). — Belgian. *M. Maskens*, consul-general, Shâri'a el-Kenisch el-Gedideh 6 (Isma'iliya); *M. Georges A. Eid*, Tewfikiyeh. — Danish, Shâri'a Kasr en-Nil 22, *Hr. Dienesch*, vice-consul (consul-general at Alexandria). — Dutch, *Hr. Van der Does de Willebois*, consul general, Shâri'a Masr el-'Atîka 56; *Hr. Bretschneider*, consul, Rue de l'Eglise Catholique du Muski 21. — French, *M. G. Cogordan*, consul-general, Shâri'a el-Madâbegh 6; *M. E. Bertrand*, consul, Shâri'a Ahmed ed-Din. — German, *Hr. von Müller*, consul-general and plenipotentiary, Shâri'a el-Manâkh 3; *Herr Anton*, consul, Shâri'a el-Manâkh 17. — Greek, Shâri'a el-Maghrâbi 35, *M. Skotidis*, consul. — Italian, *Sig. Salvatore Tugini*, consul-general, Shâri'a el-Manâkh 3; consul, *N. E. Acton*, Shâri'a Dêr el-Benât 6. — Russian, Shâri'a 'Imâd ed-Din 16, *M. Koyander*, consul-general; *M.*

Ivanoff, consul. — Spanish, *A. Spagnolo*, consul-general, Shepheard's Hotel; consul, *W. Pelizzeus*, Shâri'a el-Manâkh 13. — Swedish & Norwegian, *Herr C. Belinfante Östberg*, consul-general.

Police (*Zabtiyeh*, Pl. C, 3), an admirably organized force, consists of about 300 officials, including a number of Europeans (chiefly Italians), who are very obliging to strangers, and preside so effectively over the public safety that the traveller may explore the remotest and dirtiest purlieus of the city without fear. Complaints against the police should be lodged with the complainant's consul.

Bankers (comp. p. xvii). *Crédit Lyonnais* (Pl. C, 3), Shâri'a el-Bosta, Maison Coronel; *Bank of Egypt*, Shâri'a Kasr en-Nil 28; *Banque Impériale Ottomane* (Pl. B, 3), Shâri'a el-Maghrâbi 27; *Anglo-Egyptian Bank*, Shâri'a Kasr en-Nil 29; *Thos. Cook & Son*, *H. Gaze & Sons* (see below); *L. Müller*, agent of several European banks, Rue Eglise St. Pierre, in the Rosetti Garden (Pl. C, 3), a somewhat intricate quarter to the E. of the Ezbekiyeh. — Money Changers (comp. p. xix). The necessary small change can always be obtained from the money-changers in the streets or the hotel-portier, or in making purchases in the shops or at the post-office. The coins received should always be carefully scrutinized.

Post Office (Pl. C, 3; p. 40), next the police-office, at the corner of the Shâri'a Tâhir and the Shâri'a el-Baidak, open from 7.30 a.m. to 9.30 p.m. The office in the gallery of the inner court, for more important business, is open from 7.45 a.m. till 6.30 p.m. (with a short interruption about 12.30 p.m.), and again from 8.45 to 9.30 p.m. to suit the night-express to Isma'iliya. Lists of the mails by steamer to Europe, etc., are exhibited daily in the vestibule. The arrival of *Registered Letters*, etc., is intimated to the addressee by a notice, which must be produced, bearing the stamp of the hotel, when the letters are applied for. There are branch post offices at Shepheard's, the Continental, and the Ghesireh Palace Hotels. The letter-boxes at all the hotels are cleared at the hours marked upon them.

Telegraph Offices. *Eastern Telegraph Co.* (Pl. B, 3; British), corner of the Shâri'a Imâd ed-Din and the Shâri'a el-Manâkh, a few yards from the Place de l'Opéra. — *Egyptian Telegraph* (Pl. B, 3), Shâri'a Bûlâk. Branch-offices at Shepheard's Hotel and the Ghesireh Palace Hotel.

Tourist Agents. *Thos. Cook & Son (Egypt) Ltd.*, Shâri'a Kâmel 6, to the N. of Shepheard's Hotel; branch-office at the Ghesireh Palace Hotel. — *Tewfikieh* (Société Anonyme de Navigation, etc.), represented by *H. Gaze & Sons*, Shâri'a Kâmel 7, opposite Shepheard's Hotel. — *G. Le Bourgeois*, Shâri'a Kâmel 3, opposite Shepheard's Hotel. — *North German Lloyd*, represented by *O. Heinze*, Place de l'Opéra. — *Austrian Lloyd*, Shâri'a Kasr en-Nil 22. — *Navigazione Generale Italiana*, in a side-street off the Place de l'Opéra, near the New Bar (p. 24). — *Peninsular & Oriental Steam Navigation Co. (P. & O. Line)*, represented by Cook (see above). — *Messageries Maritimes*, at Shepheard's Hotel. — Farther information, especially as to the departure of steamers, in the notice-frames at Cook's Office, the Hôtel du Nil, etc.

c. Tramways. Cabs. Donkeys. Dragomans.

Electric Tramways (comp. the plan, p. 23; opened in 1896). The principal point of intersection is the *Place 'Atabet el-Khadra*, to the S.E. of the Ezbekiyeh (Pl. C, 3), whence the following lines run every 10 min. — 1. To the S.E. viâ the Shâri'a Mohammed 'Ali (with a station at *Bâb el-Khalk*) to the *Citadel* (fares 6 or 5 mill.). — 2. To the S.W. viâ the Shâri'a 'Abdul Aziz, Shâri'a el-Khubri (branch to the left to the *Nasriyeh*), and the *Square Bâb el-Lâk*, to the *Kasr en-Nil*, and thence to the left viâ the Shâri'a Masr el-'Atika to the *Fûm el-Khalig*, *Old Cairo*, and *Gizeh* (8 or 6 mill.; steam-ferry to the Museum, see p. 75). — 3. To the W., round the S. side of the Ezbekiyeh, viâ the Shâri'a Bûlâk to the bridge of *Abu L'lah* (Abul-Ela) and to *Bulak* (6 or 5 mill.). — 4. To the N., by the E. side of the Ezbekiyeh and viâ the Shâri'a Clot-Bey, to the Rond-Point de Faggâla, where the line forks, the left branch running viâ the Lemûn Bridge to the *Railway*

Station, the right branch running viâ the Shârî'a el-Faggâla and Shârî'a ez-Zâhir to the *'Abbâsiyeh* (6 or 5 mill.). — A **Tramway** to the *Pyramids of Gizeh* (p. 107), starting from the W. end of the great Nile Bridge at Kasr en-Nîl, will commence to run in Feb. 1898.

Cabs, generally good victorias, with two horses, are always abundant in the quarters near the Ezbekîyeh. Closed cabs (landaus) are usually to be obtained only on special order and at higher fares. The wheeled traffic in Cairo, especially in the newer quarters, is almost as great as in the large European cities. The cabs usually drive rapidly, so that their use saves time and strength. The hirer should make a special bargain in every case, especially for drives of any length or to points not adequately provided for in the tariff. Fares should never be paid in advance. Few of the drivers either understand any European language or are able to read the names of the streets, while many of them know the various points only by names of their own. But Arabs with a smattering of European languages are usually to be found either among the employés of the hotel or standing about near the entrance, and one of these may be employed as interpreter (though offers of farther service should be firmly declined). The traveller should keep his eye on the direction taken by the cab, as sometimes the driver drives straight ahead in complete ignorance of the way, and requires to be guided, *e.g.*, by being touched with a stick on the right or left arm according to the turnings.

Cab Tariff for 1-3 pers. (each pers. extra 1 pias. and each piece of luggage beside the driver, 1 pias.).

1. Per Drive, within a radius of 1, 2, or 3 M. from the General Post Office (Pl. C, 3; p. 40), 3, 4, or 5 pias., stoppage of 1/4 hr. free, more than 1/4 hr. 2 pias.
2. By Time (Arab. *Bis-sâ'a*) within the town: *a.* On ordinary days, per hr. or less 6 pias., at night (10 p.m. to 6 a.m.) 9 pias.; each additional 1/4 hr. 2 pias.
   b. On Frid. and Sun.: after 4 p.m. and at night, 10 pias. per hr.
   c. Per day, within a radius of 3 M. from the Post Office, 60 pias.
3. By Time outside the town: Per hr. or less 9 pias.; on Frid. and Sun. 10 pias.
4. Longer Drives.

		There and back.	
	6 pias.	20 pias. incl. halt of 1 hr.	
Shubra	8 -	25 - - - - - 1 -	
Kasr el-'Ain (howling Dervishes, p. 40)	6 -	15 - - - - - 1 -	
Citadel	7 -	14 - - - - - 1 -	
Fum el-Khalîg	8 -	15 - - - - - 1 -	
Old Cairo	10 -	20 - - - - - 1 -	
Museum at Gizeh	10 -	20 - - - - - 2 hrs.	
Tombs of the Khalîfs	15 -	30 - - - - - 3 -	
Matariyeh (Heliopolis)	25 -	40 - - - - - 4 -	
Pyramids of Gizeh	50 -	77 - - - - - 4 -	

Bakshîsh, 5-10 per cent of the fare. — *Complaints*, with the number of the cab and the time, should be lodged at the police-office (p. 25); but as a general rule the mere mention of the dreaded police is sufficient to reduce the drivers to reason.

The Carriages supplied by the larger hotels are better and cleaner but also dearer than the ordinary cabs.

Donkeys (comp. p. xxi), per short ride in the city 1-2, per hr. 3-4 pias., half-a-day, 8-12, for a day's excursion 15-25 pias. As at Alexandria, donkeys are becoming less and less fashionable in Cairo; but they are still indispensable for those who wish to study Oriental life in the narrow streets of the Arabian quarters, with their bazaars and mosques. For visits to the Tombs of the Khalîfs and the Mamelukes, to the view-points on the Windmill Hills and the Mokattam Hills, and similar excursions, donkeys offer this advantage over cabs, that they can go everywhere, while the bridle-paths are much less dusty than the carriage-roads. These

animals are to be found in great numbers at all the most frequented points; at night in front of the cafés; and the stranger who wishes to hire a donkey is sometimes well-nigh overwhelmed by the charge of light cavalry to meet his wishes. The donkey-boys of Cairo (preferable to older drivers) often possess a considerable fund of humour, and their good spirits react upon their donkeys. The traveller should sternly repress the first symptom of the usual cruel goading of the animals to quicken their pace. Galloping is forbidden within the town. The Lakshish should be proportionate to the quality of the donkey and the behaviour of the donkey-boy.

Dragomans (comp. p. xxxiv). Only travellers who are pressed for time require a cicerone. The best (5-8 fr. per day) are to be had at the hotels, where also a list of the guides licensed by the police may be seen. If, however, the traveller knows a few words of Arabic, and is not in a hurry, he will soon find his way through every part of the city and the environs with the aid of his donkey-boy alone.

d. Physicians. Chemists. Hospitals. Baths. Hairdressers.

Physicians. English: *Dr. Keatinge; Dr. Milton; Dr. Murison; Dr. Sandwith.* German: *Dr. von Becker; Dr. Engel; Dr. Hess; Dr. Urbahn.* Place de l'Opéra (pension for patients): *Dr. Wildt; Dr. Wollheim* (surgeon); *Dr. Comanos-Pasha*, a Greek, who has studied in Germany; *Dr. Ambron* (Italian); *Dr. Heyman* (Hungarian); *Dr. Binet* (Swiss). — Oculists: *Dr. K. Scott* (English); *Dr. von Herff.* — Aurist: *Dr. von Hebentanz.* — Dentists: *Mr. Waller*, English; *Dr. Elsner, Dr. von Huenersdorff*, both German. — The addresses may be obtained at the hotels and at Diemer's (see below).

Chemists (high charges). *German & English Dispensary*, opposite the Crédit Lyonnais (p. 25); *English Dispensary, Pharmacie Anglo-Américaine (Dr. J. Küppers), New English Dispensary*, all in the Place de l'Opéra; *Myriaki*, in the Hâlim Buildings, near Shepheard's Hotel; *Nardi Apotheke* (German), in the Muski; *Ducros* (French), Ezbekîyeh; *Pharmacie Centrale*, Shâri'a Clot-Bey; *Pharmacie Moharrem Bey*, Place Bâb el-Khalk.

Hospitals. *German and English Victoria Hospital*, Shâri'a Dêr el-Benât (Pl. A, 3), well fitted up, and managed by German Deaconesses, under the superintendence of *Dr. Wildt.* — The *European Hospital* (physician, *Dr. Fornario*), in the 'Abbâsîych, is admirably fitted up, and under the supervision of the consuls. The patients are attended by sisters of mercy. The charges are 6-12 fr. per day, poor patients at lower rates. — The *Austrian Hospital*, in the 'Abbâsîyeh, is managed by *Dr. von Becker* and *Dr. Wollheim.* — The large *Kasr el-'Ain* (Pl. 28; C, 6), an Arab hospital with a school of medicine (p. 66), is under *Dr. Milton.*

Baths (comp. p. xxxviii). *European Baths* at the hotels, and in the new bath-house (also hydropathic, etc.) in the Hâlim Buildings, near Shepheard's Hotel (Pl. B, 3). The best of the numerous *Arabian Baths* are those near the Bâb esh-Sha'rîyeh (Pl. D, 2) and at Bûlâk, but scarcely suitable for Europeans.

Hairdressers in the European style abound in the frequented quarters of the town; *e.g.* under the colonnades opposite Shepheard's Hotel. Their charges are usually high. — *Arabian Barbers* (not for Europeans), see p. 36.

e. Shops.

Booksellers and Stationers. *Diemer (Librairie Internationale)*, at Shepheard's Hotel (also photographs; Arabic literature); *The Tourist (Liwadas)*, opposite Shepheard's; *Librairie Centrale (Barbier)*, next the Hôtel Métropole; *G. G. Zacharia*, Shâri'a Kâmel. — *British & Foreign Bible Society*, Shâri'a Mohammed 'Ali. — Stationery, visiting cards, etc.: *Boehme & Anderer*, in the Ezbekîyeh; *Diemer*, see above; *Hohl*, in the Muski, etc. — *Arabian Booksellers*, see p. 46.

Photographs. *Heyman & Co.*, beside Shepheard's Hotel (depot for Sebah's photographs of Egyptian scenery and monuments); studio in the

Arab Buildings opposite Shepheard's S. garden (Boulevard Hâlim); *Helios, Lekegian*, Shâri'a Kâmel near Shepheard's Hotel; *Diemer* (see p. 27), etc. — *E. Brugsch-Bey*, the conservator of the Gizeh Museum (p. 75), has caused a number of the objects in the museum to be photographed. The photographs may be purchased at the museum and at Diemer's (see p. 27).

Photographic Materials. *Heyman & Co.* (see p. 27), agent for the Eastman Kodak Co.; films supplied and plates developed. *Phoebus*, Shâri'a Kâmel.

European Wares. All the ordinary wants of the traveller may now be supplied at Cairo. Clothing, shoes, etc., chiefly for the use of travellers, are sold by *Paschal & Co.*, in the Ezbekiyeh, *A. Mayer & Co.*, *S. Stein*, in the Muski, and the *Cordonnerie Française*, in the Ezbekiyeh. Ladies' requirements are sold by *Potot*, *Cécile*, and *Francès*. Good watchmakers and goldsmiths are *Buys-Badollet* and *Centonze*, both opposite Shepheard's; *J. Beinisch*, *J. Lattes*, in the Muski. Rifles and ammunition, etc., may be obtained at *Brocchi's*, in the Ezbekiyeh. Optician, *Süssmann*, in the Muski. — Shoemaker, *Caltigópoulos*, near Shepheard's Hotel. Flowers at *Stamm's*, in the New Hotel, and *Eggert's*, in Shepheard's. These shops are not mentioned to the exclusion of many others equally good, but merely to give the traveller an idea of where to look for shops to suit him. As a rule the shops to the E. of the Ezbekiyeh and in the Muski are cheaper than those farther to the W., in the Shâri'a Kâmel; but the goods in the latter (fixed prices) are usually more modern and tasteful.

Wine, Preserved Meats, etc. *Walker & Co.*, Shâri'a Wagh el-Birket; *Nicolas Ziyadas*, near Shepheard's Hotel; *E. J. Fleurent*, Shâri'a el-Bawaki; *Ablitt's English Stores*, in the Muski; *J. Orovetz*, Shâri'a Wagh el-Birket.

Tobacco (comp. p. xlii). Syrian tobacco (Korâni and Gebeli) is sold at a shop in the Gâmi'a el-Benât (Pl. D, 4), near the Muski, but had better be purchased in small quantities only. Turkish tobacco (Stambûli) and cigarettes are sold by *Nestor Gianaclis*, Hâlim Buildings, beside Shepheard's Hotel; *Dimitrino*, opposite Shepheard's; *Volteva Frères*, *Cortesi*, in the Ezbekiyeh, also opposite Shepheard's; *Melachrino*, Shâri'a el-Maghrâbi 33; *E. Lagnado & Co.*, in the street beside the Club Khédivial; *G. Matossian & Co.*, Shâri'a el-Ezbek, near the International Tribunal. Exporters only (no shops): *G. Mantzaris*; *A. Korschel*. — Cigars at *Flick's* (Havana House), near the New Hotel.

Arabian Bazaars, see pp. 37, 41. The most important for purchases is the *Khân el-Khalîl* (p. 47). But strangers are to be dissuaded from making purchases in these bazaars. Many so-called Oriental articles are manufactured in Europe and are to be obtained at home equally genuine and much cheaper. The prices demanded by the dealers for 'antiques' are absurd, though unfortunately many travellers are foolish enough to pay them, in spite of the notorious fact that most of the articles are forgeries. A special permit from the museum authorities is required by law for the export of antiquities, but may perhaps be dispensed with in the case of small articles. Comp. p. 100.

Arabian Woodwork is sold by *G. Parvis*, an Italian, on the left side of a court near the entrance to the Muski. Strangers should not fail to visit his interesting workshop, which they may do without making any purchase. Also, *Hatoum*, in the Muski; *Farino*, at Shepheard's Hotel; *Mallouk*, in the Muski, cheaper.

Oriental Embroidery. *D. Madjar*, near Shepheard's Hotel; *Joseph Cohen*, Khân Khalîl; *Pohoomull Brothers*, opposite Shepheard's.

Carpets. *D. Madjar*, see above; *Vitale Madjar & Co.*, near Shepheard's Hotel; and in the *Khân Khalîl*.

Goods Agents. *Ces. Luzzatto*, near the Hôtel du Nil; *Large & Co.*, opposite Shepheard's Hotel; *Raiss & Co.*, opposite Shepheard's; *Wolff*, Bên es-Sûrên 46. Those who make purchases in Egypt to any considerable extent are recommended to send them home through the medium of a goods-agent, in order to avoid custom-house examinations, porterage, and various other items of expense and annoyance. The post-office forwards parcels not exceeding 5 kilogrammes (11 lbs.) in weight for 3 fr. (11 pias.), with export duty of 1 per cent.

f. Theatres. Clubs. Churches. Schools.

Theatres. *Khedivial Opera-House* (Pl. C, 3; p. 40); in the winter season a French or Italian opera company usually performs at this theatre, the arrangement and prices of which resemble those of Italian theatres. Box office open 8-12 and 2-5; boxes dear (evening dress compulsory; closed boxes for Moslem ladies). — *Summer Theatre* (Italian), in the Ezbekiyeh Garden. — For performances at the *Arab Theatres*, see the newspapers.

Clubs. The *Geographical Society*, in the Ministry of Public Works (Pl. A, 6), founded by *Dr. Schweinfurth*, the celebrated African traveller, possesses an extensive library and a reading-room, which are open to visitors at certain hours. — The *Club Khédivial* (Pl. C, 5), Shâri'a el-Manâkh 22, in the Isma'îliya quarter, is fitted up in the English style. Strangers are not admitted without difficulty. — The *Turf Club*, Shâri'a el-Maghrabi 12 (Pl. B, 3). — The *Khedivial Sporting Club*, at Ghezîreh.

Churches. *English Church (All Saints')*; Pl. B, 3), Shâri'a Bûlâk, in the Isma'îliya quarter. — *American Service* in the American Mission (Pl. C, 3), opposite Shepheard's Hotel. — *German Protestant Church* (Pl. B, 3), Shâri'a el-Maghrâbi 19, in the Isma'îliya quarter; German service at 10 a.m., followed by a French service. — *Roman Catholic Church* (Pl. D, 3), Shâri'a el-Bendaka 2, in the Muski, with branch-churches in the Isma'îliya quarter and at Bûlâk. *Convento Grande di Terra Santa*, with 18 chaplains of different nationalities. *Jesuit Church*, in Faggâla. *Franciscan Church*, near the Boulevard Clot Bey; *Church of the Mission of Central Africa*. — *Orthodox Greek Church* (Pl. D, 2, 3), in the Hamzâwi (p. 41). — *Coptic Catholic Church* (Pl. D, 3), at the back of the Roman Catholic Church; *Coptic Jacobite Church* (Pl. C, 2), in a side-street of the Boulevard Clot Bey. These two sects have, in all, thirty-two churches at Cairo. — The *Jews* here are of two sects, the Talmudists and the Karaites, the former being by far the more numerous. They possess thirteen synagogues, most of which are situated in the Jewish quarter (Derb el-Yehûdi; Pl. D, 3).

Schools. *St. Mary's English Schools*, Shâri'a Kasr en-Nil 25. — The *German School* (adjoining the Protestant church, see above) is largely patronised by all nationalities and sects. — The *School of the American Mission* (Pl. C, 3) has its sphere of operations chiefly among the Copts. — The *Anglican Mission School* is presided over by Miss Whatcley. — Besides these, there are an *École Gratuite*, an *École des Soeurs du Sacré Coeur*, an *Institution des Dames du Bon Pasteur*, an *École de la Ste. Famille* (school of the Jesuits), and an *Ecole des Frères (Collège St. Joseph)*. — Permission to visit the Egyptian schools may be obtained on application at the Ministry of Education in the Derb el- Gamâmîz (p. 56).

Arabic Teachers. *'Ali Effendi Bahgat* (chief interpreter), at the Ministry of Education, Palais Derb el-Gamâmîz (p. 56); *Mûsa S. Benrubi*, Shâri'a Hammâm et-Telateh 11.

g. Sights and Disposition of Time.

By carefully preparing a plan beforehand, starting early every morning, and making a free use of cabs, the energetic traveller may succeed in visiting all the chief objects of interest at Cairo in seven or eight days, but it need hardly be said that a satisfactory insight into Oriental life can not be obtained without a stay of several weeks. The electric tramway is convenient for visits to the Citadel and to Old Cairo and the 'Abbâsiyeh (see pp. 48, 66, and 74). The following itinerary will be found satisfactory on the whole, though those who use donkeys instead of cabs will perhaps consider several of the days somewhat too fatiguing. — Tickets (2 pias. each) for a visit to the Arabian mosques and other monuments, the restoration of which has been taken in hand by a *Comité de Conservation des Monuments de l'Art Arabe*, and for the Arabian Museum of Art are obtained at the *Wakf* (Office for the management of secularized mosque-property; Pl. D, 6; closed on Frid.) and at Diemer's bookshop (p. 27). A fee of ½-1 pias. is also expected by the attendants at the entrances to the mosques, for supplying slippers.

1st Day. *Forenoon:* Tour of inspection in the immediate neighbourhood of the *Ezbekîyeh* (p. 39) and in the Ezbekîyeh Garden; then on foot or donkey-back to the *Muski* and the *Bazaars* (pp. 41-48). — *Afternoon* (by cab or on donkey-back): to the *Tombs of the Khalifs* (p. 63) and the *Citadel*, with the mosque of *Mohammed 'Ali* (View of Cairo; pp. 51-52), returning viâ the Place Sultân Hasan and the Boulevard Méhémet-Ali (p. 48).

2nd Day. *Forenoon* (cab or donkey): Mosques of *Sultân Hasan* (p. 49) and *Ibn Tulûn* (p. 53); *Bâb ez-Zuweîleh* (p. 42); streets to the S. of the Muski (pp. 41, 46); *Viceregal Library* (p. 59). — *Afternoon:* by railway (or drive on the 'Abbâsîyeh road viâ Kubbeh) to *Matarîyeh* and *Heliopolis* (obelisk; ostrich-farm; pp. 100-102).

3rd Day. *Forenoon* (on donkey-back): *Mûristân Kalâûn* (p. 59); *Gâmi'a el-Hâkim* with the *'Arabian Museum* (p. 60); *Bâb en-Nasr* (p. 61). — *Afternoon* (on Frid. only, starting at 1 p.m.; by carriage): *Kasr el-'Ain* (Howling Dervishes, p. 40); then across the *Nile Bridge* (p. 72; closed from 1 to 2.30 p.m.) to *Gezîreh* (pp. 72, 73).

4th Day. *Forenoon: Museum of Gizeh* (p. 75; closed on Mon.; several visits advisable; note that the Nile Bridge is closed from 1 to 2.45 p.m.). — *Afternoon* (on donkey-back): Ascent of the *Mokattam* (view of Cairo by sunset). Those who take the less common excursion to the *Spring of Moses* and the smaller *Petrified Forest* (p. 101), returning by the Mokattam, must start early, in winter.

5th Day. *Forenoon:* Mosques of *El-Azhar* (p. 43) and *Hosên* (p. 46). The mosque of El-Azhar should not be visited on a Friday, as there is no teaching on that day, and the traveller would thus miss one of the chief attractions. Spare time may be spent in the Bazaars (p. 41). — *Afternoon* (by carriage or electric tramway): *Island of Rôda* (p. 67) and *Old Cairo* (p. 68), with the Coptic church of *Mâri Girgis* (p. 68) and the mosque of *'Amr* (p. 70); also, if time permit, the *Imâm Shâfe'i*, *Hôsh el-Pâsha* (p. 66), and the *Tombs of the Mamelukes*, after which we return by the Place Méhémet-Ali (p. 50).

6th Day (by carriage): *Pyramids of Gizeh* (p. 107; which may be seen in the course of a forenoon, if necessary); a visit to *Shubra*, which may be added in the afternoon by those provided with a permit, is scarcely worth while.

7th Day (by railway and on donkey-back; luncheon should be provided): *Memphis* and *Sakkâra* (p. 123). Expeditious travellers may find time on the return-journey to cross the Nile by a felûkeh or dhahabîyeh, ride to *Helwân* (p. 145), and thence take the train back to Cairo.

8th Day: *Barrage du Nil* (p. 106), either by railway (from the Principal Station; luncheon should be taken), or (preferable) by Cook's steamer, which plies every week (enquire at the hotel; 10*s*., luncheon not included in the fare).

The following places deserve repeated visits: — the *Museum at Gizeh*; the *Citadel*, or the *Windmill Hills*, for the sake of the view; the *Tombs of the Khalifs*; the *Bazaars* (and street-traffic), on a Thursday.

Cairo, *el-Kâhira*, or *Masr el-Kâhira*, or simply *Masr* or *Misr*, is situated in 30° 6′ N. latitude, and 31° 26′ E. longitude, on the right bank of the *Nile*, about 9 M. to the S. of the so-called 'cow's belly', the point where the stream divides into the Rosetta and Damietta arms. It has not inaptly been styled 'the diamond stud on the handle of the fan of the Delta'. On the E. side of the city, which covers an area of about 11 square miles, rise the barren, reddish cliffs of the Mokattam Hills (p. 102), about 650 ft. in height, which form the commencement of the eastern desert. The city has extended so much towards the west of late years that it now reaches the bank of the river and has entirely absorbed Bûlâk (p. 72), which was formerly its harbour.

Cairo is the largest city in Africa, as well as in the Arabian regions. It is the residence of the Khedive, and of the ministers and principal authorities. Owing to the secluded habits of the Mohammedan families, and in consequence of the fact that a large section of the lower classes of the community have no fixed abode, it is a very difficult matter to ascertain the number of the inhabitants with even approximate precision. At the census of 1897 the population was returned as 576,400. The number of resident Europeans is about 21,650, including 7000 Italians, 4200 Greeks, 4000 French, 1600 English, 1600 Austrians, and 1200 Germans. The mass of the population consists of Egypto-Arabian townspeople (p. lvi), Fellâḥ settlers (p. xlvi), Berbers (p. lvi), Copts (p. xlix), Turks (p. lviii), and Jews (p. lix), the last of whom number 7000 souls. Besides the natives and the European residents, the traveller will frequently encounter negroes of various races, Northern Africans, Beduins, Syrians, Persians, Indians, and other Oriental settlers. — The British garrison numbers about 6000 men.

History of Cairo. At a very remote period a city lay on the E. bank of the Nile, opposite the great pyramids, and was called by the Egyptians *Khere-ohe*, or 'place of combat', because Horus and Set were said to have contended here. The Greeks named it *Babylon*, probably in imitation of some Egyptian name of similar sound. The citadel of this town (p. 68) was fortified by the Romans, and under Augustus became the headquarters of one of the three legions stationed in Egypt. In A.D. 640 Babylon was captured by *'Amr ibn el-'Âṣ*, the general of Khalîf 'Omar, who subsequently established the new capital of the country here, in opposition to Alexandria (p. 11), which was not so free from the disturbing Christian element. A mosque was built on the site of the conqueror's tent, and the Arabic word for tent *(Foṣṭâṭ)* became the name of the new city. The latter gradually expanded towards the N., and was extended to the N.E. as far as the base of the citadel by *Aḥmed ibn Ṭulûn*, who erected the new quarter of *el-Ḳaṭâ'i'*. Aḥmed's splendour-loving son *Khumârûyeh* embellished the town with lavish magnificence. The modern city of Cairo was founded by *Gôhar*, the general of the Fâṭimite *Khalîf Mui'zz*, after the conquest of Egypt in 969 A.D. He erected a residence for the Khalîf and barracks for the soldiers commanded by him to the N. of el-Ḳaṭâ'i'. At the hour when the foundation of the walls was laid, the planet Mars, which the Arabs call Ḳâhir, or 'the victorious', crossed the meridian of the new city; and Mui'zz accordingly named the place *Maṣr el-Ḳâhira*, or *Ḳâhira*. Maṣr, the ancient Semitic name of Egypt, was also applied to Foṣṭâṭ, the form *Maṣr el-'Atîḳa* (Old Cairo) being only introduced at a later date for the sake of clearness. The new town extended rapidly. Bricks were easily made of the Nile mud, the Moḳaṭṭam hills afforded excellent stone, while the gigantic ruins of the ancient Memphis on the opposite bank of the river were also used as a quarry. In

973 Mu'izz took up his permanent residence in the new city of Cairo. In 1166 the citadel which still commands the city was erected by *Ṣalâheddîn Yûsuf ibn Eiyûb* (Saladin) on the slope of the Moḳaṭṭam hills; and the same sultan caused the whole town, together with the citadel itself, to be enclosed by a wall, 29,000 ells in length. Under his luxurious and extravagant successors Cairo was greatly extended and magnificently embellished. At that period, however, Cairo was fearfully devastated by the plague, as it had been on two former occasions (in 1067 and 1295), and was also several times subsequently. The town suffered severely in other ways also, and indeed its whole history, so far as recorded, like that of the sultans and the Mamelukes themselves, seems to have presented an almost continuous succesion of revolutions, rapine, and bloodshed. As most of the Mameluke sultans who resided in the citadel died a violent death, so the reign of almost every new potentate began with bitter and sanguinary contests among the emîrs for the office of vizier, while but few reigns were undisturbed by insurrections in the capital. During the third régime of Moḥammed en-Naṣîr, who had been twice deposed and as often recovered his throne, a persecution of the Christians took place at Cairo. The Christians, of whom great numbers resided in Cairo and throughout the whole of Egypt, were accused by the people of incendiarism. Their churches were closed or demolished, while they themselves were so ill-treated and oppressed, especially in the reign of *Sulṭân Ṣâleḥ* (1351-54), that many of them are said to have embraced Islamism. In 1366 and 1367, in the reign of *Sulṭân Sha'bân*, sanguinary conflicts took place in the streets of Cairo between hostile parties of Mamelukes, and in 1377 Sha'bân himself was tortured and strangled in the citadel. Even greater disorders attended the dethronement of *Sulṭân Barḳûḳ* (1389), when the wildest anarchy prevailed at Cairo, the convicts escaped from their prisons, and in concert with the populace plundered the houses of the emîrs and the public magazines. The following year another rebellion among the Mamelukes restored Barḳûḳ to the throne. Scarcely, however, had he closed his eyes and been succeeded by *Farag* (1399), when the Mamelukes again revolted, and renewed conflicts took place for possession of the citadel, during which the city was partly plundered. Similar scenes were repeated on almost every change of government. The turbulence of the Mamelukes, who were always treated with too much consideration by the sultans, now became more and more unbearable; they robbed the people in the markets, assaulted citizens in the public streets, and grossly insulted respectable women. Hitherto the outrages committed by these troops had been chiefly connected with some political object, but from the middle of the 15th century downwards they were generally perpetrated with a view to plunder. Thus in 1458, when fires repeatedly broke out at Cairo and Bûlâḳ, it was generally believed that the Mamelukes had caused

them in order to obtain opportunities for robbery. In the course of the following year they forcibly entered and robbed the mosque of 'Amr at Old Cairo. In the sultanate of Khoshḳadem (1461-67) the Mamelukes plundered the bazaars of Old Cairo, and in the reign of Moḥammed (1496-98), son of Ḳâït-Bey, they roved through the streets at night, maltreated the police, and plundered various quarters of the city. In 1496, when rival emîrs were almost daily fighting in the streets of Cairo, the Mamelukes of course utilised the opportunity for plunder.

On 26th Jan., 1517, the Osman *Sultân Selîm I.*, after having gained a victory in the neighbourhood of Heliopolis (p. 101), entered the city. Tûmân Bey, the last Mameluke sultan, was taken prisoner and executed (p. 42). Selîm caused the finest marble columns which adorned the palace in the citadel to be removed to Constantinople. Thenceforward Cairo became a mere provincial capital, and its history is almost an entire blank down to the period of the French expedition. — On 22nd July, 1798, after the Battle of the Pyramids, Cairo was occupied by *Bonaparte*, who established his headquarters here for several months, and quelled with sanguinary severity an insurrection which broke out among the populace on 23rd-25th September. At the beginning of the year 1799 Bonaparte started from Cairo on his Syrian expedition, and on his return to France, Kléber was left as commander-in-chief of the French troops at Cairo, where he was assassinated on 14th June, 1800. In 1801 the French garrison under Belliard, being hard pressed by the grand-vizier, was compelled to capitulate. On 3rd August, 1805, *Moḥammed 'Alî*, as the recognised pasha of Egypt, took possession of the citadel, which for the last time witnessed a bloody scene on 1st March, 1811, when the Mameluke Beys were massacred by Moḥammed's order. The insurrection of 'Arabi in 1882 scarcely affected Cairo.

The ****Street Scenes** presented by the city of the Khalifs afford an inexhaustible fund of amusement and delight, admirably illustrating the whole world of Oriental fiction, and producing an indelible impression on the uninitiated denizen of the West. This Oriental life seems to feel the atmosphere of the newer quarters uncongenial, and it must therefore be sought for in the old Arabian quarters, which are still mostly inaccessible for carriages, in spite of the many new streets that have been constructed in Cairo of late years. Most of the streets in the old part of the town are still unpaved, and they are too often excessively dirty. Many of them are so narrow that there is hardly room for two riders to pass, and the projecting balconies of the harems with their gratings often nearly meet. The busy traffic in these streets presents an 'interminable, ravelled, and twisted string of men, women, and animals, of walkers, riders, and carts of every description. Add to this the cracking

of the drivers' whips, the jingling of money at the table of the changers established at every corner of the street, the rattling of the brazen vessels of the water-carriers, the moaning of the camels, braying of donkeys, and barking of dogs, and you have a perfect pandemonium'. It is not, however, until the traveller has learned to distinguish the various individuals who throng the streets, and knows their different pursuits, that he can thoroughly appreciate his walks or rides. We may therefore give a brief description of some of the leading characteristics of the different members of the community.

From a very early period it has been customary for the Arabs to distinguish their different sects, families, and dynasties by the colour of their *Turbans*. And the custom still prevails to a certain extent. The 'Sherifs', or descendants of the prophet, now wear white turbans, though originally they wore green, the colour of the prophet. Green turbans are now frequently worn by the Mecca pilgrims. The 'Ulama, or clergy and scholars, usually wear a very wide and broad, evenly folded turban of light colour. The orthodox length of a believer's turban is seven times that of his head, being equivalent to the whole length of his body, in order that the turban may afterwards be used as the wearer's winding sheet, and that this circumstance may familiarise him with the thought of death. The dress and turbans of the Copts, Jews, and other non-Muslim citizens, are frequently of a dark colour, but in many cases are scarcely distinguishable from those of orthodox believers.

The *Women* of the poorer and rustic classes wear nothing but a blue gown and a veil. Their ornaments consist of silver, copper, or bead bracelets, earrings, and ankle-rings, while their chins, arms, and chests are often tatooed with blue marks. Similar tatooing is also common among the men. In Upper Egypt nose-rings are also frequently seen. The women of the upper classes are never so handsomely dressed in the streets as at home. When equipped for riding or walking, they wear a silk cloak, with very wide sleeves (*tôb* or *sableh*), over their home attire. They also don the *burko'*, or veil, which consists of a long strip of muslin, covering the whole of the face except the eyes, and reaching nearly to the feet. Lastly they put on the *habara*, a kind of mantle, which in the case of married women consists of two breadths of glossy black silk. Thus disguised, they look unnaturally broad and unwieldy, and not unlike bats. Young girls usually wear a white mantle. The wealthier ladies, who drive in their carriages attended by eu-

nuchs, usually veil their faces up to their eyes with thin white gauze in accordance with the fashion of Constantinople. The figures of Egyptian women, in early life, are generally upright and graceful. They colour their eyelashes and eyelids dark, and their finger and toe-nails with henna, which gives them a brownish-yellow tint. Among other customs we may also mention the peculiar mode in which a woman carries her child, either astride her shoulder, or resting on her hip. With regard to circumcision, weddings, and funerals, see pp. lxxxix, etc.

Amid this busy throng of men and animals resound the warning shouts of outrunners (sâis), coachmen, donkey-attendants, and camel-drivers. The words most commonly heard are — *'riglak'*, *'shemâlak'*, *'yemînak'*, *'ê'â, ê'â'*. As a rule, these warnings are accompanied by some particularizing title. Thus, *'riglak yâ mûsjû'* (monsieur), or *'riglak yâ khawâgeh'* ('your foot, sir', *i.e.* 'take care of your foot'; *khawâgeh* is the usual title given to Europeans by the Arabs, and is said to have originally meant 'merchant' only); *'shemâlak yâ shêkh'* ('your left side, O chief'); *'yemînak yâ bint'* ('your right side, girl'); *'dahrik yâ sitt'* ('your back, lady'); *'yâ 'arûseh'* (bride); *'yâ sherîf'* (descendant of the prophet); *'yâ efendi'* (Turkish official). — Beggars are very numerous at Cairo, most of them being blind. They endeavour to excite compassion by invoking the aid of Allah: *'yâ Moḥannin, yâ Rabb'* ('O awakener of pity, O Master'); *'ṭâlib min Allâh ḥalk lukmet 'êsh'* ('I seek from my Lord the price of a morsel of bread'); *'âna ḍêf Allâh wa'n-nebi'* ('I am the guest of God and of the Prophet'). The usual answer of the passer-by is, *'Allâh yiḥannin 'alêk'* ('God will have mercy on you'), or *'Allâh ya'ṭîk'* ('God give thee'; comp. p. xxxvi).

One of the most popular characters to be met with in the streets of Cairo is the Sakka, or Water-Carrier, with his goatskin of water, carried either by himself or by a donkey, who still plies his trade, although the

water-works (p. 62) supply every house in the city, as well as the public sebils (p. clxxx), with water, and though on many of the houses there are brass tubes through which passers-by may take a draught from the main pipes.

The *Hemali*, who belong to one of the orders of dervishes (p. lxxxvii), are also engaged in selling water, which they flavour with orange-blossom *(zahr)*, while others use liquorice *('erk-sûs)* or grape-juice *(zebîb)*. There are also numerous itinerant vendors of different kinds of fruit, vegetables, and sweetmeats, which to Europeans usually look very uninviting. Lastly, there are itinerant cooks, with portable kitchens, who sell small meat-puddings, fish, and other comestibles, and whose customers eat their dinners sitting cross-legged by the side of the street.

Most of the Arabian *Barbers* have their shops open

to the street. Their principal occupation consists in shaving the heads of their customers in Oriental fashion, an art in which they are very expert.

Several times during the day and also at night the solemn and sonorous cry of the mueddin, summoning the faithful to prayer (see p. lxxxiv), reverberates from the tops of the minarets. When the shops are shut the watchmen *(bawwâb)* place their beds *(serîr)* of palm-twigs in the streets outside the entrances, and prepare to spend the night there; sometimes they have only mats or rugs to sleep on. The street-traffic ceases in the Arab quarters comparatively early, while in the European districts it goes on till nearly midnight. But during the month of Ramaḍân it continues throughout the whole night even in the Arab quarters.

The traveller will frequently have occasion to observe the *Schools (kuttâb)*, of which there are about 300 in Cairo, with 8-9000 scholars, and one of which is attached to almost every public fountain. He will find it very amusing to watch the efforts of the *fikih*, or schoolmaster, in teaching his pupils with the aid of admonitions and blows, while the boys themselves recite verses of the Ḳorân with a swaying motion of their bodies, bending over their metal writing tablets, and yet finding time for the same tricks as European schoolboys. It is not advisable to watch the fikih too closely, as he is easily disconcerted and is then apt to be uncivil.

These schools are maintained by the private enterprise of the schoolmasters themselves, who exact 1-2 piastres per week from each pupil. The mere reading and recitation of verses from the Ḳorân being in itself considered a meritorious act, the great object of these schools is to teach the pupils to recite the Ḳorân by heart. After learning the alphabet, the pronunciation and the values of numbers, the pupil is taught the ninety-nine 'beautiful' names of Allâh, a knowledge of which is necessary to enable him to repeat the ninety-nine prayers of the Mohammedan rosary (sebha). The boy is then made to write out the *Fâtha*, or first chapter (sûreh) of the Ḳorân, which he reads often enough to impress it perfectly on his memory, swaying his body to and fro the while, whereby, as he imagines, his memory is rendered more pliant. After learning the first chapter, he next proceeds to learn the last, the last but one, and the others in the same inverted order, until he reaches the second, the reason being that the chapters gradually diminish in length from the second to the last. Although the language is often difficult and obscure, no explanations are given, so that the boy who knows the whole book by heart usually understands but little of it. As soon as the boy has learned the whole of the Ḳorân in this way, the completion of his studies is commemorated by the celebration of the *Khatmeh*, a family festival, to which the schoolmaster is invited.

The **Bazaars**† of Cairo, though inferior to those of Damascus and Constantinople, present to the European traveller many novel features and many interesting traits of Oriental character. As is

† *Bazar* is properly speaking a Persian word, the Arabic equivalent for which is *sûḳ*. The magazines of the wholesale merchants, with their large courts, are called *wakkâleh*, which the Franks have corrupted to *Occaleh*, *Occal*, or *Okella*.

the universal custom in the East, shops of the same kind, with their workshops, are congregated together in the same quarter, named sometimes after a mosque, but more usually after the wares there sold, *e.g. Sûk en-Nahhâsîn*, bazaar of the coppersmiths, *Sûk el-Khordagîyeh*, bazaar of the ironmongers. Most of the bazaars consist of narrow, and often dirty, lanes, generally covered over with an awning to shade them from the sun, and flanked with shops about 6 ft. wide. These shops *(dûkkan)* are open towards the street, and in front of each is a *Mastaba* or seat on which the customer takes his place and on which the shopkeeper offers his prayers at the appointed hours. The inscriptions above and in the shop do not consist of the dealer's name, but of various pious ejaculations, such as 'Oh Allah, locker of the gate of gain, oh, all-nourisher', 'the help of Allah and a speedy victory', etc. These lanes usually enclose a massive storehouse of considerable size *(khân)*, consisting of two stories. Several of these khâns form a quarter of the city *(hâra)*. These were formerly closed at night by massive, iron-mounted gates, still in some cases preserved, though no longer used.

The principal market-days are Monday and Thursday, when the traffic in the narrow streets is so great that it becomes difficult or impossible to traverse them. Pedlers are seen forcing their way through the crowd, shouting at the top of their voices, sometimes carrying a small table with them, and frequently selling their wares by auction. So, too, we observe coffee-sellers, water-bearers, nargileh-hawkers, and others, elbowing their way. One of the noisiest frequenters of the bazaars is the *dallâl*, or auctioneer, who carries on his head or shoulders the goods he is instructed to sell, and runs up and down the lanes shouting '*harâg, harâg*', and adding the amount of the last bid he has received. However great the confusion may be, his practised ear instantly detects each new bid issuing from one of the dukkâns, and he immediately announces the new offer — '*bi'ishrîn kirsh*', '*bi'ishrîn unuss*', and so on. The seller of the goods always accompanies the dallâl to give his consent to the conclusion of the transaction. — The prices of the various commodities depend on the demand, and also on the demeanour of the purchaser. Orientals regard skill in cheating simply as a desirable accomplishment.

In walking through bazaars and other streets the traveller will be interested in observing how industriously and skilfully the Artizans work, with tools of the most primitive description. The turners *(Kharrât)*, for example, are equally adroit with hand and foot. The following are the Arabic names for some of the commoner handicraftsmen: *Khaiyât*, tailor; *Sabbagh*, dyer; *Reffa*, stocking maker; *'Akkâd*, silk-ribbon maker; *Gezzâr*, butcher; *Furrân*, baker; *Sankari*, plumber; *Haddâd*, smith; *Sâ'ati*, watch-maker.

European travellers who purpose making large purchases in the bazaars, must arm themselves beforehand with the most inexhaustible patience. Time has no value for an Oriental, and that fact must be taken

into the calculation. Everything must be haggled for, sometimes in the most obstinate fashion. When the customer knows the proper price and offers it, the dealer will remark '*Kalîl*' (it is little), but will close the bargain. Sometimes the shopkeeper sends for coffee from a neighbouring coffee-house in the course of the bargaining. If no satisfactory agreement can be reached, the customer should calmly proceed on his way. Every step he takes will lower the demands of the obdurate dealer. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay, in order that the offer may be raised. A common phrase in the ceremonious East is '*kudu balâsh*' (take it for nothing), which, of course, is never seriously meant. Foreigners, however, must be prepared to pay more than natives. Dragomans and commissionnaires usually have a private understanding with the dealer, so that to make purchases in their company is to add 10-20 per cent to the price.

1. The Ezbekiyeh and the New Isma'îliya Quarter.

The central point of the foreign quarter, between the old Arabian Cairo and the new town, built in the French style within the last 30 years, is the —

***Ezbekiyeh Garden** (Pl. C, 3), or simply the *Ezbekiyeh*, which is named after the heroic Emîr Ezbek, the general of Sultân Kâit Bey (1468-96; p. 55), who brought the general and son-in-law of Bajesid I. as a captive to Cairo. A mosque was erected here in honour of his victory; and, though the building no longer exists, its name still attaches to the site. The fine gardens, which have several entrances (adm. in the morning free; in the afternoon $^1/_2$ pias.), were laid out in 1870 by M. Barillet, formerly chief gardener to the city of Paris. They cover an area of $20^1/_2$ acres, and contain a variety of rare and beautiful trees and shrubs. The open spaces, as in all Egyptian gardens, are planted with the *Lippia nodiflora*, to supply the place of grass, which does not thrive in this dry climate. An artificial hill with a belvedere and a pretty grotto, to the right of the entrance opposite the New Hotel, commands the best view. Among the other attractions of the place are several cafés, a summer-theatre (p. 29), a restaurant, in the E. part of the garden, etc. An Egyptian band, which generally performs European music, plays here daily from 5 to about 8 p.m.; and a British military band plays on two evenings a week in summer. The European residents in Cairo of the better class are seldom seen in the garden, but it is the fashion for Arabs to send their veiled wives and their children to promenade here. The gardens afford a delightful promenade at all periods of the day, and they present a very attractive appearance by gaslight; but invalids should be careful to leave them before sundown, after which the air here is very damp.

Adjoining the Ezbekîyeh on the N.E. is the small square of *Mêdân el-Khaznedâr* (Pl. C, 3; Shârî'a Clot-Bey, see p. 62). — To the S.E. is the *International Tribunal* (Pl. C, 3; *Tribunaux Mixtes*), beyond which is the small 'place' named '*Atabet el-Khadra*, the chief point of intersection of the electric tramways, whence the *Muski* (p. 41) leads to the E. To the S.W. of the International Tribunal

is the *General Post Office* (Pl. C, 3; p. 25), and to the N.W. of the latter, on the S. side of the Ezbekīyeh, is the *Opera House*. In the *Place de l'Opéra* (Médân el-Teatro; Pl. B, C, 3), between the Opera House and the heavy-looking *New Hotel*, is an *Equestrian Statue of Ibrâhîm Pasha*. Thence the Shârī'a 'Abdîn leads to the S. to the place known as *Médân 'Abdîn*, on the left side of which lies the *Khedivial Palace* (Pl. C, 4).

Westwards from the Ezbekīyeh and the Shârī'a 'Abdîn as far as the Nile and the Ismā'īlīyeh Canal extends the **Quarter of Ismā'īliya.** The quarter was begun by the Khedive Ismā'īl (p. cxvii), who desired to rival the modern quarters of Paris, and presented sites here gratuitously to any one who would undertake to erect on each a house worth at least 30,000 fr. within eighteen months. Most of the houses are architecturally uninteresting, but there is a fair sprinkling of handsome buildings. Several of the principal hotels are situated in this quarter, also the *English Church* (Pl. B, 3; p. 29) and the *German Protestant Church*, the ministerial offices, most of the consulates, and many palaces of Egyptian grandees, with gardens enclosed by high walls, so that only the roofs are visible to passers-by. Beside the Great Nile Bridge (p. 72) is the huge barrack of *Kaṣr en-Nîl* (Pl. A, 4). — In the long street named *Shârī'a Maṣr el-'Atîka* (Pl. A, 4) at the point of intersection with the Shârī'a Kaṣr en-Nîl is a *Monument to Sulêmân Pasha*. Farther on lie the *Palace of Ḥusên Pasha*, brother of the Khedive, and, on the opposite side, the viceregal *Ismā'īlīyeh Palace*, and a new quarter in course of erection on the site of the Palace Kaṣr ed-Dubara, including the *British Consulate-General* (Pl. A, 5). On the E. side of the street are the *Ministries of Public Works* and *of War*. In the N.W. angle of the grounds is the *Institut Egyptien;* in the S.W. angle, the *Société Géographique;* and in the N.E. angle, the *Viceregal Chemical Laboratory*. On the E. side of the palace is the *Office of Hygiene (Services Sanitaires)*, in which the medicines required for all the hospitals in the country are prepared at the laboratory, and the yield of the 12 saltpetre manufactories of Egypt tested. — Farther on, to the right, on the Nile, is the *Palace Ibrâhîm Pasha* (Pl. A, 6), with a large garden. Then the straggling *Palace Kaṣr 'Ali* (Pl. A, 6), at present occupied by Prince Ḥusên Pasha, and the large *Hospital of Kaṣr el-'Ain* (Pl. A, 7), with the *Mosque of Kaṣr el-'Ain*, in which the *Howling Dervishes* (p. lxxxviii) hold their Zikr. The last-mentioned religious performances, which attract numerous tourists (chair 2 pias.), take place on Frid. at 2 p.m. — Thence to the *Fum el-Khalîg* and to *Old Cairo*, see p. 66.

To the N. of the Shârī'a Bûlâḳ is the newest and still unfinished quarter of Cairo, named *Tewfîḳîyeh* (Pl. A, B, 2, 3) in honour of the late Khedive Tewfîḳ.

It need hardly be added that the traveller in search of Oriental scenes will not care to devote much time to these modern quarters,

but will hasten to make acquaintance with the Arabian parts of the city.

2. The Muski and the Bazaars with the adjacent Mosques.

A visit to the chief *Bazaars* (comp. p. 37), to which this section is devoted, is so full of novelty and interest, that the traveller will scarcely have time to combine with the first visit the inspection of the *Mosques* passed on the way. — Mounted on donkeys (p. 26), both ladies and gentlemen may plunge fearlessly into the thickest of the crowd; while gentlemen, even on foot and alone, aided by the following description and the plan of the town (p. 23), will find their way without any other assistance.

The chief thoroughfare of Cairo is the ***Muski** (Pl. C, D, 3), which begins at the small square of ʿAtabet el-Khadra (p. 39), and, with its E. continuation, the Sikkeh el-Gedîdeh (see below), traverses the entire breadth of the old town (nearly 1 M.). This street has now to a great extent lost its external Oriental characteristics. The numerous tobacco and cigar stores and emporiums of clothing present quite a European exterior; but the stalls of the fez-dealers still remind us that we are in the E. (The price of a fez or ṭarbûsh varies from 2 fr. to 5 fr., according to the material with which it is lined.) But the Oriental features of the traffic (p. 34), that surges up and down the street from morning till night, are still unchanged. — We ascend the Muski to the small *Rond-Point* (Pl. D, 3), beyond which the street is named the *Sikkeh el-Gedîdeh (Rue Neuve).*

Immediately before the Rond-Point is reached, we diverge by the *Shâriʿa Hammâm et-Talât* to the right, and follow the first lane to the left, the *Shâriʿa el-Ḥamzâwi* or *Shâriʿa es-Sulṭân es-Zâhir* (Pl. D, 3; running parallel with the Sikkeh el-Gedîdeh), passing a red and yellow mosque on the right, and disregarding the attraction of the European glass wares sold here. Pursuing a straight direction (*i.e.*, as straight as the crooked lanes admit of), we pass an Arabian gateway on the left, and, on the right, the end of a narrow lane, through which we perceive the entrance to the uninteresting *Orthodox Greek Church.*

Farther on, beyond the covered entrance of a bazaar in ruins, we turn once more to the right by the *Shâriʿa el-Ḥamzâwi es-Saghir* (Pl. E, 3), in which is the bazaar of the same name. The **Sûḳ el-Ḥamzâwi** is the bazaar of the Christian merchants (Syrians and Copts), who vie with their Mohammedan fellow-tradesmen in the exorbitance of their demands, and whose chief wares are European calico, porcelain, and drugs (which last are sold in nearly all the bazaars). — Near the end of this winding street, a little before its junction with the broader street *El-Ashrafiyeh* (p. 43), we observe on the right the covered *Shâriʿa en-Narbîyeh* (Pl. E, 3), with the **Sûḳ el-ʿAṭṭârin,** or spice-market, which is easily distinguished by its aromatic odours. The perfumes of Arabia, genuine and adulterated, wax-candles, and drugs are the chief commodities here. Attar of roses is sold by weight at high prices. The small bottles into which

it is usually put contain only one drop. Then follow the weavers and tailors.

The Shâri'a en-Narbîyeh is continued to the S. by the *Shâri'a el-Fahhâmîn* (Pl. E, 3, 4), in which is the bazaar for wares from Tunis and Algiers. We first observe drug-stalls, and then magazines of light-coloured woollen and other stuffs, Arabian rugs, etc.

We now turn sharp to the right, then sharp to the left, and pursuing the same direction, parallel with the El-'Akkâdîn street (see below), and passing a number of shoemakers' stalls *(bawâbîshi)*, we come to a broader covered passage, which we follow to the right for a few paces, and then take the first lane to the left. This lane is continued under the name of *Shâri'a el-Menaggidîn*, and is inhabited chiefly by tailors, cloth-merchants, and dealers in undressed wool. A short abrupt curve of this lane, to the left, then brings us to the *Shâri'a el-'Akkâdîn*, which is joined farther on by the *Sukkarîyeh* (Pl. E, 4), the bazaar for sugar, dried fruits (nukl), fish, candles, and similar wares. On the left is the modern marble *Sebîl of Mohammed 'Ali*, and on the right the —

Gâmi'a el-Muaiyad (Pl. D, E, 4), a mosque dating from 1416. It was erected by *Sultân Shêkh el-Mahmûdi Muaiyad* (p. cxiv), of the dynasty of the Circassian Mamelukes, who had once been the leader of the rebellion against Sultân Farag (p. 64), and who had been defeated by the sultan and imprisoned for a time in the Bâb ez-Zuwêleh. The edifice is also known as the *Gâmi'a el-Ahmar*, or the 'red mosque', from the colour of its exterior.

The handsome bronze gate at the entrance originally belonged to the mosque of Sultân Hasan (p. 49). We first enter a vestibule and then the recently restored Lîwân, which is richly and tastefully decorated with gilded panels and borders of boldly written texts (notably on the upper part of the back-wall). The marble mosaics and the pulpit, inlaid with ivory and silver in red wood, deserve notice. On the left is the mausoleum of the sultan, and on the right that of his family. The Lîwân is separated by a modern iron railing from the court, which is planted with trees. The two highly elegant minarets, rising upon the towers flanking the Bâb ez-Zuwêleh, were restored in 1892.

Immediately adjoining the mosque is the town-gate **Bâb ez-Zuwêleh** (Pl. E, 4), at the end of the street. This is built of solid blocks of stone and resembles the Bâb el-Futûh (p. 61) in plan. The S. side consists of two huge towers; by that to the W. are a number of stone and wooden balls, probably dating from the Mameluke period. Tûmân Bey, the last of the Circassian sultans of Egypt, was hanged outside this gate by Sultân Selîm II., on 15th April, 1517 (p. 34). This gate is also called *Bâb el-Mitwelli*, from the old tradition that the most highly revered saint Kutb el-Mitwelli has his abode behind the western gate, where he sometimes makes his presence known by a gleam of light. From the inner (E.) gate

hang bunches of hair, teeth, flowers, shreds of clothing, and other votive offerings, placed here by sick persons who hope thereby to be cured of their diseases. Opposite the outside of the gate is a house with a large grated window, and in the corner is a column built into the wall, at which executions by strangulation formerly took place. — The gate is adjoined on the S. by the *Shoemakers' Bazaar*, which is continued by the *Shâri'a el-Khiyamîyeh*, where prettily embroidered curtains and coverlets (18–30*s.* each) are made. Farther on the street joins the Shâri'a Moḥammed 'Ali.

We now retrace our steps to the N., by the street named successively the Sukkarîyeh, Shâri'a el-'Aḳḳâdîn, and *Ashrafîyeh* (p. 44). On the left side of the last we observe the **Gâmi'a el-Ghûri** (Pl. E, 3, 4), the small minaret of which, with its domes, rises nearly in the middle of the street. Opposite the mosque are a medreseh and a sebîl, with a large dome, erected by the same founder, in the second half of the 16th century. — About 200 yds. farther on the Ashrafîyeh street ends in the Sikkeh el-Gedîdeh, near the unimportant *Gâmi'a el-Ashraf* (Pl. E, 3).

Just before reaching the mosque of Ashraf we turn to the right into the *Shâri'a es-Ṣanâdikîyeh*, also called **Sûḳ es-Sudân,** or bazaar for wares from the Sudân, consisting of chests, gum, dûm-palm nuts, ill-tanned tiger-skins, etc. Farther on, in a straight direction, is the handsome W. entrance of the *El-Azhar* mosque.

The ***Gâmi'a el-Azhar** (Pl. E, 3, 4), the 'blooming', the most important monument of the Fâṭimite period, was founded in 973 A.D. by *Gohar*, the vizier of the Fâṭimite Sultan Mui'zz, and was converted into a **University** in 988 A.D. by *Khalîf el-'Aziz* (p. cxi). The successive rulers of Egypt have at all times favoured the institution, partly from scientific, partly from political motives. Thus the building, which exhibits the usual ground-plan of an inner court with numerous side-chambers, has frequently been enlarged in the course of time. Extensive restorations were undertaken by *Sa'îd Pasha* and the *Khedive Tewfîk*. The building, adorned with six minarets (four on the W. side, two on the E.), is shut in by the houses of this populous quarter, and thus presents no monumental façade.

The principal entrance (Pl. a), where strangers receive a guide, is on the W. side, and is called *Bâb el-Muzeiyinîn*, or 'Gate of the Barbers', because the students used to have their heads shaved here. To the right of this gateway is the *Mesgid Taibarsîyeh* (Pl. 2), with a magnificent miḥrâb, or prayer-recess, of 1309, and to the left are the office of the steward (Pl. 3) in a ruined mausoleum, and the *Zâwiyet el-Ibtighâwîyeh* (Pl. 4), in which the chief lectures take place. On these occasions the teacher sits in a chair, while hundreds of students crouch on the ground at his feet.

The long archway, ending in a portal added by Ḳâït Bey, leads directly into the large *Ṣaḥn el-Gâmi'a*, or mosque-court, enclosed

Gates: a. *Bâb el-Muzeiyinîn* ('gate of the barbers'), on the W.; b. *Bâb el-Gôhargiyeh* ('gate of the jewellers'), on the N.; c. *Bâb esh-Shurba* ('Soup-gate), on the E.; d. *Bâb es-Sa'âideh* ('gate of the Upper Egyptians'); e. *Bâb esh-Shuwcâm* ('gate of the Syrians'); f. *Bâb el-Maghârbeh* ('gate of the North Africans'), these three on the S.

1. Entrance Court. 2. *Mesgid* (mosque) *Taibarsiyeh*. 3. Steward's office. 4. *Zâwiyet* (mosque) *el-Ibtighâwiyeh*. — Lîwân el-Gâmi'a, now the principal hall for instruction. 5. Prayer-recess. 6. Pulpit. 7. Dikkeh. 8. Tomb of 'Abd er-Rahmân Kikhya. 9. *Zâwiyet Gôhargiyeh*. 10. Sebîl. 11. Court of Ablutions, with Mêdâ in the centre, and latrines all round. — 12-22. Riwâks (or rooms for study). 12. *Riwâk el-Turk* (Turks from N. provinces of the empire); 13. *Riwâk el-Maghârbeh* (W. Africans); 14. Staircase to the *Riwâk esh-Shuwcâm* (Syrians); 15. Staircase to the *Riwâk el-Baghdâdiyim* (natives of Baghdâd) and to the *Riwâk el-Hunûd* (natives of India). 16. *Riwâk el-Gabart* (E. Africans from the Somâli coast, Zêla', Berbera, and Tajurra); 17. Staircase to the *Riwâk el-Mekkiyîn* (natives of Mecca); 18. *Riwâk esh-Shurâkweh* (natives of the province of Sherkiyeh); 19. *Riwâk el-Fashnîyîn* (natives of Fashneh); 20. *Riwâk es-Sûdâniyîn* (natives of the Sudân); 21. *Riwâk el-Balâbiseh* (natives of Lower Egypt); 22. *Riwâk el-Hanafiyeh* (Hanafites; see p. lxxxvi). — 23. Steps to the Terrace. 24. Gate of the Okella Kâit Bey (ruinous but interesting façade).

by an arcade (restored), with so called Persian arches, niches, open work balustrades, and pinnacles. The Eastern Liwân had originally five aisles, to which the pious 'Abd er-Raḥmân Kikhya added four more in the 18th cent., so that the whole liwân, the principal hall of instruction, with its 140 marble columns (100 antique) covers an area of about 3600 sq. yds. The front and older part is low in the ceiling. The part at the back, to which we ascend by a few steps, has considerably higher arcades, restored a few years ago. The hall is imperfectly lighted. The walls and domes are adorned not unpleasingly in stucco, and the dikkeh (Pl. 7) between the old and the new parts and the prayer-recess (Pl. 5) should be noted. A staircase to the right of the pulpit ascends to an upper story, which is assigned to students from Mecca and Yemen. On the S. side is the Tomb of 'Abd er-Raḥmân (Pl. 8). The N. side is bounded by the very elegant little mosque of *Zâwiyet Gôhargîyeh* (Pl. 9), recently restored.

The ceilings of the *Northern* and of the *Southern Liwân* are supported by double colonnades. The N. Liwân is adjoined by the Court of Ablutions (Pl. 11), with a square basin in the centre.

The N. and S. liwâns are divided by partitions or railings into *Riwaks*, or separate chambers (literally, colonnades). Each of these is set apart for the use of the natives of a particular country, or of a particular province of Egypt (comp. the Plan and its reference numbers 12-22, p. 44). Most of the students are natives of Egypt, so that the Egyptian riwâks (Upper Egypt, Lower Egypt, Eastern Egypt) are the largest, each having several hundred students. About ten years ago the total number of students was 7600-7700, taught by 230 professors; but since the British occupation the numbers have sensibly diminished, especially as no students now come from the former equatorial provinces of Egypt. But the university of Cairo is still the largest in the domain of El-Islâm. — The nationality of the various groups of students may be learned from the guide. This being one of the fountain-heads of Mohammedan fanaticism, the traveller should, of course, throughout his visit, be careful not to indulge openly in any gestures of amusement or contempt.

The Students (*Mugâwirîn*) usually remain three, and sometimes from four to six years in the mosque. They pay no fees, but each riwâk is supported by an annual subsidy from the endowments of the mosque. There is also a separate riwâk, called the *Zâwiyet el-'Omyân*, for blind students, for whose maintenance a portion of the funds is set apart. — The Professors, or *Shêkhs*, receive no salary, either from the mosque or from government, but support themselves by teaching in private houses, by copying books, or by filling some religious office to which a salary is attached, and they occasionally receive donations from the wealthier students. When teaching, the shêkh sits cross-legged on a straw-mat and reads from a book placed on a desk (*rahleh*) before him, explaining each sentence as he proceeds; or he directs one of the more advanced students to read aloud, adding his own explanations from time to time. The students sit in a circle around the teacher, listening, or attentively taking notes. As soon as a student knows by heart and can explain the whole of the book

which is being studied by the class, the shêkh makes an entry in his copy of the work, called the *Igâzeh*, whereby authority to lecture on the book is conferred on the student himself. The president of the university, who is usually the most distinguished of the shêkhs, is called *Shêkh el-Gâmi'a* or *Shêkh el-Islâm*, and receives a salary of about 20 purses, *i.e.* 10,000 piastres. £ 90

Most of the students, particularly those whose native tongue is not Arabic, begin their university education by learning the Arabic grammar *('ilm en-nahu)*. The next branch of study is religious science *('ilm el-kelam)*, the introduction to which consists of a series of preparatory lectures on the attributes of God and the prophet *('ilm et-tauhîd)*.

After having completed his course of religious instruction, the student proceeds to study law *('ilm el-fikh)*. 'Jurisprudence', says Ibn Khaldûn, one of the greatest of Arabian thinkers, 'is a knowledge of the precepts of God in relation to the actions of men, some of which it is our duty to perform, while others are forbidden, or recommended, or permitted; and this knowledge is derived from the book of God, *i.e.* the Korân, from the Sunna (*i.e.* tradition), and from the inferences drawn by the lawgiver (Mohammed) from sufficient materials afforded by the Korân'.

Besides these leading branches of instruction, logic, rhetoric, the art of poetry, the proper mode of reciting the Korân, and the correct pronunciation of the letters are also taught.

The above list of the subjects taught at the most important of Mohammedan schools will serve to convey an idea of the intellectual condition of Orientals at the present day. The most conspicuous defect of their culture consists in the entire absence of independent thought, in consequence of which they are the mere recipients of the knowledge of the past. Their minds are thus exclusively occupied with the lowest grade of intellectual work, their principal task consisting in the systematic arrangement or encyclopædic compilation of the knowledge handed down to them.

The *Shâri'a el-Halwagî* (Pl. E, 3) leads to the N. (right) from the W. entrance of the mosque; it is mainly occupied by the score or more stalls of the **Booksellers.**

Most of the booksellers are also scholars, and their shops are the resort of the learned world of Cairo. As the prices of books vary greatly in accordance with the demand and other circumstances, and there is no such thing as a fixed publishing price, purchasers should always endeavour to ascertain beforehand the true value of any work they wish to buy. As in the case of many other wares, the line between new and second-hand books is not so strictly drawn in the East as in Europe. The booksellers generally keep catalogues, several feet in length, to refresh their memories regarding the state of their stock. The Korân, which is shown very reluctantly to non-Muslims, is kept separate from the other books. The books are not arranged side by side as in European shops, but piled up in a very inconvenient fashion. Many of them are sold in loose sheets, in which case the purchaser should see that the work is complete, as gaps are of frequent occurrence. The bindings usually consist of leather or pasteboard. Valuable books are often kept in cases of red sheepskin, out of which they are drawn by means of a loop. — The workmanship of the bookbinders, who, like other Oriental artizans, work in the open street, is far inferior to European productions. Red is their favourite colour.

The lane next leads us across the Sikkeh el-Gedîdeh (p. 41), the prolongation of the Muski, to the street *Mashhad el-Hesêni* (Pl. E, 3) towards the large minaret of the Seiyidna Ḥosên mosque.

The *Gâmi'a Seiyidna Ḥosên (Pl. E, 3) is the mosque of the youthful Hosên, who fell at Kerbela in 680 A.D. in battle against the enemies of his father 'Ali, son-in-law of the prophet, who was

slain in 661. Ḥosên is still highly venerated by Shiite Mohammedans (p. lxxxix), particularly in Persia. The mosque is of no architectural importance, while it has been almost completely modernized, even to the introduction of gas-lighting. The chief attraction, quite inaccessible to all but Muslims, is the mausoleum which is said to contain the head of Ḥosên. The head is said to have been brought to Cairo in a green silk bag. This tomb-mosque is chiefly frequented by men on Thursdays, and by women on Saturdays.

Opposite the egress of the mosque is the entrance to a covered bazaar now bearing the name of *Sikket el-Bâdistân* (Pl. E, 3), but better known as the **Khân el-Khalîl**, which once formed the centre of the commercial traffic of Cairo. This building, which is said to have been founded as early as the end of the 13th cent. on the site of ruined tombs of the Khalîfs by the Mameluke Sultan El-Ashraf Khalîl, forms a distinct quarter of the city, and is intersected by a main street and numerous cross-lanes, formed by long rows of stalls of tradesmen and artizans, all covered over. Here are the headquarters of the silk and carpet merchants and the vendors of trinkets. We follow the Sikket el-Bâdistân, passing on the right a large carpet bazaar. Taking the third lane on the left, we pass through an interesting *Arabian Gateway*, opening to the S., with stalactite-vaulting, and embellished with inscriptions, serpentine ornaments, and a few mosaics, and then descend to the Brass Bazaar, in which many travellers are tempted to purchase. The gateway may be inspected in an interval of the bargaining. We then return to the Sikket el-Bâdistân, in the W. part of which are two other pretty gateways. Near the second of these is the entrance to the large *Carpet Bazaar of Asadolla Irani*.

The prices of *Carpets*, like those of other Oriental goods, are liable to great fluctuation. Those of Baghdâd and Brussa (in Asia Minor) are the most sought after. As soon as a purchaser appears, the dealers spread their wares over the whole court for his inspection. If the traveller is pressed for time he had better not attempt to make a purchase, as several hours must not unfrequently be spent in negotiation before a satisfactory bargain is concluded. The usual price of a light *kuffiyeh* (shawl for the head) is about 50 pias., and of one of heavier quality, with red and yellow stripes and interwoven with gold thread, 80-100 pias. The fringes are generally loosened and adjusted after the completion of the purchase. Many of the so-called Damascene silks, and particularly the lighter kuffiyehs in pleasing colours, are manufactured at Lyons and Crefeld. The table-covers of red, blue, or black cloth, embroidered with coloured silk (2 E 1½-4), are well worthy of notice. The letters with which they are adorned rarely have any meaning.

Leaving Irani's bazaar, we proceed towards the W., passing Athanash's Oriental cloth warehouse, and beyond an abrupt turning of the street reach the better-lighted Shâri'a el Khordagîyeh (p. 48). This we cross in a somewhat oblique direction, and pass through a very insignificant gate into the **Sûḳ eṣ-Ṣâigh** (pl. *Ṣiyâgh*), or bazaar of the gold and silver smiths, which consists of several crooked lanes, barely a yard in width. The occupants of these

crowded alleys keep their wares in glass-cases or under glass shades. Their stalls present a very poor appearance, but their filigree-work is sometimes very good. Spurious gold and silver wares are not unfrequently sold as genuine. The silver manufactured at the shops ought to bear a government stamp, indicating the number of carats.

From this labyrinth of lanes we return to the *Shâri'a el-Khordagîyeh* (Pl. E, 3), which contains the uninteresting **Sûḳ en-Naḥḥâsîn**, or market of the copper-smiths. Several pipe-makers *(shibukshi)* are also established here. On the left side of this street are the imposing red and white façades of the mosques of *Mûristân Ḳalâûn*, *Moḥammed en-Nâṣir*, and *Barḳûḳîyeh* (p. 59).

The route just described has included all the more interesting bazaars, and we may conclude our excursion by following the broad *Shâri'a Bêt* to the **Bêt el-Ḳâḍi** (Pl. E, 3), or 'House of the Judge'. Part of the building still dates from the time of Saladin (1193). In the large court on the right is an open verandah, resting on columns with early Arabian capitals. This is the entrance to the building in which the ḳâḍî holds his court on Sat. (at 4 p.m. Arab time). This court was formerly the supreme tribunal of the country, and the appointment of ḳâḍî was made by the government at Constantinople, and was frequently bestowed upon favourites, as it was said to be a very lucrative post. Now, however, the ḳâḍî is always an Egyptian, and his jurisdiction is limited to cases in which the law laid down by the Ḳorân is to be administered, and particularly to actions between married persons.

Crossing the court, and passing through the gate, we turn to the right in the Shâri'a el-Khân Ga'far, and return viâ the Mosque of Ḥosên to the Sikkeh el-Gedîdeh and the Muski.

3. The South-Eastern Quarters.

The route described in this section leads viâ the Boulevard Méhémet-Ali and the Place Sulṭân Ḥasan to the *Citadel*, and thence by a wide curve to the S. back to the boulevard. *Electric Tramway* to the Place Rumêleh, see p. 25.

Starting from the Place 'Atabet el-Khadra (see p. 39), the Shâri'a Moḥammed 'Ali or *Boulevard Méhémet-Ali* (Pl. C, D, 3-5), 1860 yds. in length, leads to the S.E. straight to the foot of the citadel. A little less than halfway down the boulevard we cross the *El-Khalîg* canal; to the left lies the Place *Bâb el-Khalḳ*, with the *Palace of Manṣûr Pasha* (Pl. D, 4), to the right the beginning of the Derb el-Gamâmiz (p. 56). About $^1/_4$ M. farther on, a side-street leads to the *Gâmi'a el-Melekeh Sofîya* (Pl. D, 5; entrance by the S. portal), a Turkish-Arabian mosque of 1611, with a dome supported by antique columns, and ornamented in the Byzantine-Arabian style. The pulpit is of marble. A short visit may also be paid to the small mosque of *El-Burdêni* (Pl. D, 5), built in 1630 and restored in 1885, lavishly adorned with mosaics, and adjoined

by a large and elegant minaret. — Farther on, the boulevard passes the uninteresting mosque of *El-Ḳṣûn* ('Asûn'; Pl. D, 5), and ends at the —

Place Sultân Ḥasan (Pl. E, 6), in which there are two large mosques. That on the left is the unfinished **Gâmi'a Rifâ'iyeh,** named after an order of dervishes (p. lxxxvii), and containing the family burial-vault of the ex-Khedive Isma'îl. — On the right rises the —

****Gâmi'a Sulṭân Ḥasan** (Pl. E, 6), the 'superb mosque', and the finest existing monument of Byzantine-Arabian architecture. It was built in 1356-59 by Sultan Ḥasan (p. cxiii; tickets of admission; 1 pias. for the use of shoes). The exterior of this huge building recalls the broad surfaces of the early-Egyptian temples. The massive ***Gateway* (Pl. 1), 60 ft. high, is of considerable importance in the history of art, for it has been more or less closely imitated in the entrances to many other Egyptian and even Persian-Arabian mosques, notably in that of Ispahan. The shallow niches of the façades are pierced with six or seven windows placed unsymmetrically one above the other. The boldly projecting main cornice, with its 'stalactite' formation, is unique. — The *S. Minaret* (Pl. 11a) is the highest minaret in Cairo, measuring 280 ft. (that of *El-Ghûri* 213 ft., *Ḳalaûn* 193 ft., *Muaiyad* 167 ft., *El-Azhar* 167 ft., *Ḳâït Bey* and *Barḳûḳ* 164 ft., *Ṭulûn* 132 ft., *'Amr* 105 ft.). The corresponding minaret (Pl. 11b) on the N. façade was over-

1. Chief Entrance (from the Boul. Méhémet-Ali) 2. Vestibule. 3 Corridor. 4. Mêda. 5. Hanefiych. 6. Dikkeh. 7. Prayer-recess. 8. Pulpit. 9. Mausoleum of Sulṭân Ḥasan. 10. Sultan's Entrance. 11. Minarets. 12. Reception-rooms and dwellings for the priests and attendants of the mosque and medreseh, and cells for pilgrims.

thrown by an earthquake, but was afterwards rebuilt on a smaller scale. The dome also was destroyed, and dates in its present form from the Turkish period.

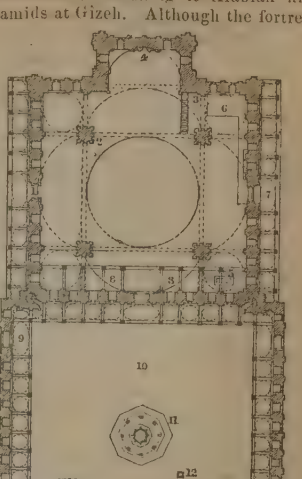
The building is in the form of an irregular pentagon, in which the cruciform shape of the original *Medresch* (p. clxxx) has been skilfully incorporated. — Passing through the main entrance (Pl. 1) we enter first a domed vestibule (Pl. 2) and then a smaller anteroom, whence steps descend to the corridor (Pl. 3), leading to the large mosque-court (115 ft. long and 105 ft. broad). A small room on the left of the court contains a carved Kursi or Ḳorân desk, said to have belonged to the Sultan Ḥasan. In the centre of the court is the Méḍa, or fountain for ablutions, beside which is the smaller Ḥanefiyeh (Pl. 5), a basin furnished with water-taps. On the four sides of the court are four large halls (Ìwân), with lofty pointed vaulting. The largest of these (Pl. 6), the sanctuary proper, is embellished with a fine inscribed frieze, and contains the *Dikkeh* (Pl. 6), the stand for the reader of the Korân, resting upon columns, the *Prayer Recess* (Pl. 7), and the *Pulpit* (Pl. 8). To the right of the last is a fine wooden door, inlaid with gold and silver and mounted with bronze. This is the entrance to the *Mausoleum of Sulṭân Ḥasan* (Pl. 9), which is covered by a dome 150 ft. in height. In the centre rests the simple sarcophagus of the sultan. Various dark stains on the pavement of the mosque are pointed out as caused by the blood of slain Mamelukes. — The mosque stands in urgent need of restoration, which is, however, delayed on account of its cost (30-40,000*l.*). But in spite of all its dilapidation, the huge proportions of the building, combined with the masterly execution of the details, produce an impression of great majesty.

On leaving this mosque, we proceed to the S.E. (right) to the circular Place Rumêleh (Pl. E, 6), from which the Mecca pilgrimage starts (p. lxxxv), and to the Mêdân Mohammed 'Ali or *Place Mehémet Ali*, about 650 yds. in length, on the S. side of the Rumêleh. From the middle of the 'Place', opposite the old Turra station (Gare de Midân), we enjoy a splendid *View of the Mosque of Mohammed 'Ali (p. 51).

From the E. side of the Rumêlch a broad carriage-road, passing two mosques (on the left: the *Gâmi'a el-Maḥmûdiyeh*, and beyond it the *Gâmi'a Emîr Akhôr*, with a decaying minaret), and affording a view of the Tombs of the Khalifs to the left, ascends in windings to the Citadel. A shorter and steeper route, which may be ascended on donkey-back, diverges to the right near the beginning of the carriage-road, passing through the *Bâb el-'Azab*, flanked with its huge towers. It was in this narrow and crooked lane, enclosed by lofty walls, and formerly the chief approach to the citadel, that the massacre of the Mamelukes took place on 1st March, 1811, by order of Mohammed 'Ali (p. cxvi). Amîn Bey,

the only one who survived, effected his escape by making his horse leap into the moat, through a gap in the wall.

The **Citadel** (*El-Kal'a;* Pl. E, F, 6) was erected in 1166 by Saladin (p. cxii), with stones taken, according to Arabian historians, from the small pyramids at Gizeh. Although the fortress commands the city, its site is unfavourable in respect that it is itself completely commanded by the heights of the Moḳaṭṭam, rising above it immediately to the S.; thus in 1805 Moḥammed 'Ali was enabled, by means of a battery planted on the Gebel Giyûshi (p. 103), to compel Khurshîd Pasha to surrender the Citadel.



1. Sultan's Entrance. 2. Kursi. 3. Pulpit. 4. Prayer-recess. 5. Railed Enclosure for the Sultan (no longer extant). 6. Tomb of Moḥammed 'Ali. 7. Entrance. 8. Great Gallery. 9. Usual Entrance. 10. Ṣaḥn el-Gâmi'a. 11. Ḥanefiyeh. 12. Small Fountain. 13. Ascent to the clock-tower. 14. Point of view.

We enter the inner court of the Citadel by the *Bâb el-Gedîd* (Pl. F, 6; 'New Gate'), and observe on a terrace before us the —

***Gâmi'a Moḥammed 'Ali** (Pl. E, 6), the 'Alabaster Mosque', the lofty and graceful minarets of which are so conspicuous from a distance as to form one of the landmarks of Cairo. The building was begun by Moḥammed 'Ali, the founder of the present Egyptian dynasty, on the site of a palace which was blown up in 1824; and in 1857 it was completed in its present form by Sa'îd Pasha (p. cxvii). The architect was the Greek *Yûsuf Boshna* of Constantinople, who, aided by Greek foremen, built it on the model of the Nuri Osmaniyeh mosque at Constantinople. The columns are built, and the walls incrusted, with yellow alabaster obtained from the quarries near Beniṣuêf.

The *Entrance* (Pl. 9), near the centre of the N. side, leads

directly into the *Ṣaḥn el-Gâmi'a* (Pl. 10), or *Anterior Court*, enclosed by vaulted galleries, in the upper parts of which plain limestone has been used instead of alabaster. In the centre is the *Hanefiyeh* (Pl. 11), designed in the debased Turkish style. On the W. side is the approach to a tower (Pl. 13), terminating in pavilions in the Chinese style, and containing a clock which was presented to Moḥammed 'Ali by Louis Philippe of France.

The Interior is entered through the centre of the E. gallery of the anterior court. It consists of a large quadrangle, with Byzantine domes resting on 4 huge square pillars. The size of the place and the manner in which it is lighted produce a very striking impression. The Turkish decoration is unimportant, and the reading-desk, pulpit, and prayer-recess possess no particular attraction. At the S.E. angle is the *Tomb of Moḥammed 'Ali* (d. 1849), enclosed by a handsome railing (Pl. 6).

A magnificent **View is obtained from the parapet at the S.W. end of the mosque (Pl. 14), which is reached by walking round outside the building. From this point (opposite the *Khedivial Palace*) we survey the yellowish grey city, with its countless minarets, domes, and gardens. At our feet stands the mosque of Sulṭân Ḥasan. To the N. and W. are the Windmill Hills and the green plain traversed by the Nile. To the W., in the distance, are the Pyramids, towering above the desert. On the flat roofs of the houses we observe innumerable air-pipes, called malḳaf, known also by the Persian name of bâdgir, by means of which the cool north-wind is introduced into the houses.

The **Gâmi'a Ibn Ḳalâûn** (Pl. F, 6), situated to the S.E. of the Mosque of Moḥammed 'Ali, was erected in 1317 by Sultan en-Naṣir. Long used as a military magazine and storehouse, it has recently been cleared out, and is willingly shown by the British military authorities. It exhibits traces of the Romanesque taste on the exterior, particularly on the portals.

Immediately to the S.E. of the Mosque of Ibn Ḳalâûn is the so-called **Well of Joseph** (*Bîr Yûsuf*; Pl. F, 6), a square shaft, sunk in the limestone rock to a depth of 280 ft., containing somewhat brackish water, which is brought to the surface by means of two sâḳiyehs, one above the other, worked by oxen passing up and down a winding inclined plane within the shaft. Since the completion of the new waterworks (p. 62), however, the well has lost its former importance. When the citadel was constructed here in the 12th cent., the builders discovered an ancient shaft filled with sand, which *Ṣalâḥeddîn Yûsuf* (p. 32) caused to be re-opened and named after himself Yûsuf's, or Joseph's, Well. This circumstance gave rise to the tradition, which was chiefly current among the Jews, that this was the well into which the Joseph of Scripture was put by his brethren, and the story is still faithfully repeated by the dragomans.

The **Gâmi'a Sulêmân Pasha** (Pl. F, 6), also called *Sisâriyeh*, on the N.E. side of the citadel, was erected in 1526 by Sulêmân, the Mameluke, afterwards Sulṭân Selîm. The architecture is a mixture of Arabian and Turkish, but the plan is rather Byzantine in character. The mosque is small, but carefully executed. It contains Cufic inscriptions, marble mosaics, and a pulpit in marble.

From the *Bâb el-Gebel* ('mountain-gate'), to the E. of the citadel, a road leads straight to the Moḳaṭṭam (p. 102). A road diverging to the right a little farther on leads to a **Dervish Monastery** (visitors admitted), situated on a mountain-slope. (The monastery may also be reached from the Place

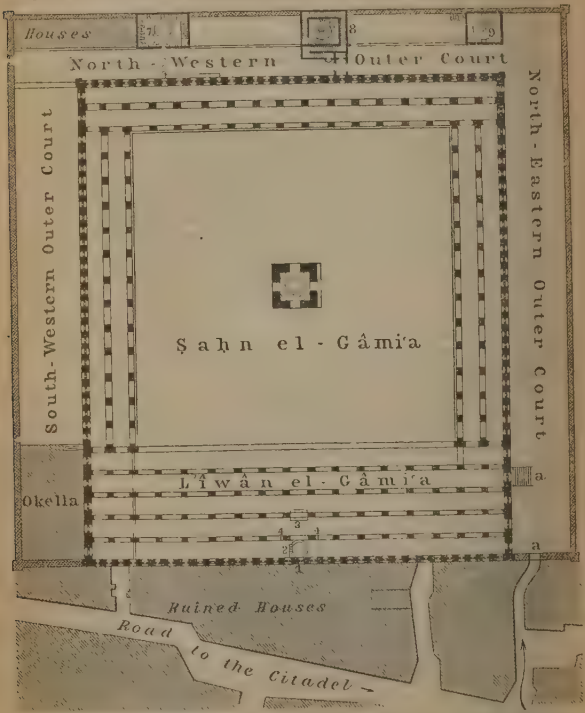
Méhémet Ali viâ the narrow lanes between the Tombs of the Mamelukes and the citadel.) An easy staircase ascends to an attractive court, in which are situated the residences of the monks. Coffee is frequently offered to travellers, all recompense being declined. From the court a dark cave enters the mountain-side, with the graves of deceased dervishes. At the end is a chamber containing the tomb of the founder of the order of dervishes, where worshippers are frequently observed. A handsomely gilt coffin here is said to contain the remains of a female relative of the Khedive.

We return to the Place Sulṭân Ḥasan and follow the Shâri'a Mohammed Ali to its intersection with the *Shâri'a el-Ḥilmîyeh* (Pl. D, 5, 6; the donkey-drivers know short-cuts hither from the citadel). We follow the latter street and its continuation *es-Siyûfiyeh*. Three minarets soon come into sight, the two most distant belonging to the *Gâmi'a Sheikhûn* (Pl. D, 6). At the corner opposite the mosque is the *Sebîl of the Mother of 'Abbâs I.* (Pl. D, 6), in marble, rich and effective in general appearance, but lacking finish in its details. The street now takes the name of *Shâri'a er-Rukbîyeh* (Pl. D, 6, 7). We follow it for about 300 yds., and turn down the *Shâri'a Ṭulûn* to the right, in which, after about 70 yds. more, we observe on the right a lane leading to the E. entrance of the —

***Gâmi'a ibn Ṭulûn** (Pl. D, 7; pronounced Talûn). This mosque, the oldest in Cairo, was erected by *Aḥmed Ibn Ṭulûn*, the founder of the dynasty of the Tulunides (p. cx), in the year 879, on the once fortified hill of *Kal'at el-Kebsh* ('castle of the ram'). According to one legend the mosque occupies the spot where Abraham sacrificed the ram *(kebsh)* instead of his son. The edifice is said to have been designed by a Christian prisoner in imitation of the Ka'ba at Mecca, and the whole of the building was constructed of entirely new materials. The walls consist of brick, coated with stucco. The ornamentation, which is in carved stucco (not moulded) and wood, exhibits little of the intricate forms of the developed Byzantine-Arabian style. The mosque has been considerably restored since 1891.

From the N.E. outer court we enter the front arcades of the Liwân (see p. 55), and thence proceed to the inner quadrangle or *Ṣaḥn el-Gâmi'a*, 99 yds. square. The *Mêḍa* (Pl. 6), in the centre of the latter, is covered by a massive dome, with eight openings. From the cubical substructure the transition to the dome is made in three octagonal stages, each smaller than the one below it. The court is surrounded by a double arcade, except on the S.E. side, where the arcade is quadruple, the pointed arches of which are slightly depressed and exhibit an almost imperceptible tendency to the horse-shoe form. Pointed arches or niches above the pillars, and a continuous frieze carved in stucco lighten and embellish the walls. The pillars are polished and have their corners rounded into quarter-columns, with delicately carved capitals. The shallow relief of the bases is concealed under numerous coats of stucco.

The roof of the arcades is made of beams of date-palm, overlaid with sycamore wood; but the octagonal filling of the panelling, except in front of the Dikkeh (Pl. 3), has almost disappeared, and is replaced by rough boards. Along the top of the walls runs a frieze of sycamore wood, inscribed with texts from the Ḳorân. The gratings of stucco in the windows are of very rich designs.


Houses
7
8
9
North-Western Outer Court
North-Eastern Outer Court
South-Western Outer Court
Ṣaḥn el-Gâmi'a
Ḳibla
Ḳibla
Ḳibla

The principal *Liwân*, or Sanctuary, originally contained five series of arcades, but the row nearest the court fell in 1875. A few marble fragments of this arcade, with Cufic inscriptions relating to the building, are preserved in the N.W. arcade. In the *Prayer Recess* (Pl. 1) we observe two marble columns with capitals of more pronounced Byzantine form. The upper part of the niche is adorned with gilded mosaic, and the lower part with inlaid marble. The poor wooden cupola is probably a later addition. The *Pulpit* (Pl. 2), erected by Melik el-Manṣûr in 1298 A.D., was at one time a masterpiece of carving in ebony and ivory; but 20 or 30 years ago the best portions were stolen and sold in Europe, so that now it is but a skeleton.

The *Minaret* (Pl. 8), in the N.W. outer court, has a curious external winding staircase. The ascent is easy, and the top commands an admirable *View. To the S. are the pyramids of Dahshûr, and to the W. the huge pyramids of Gîzeh; the valley of the Nile as far as the Delta lies before us, to the E. rise the picturesque slopes of the Moḳaṭṭam and the Citadel; and in the foreground all round lies Cairo, with its houses, mosques, palaces, and gardens. From the minaret access is gained to the asphalted roofs of the arcades, protected by elegant balustrades; a walk round these is recommended.

Outside the entrance to the mosque we turn to the right, and after about 140 paces, to the right again. Passing the S.W. side of the mosque, and turning a little to the left, we traverse several lanes and alleys, built on what was formerly the hill of Ḳal'at el-Kebsh (p. 53), and reach the small, but once handsome —

Gâmi'a Ḳâït Bey (Pl. C, 7), which long lay in a neglected condition, and was only lately saved from complete ruin. This mosque was erected in the Byzantine-Arabian style during the reign of *Ḳâït Bey* (1468-96; p. cxiv), whose tomb (p. 64) it resembles in plan. The graceful minaret still exists. The pulpit is richly embellished with wood-carving. The mosaics on the pavement and the walls are also worthy of notice. The roof is open in the middle.

From the W. angle of the Gâmi'a Ibn Ṭulûn we descend to the *Shâri'a el-Khedîrî* (Pl. C, D, 7), follow this street to the right (E.), take the side-street on the left 150 paces farther on, which brings us after 150 paces more to the beautiful mosque of *Ezbek el-Yûsefi*, built in 1496 (900 of the Hegira) in the same style as the Gâmi'a Ḳâït Bey, and recently restored. — The W. continuation of the Shâri'a el-Khedîrî expands into the *Shâri'a el-Marrâsîn* (Pl. C, 7), which leads almost straight to the small square and mosque of Mêdân es-Seiyideh Zênab, situated on the *El-Khalîg* canal.

The **Gâmi'a es-Seiyideh Zênab** (Pl. B, C, 6, 7) was begun at the close of last century, completed in 1803, and enlarged and restored in 1884. The interior, richly embellished with ancient columns, contains the tomb (recently restored) of Zênab, daughter of

Imâm 'Ali, and granddaughter of the Prophet; the bronze railing enclosing the cenotaph bears the date 1240 (of the Hegira). In front of this mausoleum are the cenotaphs of three Mohammedan saints, beneath a stone canopy.

A series of tortuous streets, called successively *Shâri'a el-Lobûdiyeh* and *Derb el-Gamâmîz* ('sycamore street'), running not far from the canal, leads hence towards the N. to the (1¼ M.) Shâri'a Mohammed 'Ali. After fully half-a-mile we come to a small open space by the canal, shaded by some fine lebbek-trees. The gate on the right leads to the —

*Viceregal Library (*Kutubkhânch*; Pl. D, 5), now established in the *Palace of Derb el-Gamâmîz*, adjoining the left side of the *Ministry of Education*. The collection was founded in 1870 by the Khedive Isma'il and consists of a number of books formerly preserved in various other institutions, and of others purchased or presented by the Khedive, and is dedicated to the use of the public. One of the finest presentations to the collection is the valuable library of Mustafa Pasha, which occupies a separate room. The whole library consists of over 50,000 vols., chiefly Arabic, Persian, and Turkish works. The reading-room is open to the public daily (except Frid.) from 8 to 6 o'clock; during the month of Ramadân from 10 to 3 only. The chief credit of arranging this fine collection of books belongs to three Germans, Dr. Stern, Dr. Spitta-Bey (d. 1883), and Dr. Vollers; and the present director, *Dr. Moritz*, is also a German.

The liberality with which the treasures of Muslim literature are thus thrown open to the European public is deserving of all praise. The officials are instructed to afford visitors all the information in their power (no gratuities).

Ground Floor. A special feature of the library, possessed by no other Oriental collection available to Franks, consists of the *Masâhif*, or copies of the Korân, the finest of which are exhibited in cases. They are remarkable for their large size, superb execution, and great age, and constitute the finest existing specimens of Arabian art (catalogue for the use of visitors).

The oldest specimen of the Korân is one in the *Cufic*, or early Arabian, character. It contains one half of the Korân only, and is in a very damaged condition. According to the testimony of a shêkh who saw the 'noble book' in its perfect condition this Korân was written by *Ga'far es-Sadik*, son of Mohammed el-Bakir, son of 'Ali Zên el-'Abidin, son of Husên, son of 'Ali, son of Abu Tâlib and son in-law of the Prophet. Ga'far lived in the years 80-148 of the Hegira, and this Korân would thus be about 1150 years old. The other fine large copies of the Korân are of later origin, most of them having been executed by order of the sultans of the Bahrite Mamelukes (1250-1380) and of the Circassian Mamelukes (1382-1517), while a few of them date from the still later period of the Osman sultans. One of the most interesting of these is the copy of *'Abd er Razzâk*, written by *'Abd er Rahmân ibn Abi'fath* in the year 599 of the Hegira, and dedicated to the mosque of Husên. To the superscription of each sûrch are added both the number of verses and that of the words and letters it contains, besides traditional utterances of the Prophet connected with the chapter in question. — a most laborious piece of work, resembling what has been done by Jewish scholars in preparing copies of the Old Testament. Next in interest is a Korân of *Sultân Mohammed en-Nasir ibn Sa'feddin Kalaûn*

(1293 1311), written entirely in gilded characters, by *Ahmed Karaḥiṣārī*, a Turk, in 730 of the Hegira. Several other Korāns date from the reign of *Sultan Sha'bān* (1363–76), and from the time of *Khushbakhtkhātūn*, his mother; they are written on thick and strong paper, and vie with each other in magnificence. — The collection contains three Korāns of the reign of *Sultan Barkūk* (1382–99), the oldest of which, executed in 789 of the Hegira, measures 41 by 32 inches. It was written with one pen in sixty days by *'Abdurrahmān es-Saigh*, the author of a pamphlet, entitled *Sanā'at el-Kitābeh* ('the art of writing'), and now preserved in this library. This skilful penman was also employed by *Farag* (1399–1412), the son of Barkūk. From the year 810 dates a fine copy, written by *Mūsa ibn Ismā'īl el-Kuṣārī*, surnamed *Gharnī*, for *Sultan Shēkh el-Mahmūdī Muaiyad* (1412–21). — A copy which once belonged to *Kait Bey* (1468–96), dating from the year 909, is the largest Korān in the collection, measuring 44¼ by 35 inches. To the period of the Osman sultans belongs the small mushaf of *Safiyye*, mother of Sultān Mohammmed Khān, which dates from 988. In it a black line alternates with a gilded one, and the first few pages are very beautifully executed. A copy of *Hasan Bey Chanashiwgi* is written in a smaller character. — The library also boasts of many other valuable Korāns, chiefly written in the Persian character. One of these, 17¼ by 12 inches, presented by an Indian hokendār to the Khedive, has a Persian commentary written in red between the lines of the text. Another copy, presented by a prince of Bukhāra, contains four commentaries, two in Arabic and two in Persian. Another gift of the same donor was the prayer-book *'Dalail el-Khairat'*, written on a golden ground. There is also a Korān about 9 inches only in length, illuminated with gilded flowers, and dating from the year 1109 of the Hegira. It contains the thirty different parts of the Korān on thirty pages. Each line begins with an *alif*, the first letter of the Arabic alphabet.

Upper Oval Hall. To the right of the entrance are *Persian Miniatures*, to the left *Turkish Miniatures*. The origin and development of this branch of art have not yet been adequately investigated. The specimens here exhibited, most of which were collected by the late Mustafa Fādil Pasha, brother of Ismā'īl Pasha, and were afterwards purchased by the Egyptian government, have all been produced under Mo'hammedan influences, though evidences of Persian taste are abundant. The collection is quite unrivalled for the number and value of the specimens, the finest of which date from the 9 10th cent. after the Hegira (15 16th cent. A.D.). These book-illustrations are distinguished from the purely ornamental art of the Korāns in the lower hall by a greater freedom of conception and variety of motive, particularly by the frequent employment of living forms. Nearly all are illustrations of poetical or historical works.

Persian Works. 1. *Bustan of Sādi*, written in the year 893 of the Hegira, a small folio with six full-page illustrations of most delicate execution; 2. Later example of the same work. — 3–6. *Khamse* (five books) of the poet *Nizami* (8th cent. of the Hegira); the earliest (folio) dates from 895 H., with title-pictures and fine binding; the second (folio; of 983) has full-page illustrations and elegant binding; the third (large 8°; 1042), written for the Persian governor Kurkshi Bashi, also has full-page illustrations and fine binding; the fourth dates from 1102 of the Hegira. — 7–9. Three copies of the *Dīwān* of *Hafiz* of Shiraz; one (974 H.) with two full-page illustrations; one of 976 (the third (8vo) with full-page illustrations and vignettes. 10, 11. Poems of *Jami* (d. 898 H.), written in 918 (folio), with numerous beautiful vignettes; also (8vo) the poem of Yūsuf and Zuleika, by Jami, written in 940, with full page illustrations. — 12. *Ghazals* (8vo), written in 987 H. by *Mohammed Hoseini*, specimens of whose handwriting are also preserved in the British Museum; the binding is probably later. This copy was formerly in the possession of the Shah Fath 'Ali (d. 1834). — 13. *Mihr & Mushtari*, a poem by *Assar* (8th cent. H.), written in 964 H., with (title-picture, full page illustrations, and fine binding (8vo). — 14. *Hilalis sifāt al-'ushikin* (8vo), written by Mir 'Ali in 999, with two title-pictures and interlinear ornamentation. — 15. *Khazainulmaal* of *'Attar*, with title-pictures and brilliant ornamentation; noteworthy binding. — 16. *Dīwān* of *Khesrau* of Delhi. — 17. *Gulistan* of *Sādi*. — 18. Cosmography

(folio), written in 1043, with astronomical diagrams. — 19. Nine small 8vo leaves of traditions, said to be in the autograph of the Turkish Sultan Bâyazîd (II.?).

Among the small books known as *Sefîna* ('ship') from their oblong shape, No. 20 should be noticed: a work numbered as 'Adab 120', with charming ornamentation between the lines and on the margins. — 21-23. *Albums.* One (folio) with 15 leaves was prepared for the Shah 'Abbâs the Great (d. 1628) in the genuine Indian taste, with brilliant colouring (bathing scenes, girls swinging, elephant-hunt, etc.); another (8vo), also with 15 leaves, shows portraits, domestic scenes, battles, the Dutch fleet in Persian waters, etc.; the third (also 8vo) has 75 leaves of Persian, Indian, Turkish, and European portraits and miscellaneous scenes. — 24. *Book of Kings of Firdusi*, a copy displaying the deterioration in the art of illustration.

Turkish Works. These are artistically inferior to the Persian works. 1-4. *Dîvân* of the poet *Mir 'Ali Shir Newâî*, of E. Turkey; the finest are Adab 68 of the year 876, and Adab 3, of 938, with title-picture, full-page illustrations, and noteworthy binding. — 5. *Dîvân* of *Sultan Sulêmân the Magnificent*, of 947 (8vo). — 6. Chronicle of the Osman empire, by *Râshid*, in small folio, with excellent portraits of the sultans in regal attire from Orkhân (1326) to Sulêmân II. (1687). The portraits of the subsequent sultans were not executed. — 7. Folio Atlas, with 7 maps (16th cent.), representing the lands and seas then known to Turkish geographers, from the Caspian Sea to Morocco and the British Isles. — Among the other curiosities exhibited here are: a Pehlevi MS.; copies of the books first printed in Constantinople (1728) and Cairo (1822); an autograph of Fr. Rückert; materials for a palæographic exhibition, autographs, important dated MSS., etc., illustrating the history of Arabic writing. The most ancient Neskhi MS. in Cairo, a juristic text, dates from the 3rd cent. of the Hegira (9th cent.).

An adjoining room contains examples of calligraphy, some exhibiting marvellous dexterity.

A new building for the library is about to be erected in the Place 'Abdîn; the lower story will be occupied by the Arabic Museum (p. 60).

After visiting the library the traveller may inspect the neighbouring *Dervish Monastery* of *Tekkiyeh Habbaniyeh* (Pl. C, D, 5). The monastery was erected in the Turkish-Arabian style about the middle of the 18th cent. by Mustafa Agha, vizier of Sultân Selîm. The most interesting object in the establishment is the sebîl, with its projecting rotunda and elaborate façade, its projecting blinds, and the coloured marble and porcelain embellishment in the interior. The building possesses a large court, raised considerably above the street, and containing a few trees. Around the court are the cells of the dervishes, and adjoining it is a small mosque. With regard to the dervishes, see p. lxxxvii.

The Derb el-Gamâmîz ends at the *Shâri'a Mohammed 'Ali*, not far from the small square of *Bâb el-Khalk* (p. 48).

4. The Northern Quarters of Cairo.

The following section deals principally with the interesting edifices in the N.E. part of Cairo, to the N. of the Sikkeh el-Gedîdeh, the continuation of the Muski (p. 41). The route here described is thus a direct continuation of that described in Section 2. The N.W. portion of Cairo (p. 62) contains little of interest.

From the Sikkeh el-Gedîdeh (Rue Neuve) we enter the *Shâri'a*

el- Khordagîyeh, which begins beside a sebîl opposite the Mosque of Ashraf (p. 43). This street, with the Shâri'a en-Naḥḥâsîn to the N., is the continuation of the great line of thoroughfares which runs from the Bâb ez-Zuwêleh on the S. to the Bâb el-Futûḥ (p. 61) on the N. As we enter it we notice, on the left, three mosques, adjoining each other, with staring red and white striped or chequered façades and lofty minarets. The first of these is the —

Mûristân Ḳalâûn (Pl. E, 3), once a vast hospital, the greater part of which is now in a ruinous condition, and used as a workshop by coppersmiths and tinkers. The tomb of the founder, however, and the small mosque opposite (recently restored) are tolerably preserved. The building, erected by *Sultân el-Manṣûr Ḳalâûn* (p. cxiii) in 1285, is the largest monument of its period and is of considerable architectural interest. Many of its details, especially the windows, recall the Romanesque style of Europe. Originally there was a separate ward for every known disease, besides lecture-rooms for students and an orphanage. Now, however, decay and alteration have so changed the building that only the wards surrounding the principal court can be confidently identified.

The Portal is constructed of black and white marble, and is of imposing height. The doors still show traces of their former covering of bronze. The ceiling of the entrance, with its open beams, is also very effective; the other corridors are vaulted in the Gothic style. The second door on the right leads to the Vestibule of the *Tomb of Ḳalâûn*. The tomb itself contains fine granite columns, which once supported the dome. The prayer-recess, with its mosaics, its beautiful dwarf-arcades, and its shell-shaped ornamentation, is also worthy of notice. The marble and tortoise-shell ornamentation of the lower parts of the walls, once the finest in Cairo, is now almost completely ruined by incrustations of saltpetre. In the tomb-chamber are still preserved articles of dress which once belonged to Ḳalâûn and are popularly supposed to possess miraculous healing virtues.

Adjacent to the Mûristân, as the second of the three edifices mentioned above, is the ***Tomb of Moḥammed en-Nâṣir**, erected by that sultan, the son and successor of Ḳalâûn (p. cxiii) in 1300 A.D. The late-Romanesque portal, in marble, with its round arch, has Arabian carving on the architrave.

The third large building (recently restored) is the ***Barḳûḳiyeh**, the mosque of the *Sulṭân Barḳûḳ* (1382-99; p. cxiii), which also contains the tomb of the daughter of Barḳûḳ. It possesses a marble portal and a bronze-mounted door. The cruciform ground-plan recalls the mosque of Sultan Ḥasan. The sanctuary has a richly gilt modern ceiling; the tomb of the sultan's daughter, to the left, has fine stained-glass windows.

Opposite these three mosques is a modern sebîl. Continuing to follow the busy *Shâri'a en-Naḥḥâsîn* (p. 62), the continuation

of the Khordagiyeh, we come to the *Sebîl 'Abd er-Rahmân*, at a fork of the street, with pretty faïence decorations. Hence we command a striking retrospect, with the three red and white mosques and their minarets to the right, and, to the left, the huge façade of a palace said to have once formed part of the palace of the Khalîfs. — Farther on the Shâri'a en-Nahhâsîn assumes the name Shâri'a Bâb el-Futûh. On the left, about 50 paces farther, we reach the entrance of the ruinous —

Gâmi'a el-Hâkim (Pl. E, 2) erected in 1003, on the plan of the Gâmi'a ibn Tulûn (p. 53), by *Khalîf El-Hâkim*, of the Fâtimite dynasty (p. cxi).

A building on the S. side of the court, to the right of the entrance, now contains the ***Arabian Museum,** consisting of objects of artistic or antiquarian interest from ruined mosques and secular buildings of Cairo, collected here by the zeal of *Franz Pasha*, formerly technical director under the Wakf ministry (p. 29). The Arab tombstones from Assuân formerly preserved in the Egyptian Museum were added in 1890. Some of the possessions of the museum are stored in the two magazines adjoining the main building. The museum (tickets of admission, see p. 29) is open daily, except Frid., from 10 to 4; during Ramadân in the afternoon only. Students will find the illustrated catalogue (French 1895; English 1896) of service.

Room I. *Marble and other Stone Carvings.* 19. Marble slab showing a lamp between two candelabra, from the mosque of Bedriyeh (14th cent.); 34. Water-vessel from the mosque of Tatâr el-Hegaziyeh (14th cent.); 31. Marble slab of Arabic-Persian workmanship, with plant and animal ornamentation (early 15th cent.); 33. Perforated Byzantine capital (mouth of a cistern); 40. Two antique serpentine columns from the mosque of Kusûn el-Sâki (d. 1329); 43. Limestone slab with inscription (1403 A.D.) and flower-vase; 45. Heraldic eagle in a frieze, from the Bâb esh-Shariyeh (now destroyed); 52. Cufic inscription from Kûs in Upper Egypt (993 A. D.); 71, 72. Heraldic eagle from the pavement of a bath; 93. Chandelier with 140 lights, from the mosque of Sultan Hasan; numerous tombstones, vessels, stands for vessels, etc.

Room II. *Brass and Bronze Objects.* — 57. Korân-case, with elaborate brass cover and silver ornamentation (these boxes have always 30 compartments arranged in three rows for the 30 books of the Korân); 63. Brass water-vessel, inlaid with mother-of-pearl; 4, 6. Vases with lids, from the mosques of Hasan and Barkûk; 13. Brass table with inlaid inscription and silver ornamentation (14th cent.); 61, 62. Votive gifts of Sultan Mustafa (d. 1623) to the mosque at Tania (p. 21); 107. Hanging lamp from the mosque of El-Ghûri; crescents from domes and minarets, door-mountings, candlesticks, plaques, etc., many from the mosque of Ezbek (p. 55).

Room III. **Enamelled Hanging Lamps from Mosques;* most of them made of common green glass, with enamelled garlands, serpents, inscriptions, medallions, etc. These were used as ornaments, not for lighting purposes, and are seldom older than the 13th century. The place of manufacture is unknown. Only about a hundred of these lamps are now extant, and most of them (over 60) are in this museum. About 25 or a fourth of the total are from the mosque of Sultan Hasan.

Room IV. *Inlaid and Mosaic Work in Wood, Ivory, etc.* — 49, 50. Portions of a cenotaph (13th cent.), from a tomb near the mosque of Imâm Shâfe'i (p. 66); 55. Wooden table or desk (kursi); 59. Magnificent desk

inlaid with ivory, from the mosque of Sultan Sha'bân; 62. Prayer recess in carved wood, from the chapel of Sitt Rukaiya in Cairo; 65. Korân case, inlaid in the Persian-Indian taste, with elegant hinges, belonging to No. 59.

Room V. *Wood Carvings* and *Inlaid and Mosaic Work* continued. — 36. Kursi adorned with mosaic and turned work (15th cent.); 19. 20. 34. Doors from the mosque of Ibrâhim el-Burkâwi at Derûk; 2. Student's cupboard, from the mosque of El-Azhar; 26. Door-frame (with lilies) from the convent mosque of Sultan Bibârs (14th cent.); 28. Central piece of the covering of a sebil of Sultan Kâit Bey; 41. Star-shaped table, with Korân-case, from the mosque of El-Ghûri; the ornamental leather-work should be noticed.

Room VI. *Faience and Stoneware.* 60-62. Large faience beads, used to adorn the chains of hanging lamps; *326 (in the glass-case), *Cornelian Dish*, a beautiful specimen, 17¼ inches in diameter and 4 inches high, with 19 cut facets on the edge; from the mosque of Sultan Kalâûn; 66-70. Hanging vases, in stoneware; 167. Faience plaque with a representation of the Ka'ba of Mecca (made at Damascus in 1726). Nos. 168-177 (tiles with carnations), 250. 251 (with realistic foliage) are noteworthy specimens of faience.

Room VII. *Wood Carvings* and *Turned Work.* — Mushrebîyehs and panelling from secular buildings. Also. 14. Railing from a dikkeh; 56. Chandelier with 6 tiers and 3×4 lights, from the mosque of El-Ghûri; 57. Twelve-sided Chandelier with 2×2 lights, from the mosque of Sultan Hasan.

Room VIII (meeting-room). In the cabinet, Arabian bookbindings. 11. Brass chandelier, with fine perforated dome.

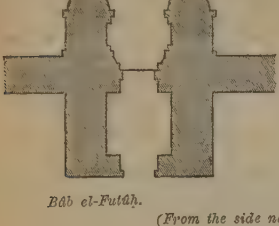
Corridor. *Wood Carvings.* At the E. end, portions of ceilings (chiefly from the mosques of Merdâni, Barkûkîyeh, and Ghûri), cornices, brackets. 23. Ornamented ceiling, with stucco-reliefs between geometrical figures, a style of decoration effective enough at a certain height, but possible only in the climate of Egypt. 58, 71. Door-sills from the Okella of Kâit Bey (p. 62); 9. Front of a balcony, with wooden railing and five windows pierced in plaster; 7. Bronze-mounted door from the mosque of Tatâr el-Hegaziyeh; *55. Gate of the tomb of Salâh-ed-Din Ayûb (13th cent.); 5. Single-leaved door from the mosque of El-Azhar; *4. Door with carved human and animal figures, from the Mûristân Kalâûn, the oldest door in the collection, probably taken from the ruins of the palace of the Fâtimites and barbarously patched up for its later position; 1. Gate from the mosque of El-Azhar, with reliefs resembling those of the mosque of Tulûn; 6. Large modern gate (18th cent.) with incised geometrical designs, from an Okella at Damietta.

In the Magazines to the right of the entrance are numerous other objects of great interest, generally of considerable size, including tombstones, pulpits, desks, and large doors.

On quitting the Mosque el-Hâkim we turn to the right and soon find ourselves in front of the —

Bâb el-Futûh (Pl. E, 2), or 'Gate of Capture', which is connected by the ancient city-wall with the similar **Bâb en-Nasr** (Pl. E, 2), or 'Gate of Victory', 150 yds. to the E. These two gates form the strong N.E. extremity of the old city-fortifications. Together with the fortified mosque of Sultan Hâkim situated between them (p. 60), they formed a strong position for the troops of Napoleon in 1799. These gates, the most important of the sixty which once existed in the walls of Cairo, date from the Fatimite period and were erected by the vizier Bedr Gamali in the 11th century. Their plan resembles that of ancient Roman gateways. Both have an outer and an inner gate, flanked by square or round towers, and united by means of a vaulted inner court.

In the Mohammedan cemetery outside the Bâb en-Naṣr is buried *Johann Ludwig Burckhardt* (d. 1817), known to the Arabs as 'Shêkh Ibrâhîm', the distinguished Oriental traveller, whose works are still of high authority. — The two towers with iron basins, which we observe on the left, belong to the *City Waterworks*, constructed in 1865-66 and several times enlarged. The water is pumped up from the Nile by steam. — From the Bâb en-Naṣr to the Tombs of the Khalîfs, see p. 63.



Bâb el-Futûḥ. *Bâb en-Naṣr.*

(From the side next the town.)

We return from the Bâb en-Naṣr by the crooked *Shâri'a el-Gamâliyeh* (Pl. E, 3, 2), passing various okellas, including the *Okella of Kâit Bey*. At the corner on the right is the *Medreseh Gamâliyeh*. Thence the Shâri'a en-Naḥḥâsîn and Khordagiyeh lead to the Sikkeh el-Gedîdeh and the Muski.

The remaining features of the N. quarters are of little interest. The principal thoroughfare is the *Shâri'a* or *Boulevard Clot Bey* (Pl. C, B, 2), which runs to the N.W. from the little square of Mêdân el-Khaznedâr, at the N.E. angle of the Ezbekiyeh (p. 39), to the *Lêmûn Bridge* and the *Railway Stations* (p. 23). The open 'place' in front of the bridge is known as the *Rond Point de Faggâla* or *Mêdân Bâb el-Ḥadîd* (Pl. B, 1, 2). At the end of the Shâri'a Bâb el-Ḥadîd, which also leads hither from the W. side of the Ezbekîyeh, is the handsome *Sebîl of the Mother of Isma'îl Pasha* (Pl. B, 2). — The third street debouching at the Rond Point is the *Faggâla Street*, from which, a little farther on, to the left, diverges the *Shâri'a ez-Ẓâhir*, pleasantly shaded by lebbek-trees. After passing the former mosque of *Ez-Ẓâhir* or *Ed-Ḍaher* (Pl. D, E, 1), which was called by the French *Fort Sulkowsky*, and is now a guard-house, this road is known as the *Shâri'a el-'Abbâsîyeh* (Pl. E, 1). Until about 1870 it was flanked with large heaps of rubbish, but these have now given place to villas and gardens, among which huts of all kinds still linger. A few paces farther on we reach the *Bâb Huseinîyeh* (Pl. E, 1), marking the N. limit of the city, 900 yds. to the N. of the Bâb el-Futûḥ (p. 61). — From the Bâb Huseinîyeh to *'Abbâsîyeh*, see p. 74.

5. The Immediate Environs of Cairo.

The most interesting points in the immediate neighbourhood of Cairo may all be reached by *Carriage* (p. 26); but travellers who use *Donkeys* are more independent among the tombs of the Khalifs and elsewhere.

1. The Tombs of the Khalifs and the Mamelukes.

A visit to the Tombs of the Khalifs (and to a certain degree to the Tombs of the Mamelukes also) is exceedingly interesting, especially towards sunset, owing to the very novel and curious picture they present. — *Tickets of Admission*, see p. 29.

The large and superb mausolea of the 13-16th cent., which, under the names *Tombs of the Khalifs* and *Tombs of the Mamelukes*, stretch along the entire E. side of the city, were erected by the Baḥrite and Circassian Mameluke sultans. The name 'Tombs of the Khalifs', applied to the northernmost group, is historically a misnomer, for the tombs have no connection with the 'Abbaside Khalifs then resident in Egypt (p. cx) and treated as mere titled puppets. All these mosque-tombs were once richly endowed, each being provided with a numerous staff of shêkhs and attendants, who with their families resided within their precincts. The revenues of the mosques having been confiscated at the beginning of the present century, the tombs gradually fell to ruin. At present, however, the Committee mentioned at p. 29 has taken them into its keeping.

The usual route (very dusty) to the ***Tombs of the Khalifs** leads through the *Bâb en-Naṣr* (Pl. E, 2; p. 61), past the Mohammedan cemetery and the reservoir of the waterworks (p. 62). To the right is the so-called Windmill Hill (p. 65). Beyond the unimportant tomb of *Shêkh Zalâl* we have one of the finest *Views of the city of the dead.

The N.E. group of these mausolea consists of the *Tomb of Sulṭân el-Ghûrî* (p. 43), a cube surmounted by a stilted dome, and the tomb-mosques of *Sulṭân el-Ashraf*, with a handsome minaret, and of *Emîr Yûsuf*, son of Bursbey (see p. 64). — We leave these to the left, and proceed in a straight direction to the —

***Tomb Mosque of Sulṭân Barḳûḳ**, with its two superb domes and its two minarets, built by Sherkis el-Haranbuly. The Principal Entrance at the N.W. angle, now closed, has a stalactitic vault. The present Entrance at the S.W. corner is in a ruinous condition. The Vestibule has a fine star-shaped dome, and now contains the Ḥanefîyeh, or fountain for ablution, which was formerly in the Ṣaḥn el-Gâmi'a or large inner quadrangle. A corridor leads hence to the square court, which is surrounded on all four sides with Îwân colonnades, now partly in ruins. To the right of the prayer-recess in the W. or largest Îwân (the sanctuary), is the pulpit, one of the most beautiful existing specimens of Arabian sculpture, presented by Ḳâît Bey (p. 55). The dome to the right (S.) of the sanctuary covers the tombs of female members of the

family. Beneath the dome to the left (N.) are the tombs of the male members of the family; *viz.* the *Sultân Barḳûḳ*, his son *Faraj*, and a brother of Faraj, who reigned seventy days only. On the edge of Barḳûḳ's tomb are pebbles, which, when rubbed on sandstone under water, are believed by the Muslims to communicate sanatory properties to the discoloured water. — The *Minarets*, with their two galleries (besides the balconies below them), have stalactitic cornices. Each had a third gallery which had to be taken down owing to the dilapidation of the towers. — The symmetrical plan of the edifice, its massive masonry, and the symmetrical disposition of the rows of pilasters with domes, constitute this mosque one of the most perfect examples of Arabian architecture in existence; and, notwithstanding its ruinous condition, it still presents a most imposing appearance.

To the W. (right) of this tomb-mosque, within a walled court, is the *Tomb of Sultân Sulêmân ibn Selîm* (1526 A.D.), containing interesting sculpture in the dome and inscriptions in blue faïence, now partly destroyed. To the E. of this tomb (and to the S. of Barḳûḳ's mosque) is another handsome dome-covered tomb, the founder of which is unknown. On the right of the road leading to the S.W. to the *Tomb of Ḳâït Bey* is the tomb of the *Seb'a Benât* ('seven maidens').

Opposite the last-named tomb, to the E. (left), is the *Tomb Mosque of Bursbey* (*Berisbai*; p. cxiv), completed in 1431. Various data regarding the building of the mosque and the legacies bequeathed for its preservation were engraved on a long marble frieze on the okella which adjoins the edifice on the right, and a considerable part of it is still to be seen. The îwân contains good mosaics. Some of the handsome perforated stucco windows are still preserved. Farther on, to the right, is the *Tomb of the Mother of el-Ashraf (Umm el-Ashraf)*.

In the same street, a few paces farther to the S., we observe on the right the long *Okella Ḳâït Bey*, completed in 1473, now in ruins, with its carefully executed gateway and characteristic ornamentation. The façade is built of massive stone, and is tolerably regular. The groundfloor is vaulted, while the upper floor has an open ceiling.

A little farther to the S., projecting in an angle, is a public fountain, now in ruins and usually dry, also erected by Ḳâït Bey. Beyond this sebîl is an open space, on the right side of which is the —

***Tomb Mosque of Ḳâït Bey** (p. cxiv), the finest edifice among the Tombs of the Khalifs, which is distinguished from all the others by its lofty dome adorned with bands of sculpture, its handsome bronze-mounted doors, its peculiar and effective lighting by means of about fifty coloured windows, and its slender minaret with elegant galleries. Within the mausoleum (to the right of the sanctuary) are

Emir Yusuf | Abu Nasr Inal

Seba Benât | Kassem Ibn Aleddin

Sultan Barkuk | Inal el-Ajrud | Sultan Mohammed Bussnak

Gama es Sitti Khawand

Kait Bey

Unknown | Unknown

Tombs of the Khalifs.

South East side, seen from a distance of 200 yds in approaching the tombs from the Citadel

To the Petrified Forest
E.
S.
N.
W.
Quadrie
MOKATTAM
Ascent of Gebel Mokattam
Huts of Fellahin
Reservoir
Huts
Dome over the Well
Barracks
Railway from Abbassieh to Tura & Helwan
Gama Tulunieh Mausoleum
Kanguweh el-Ghuri
Bahsit
El-Ashraf
Yusuf
Huts
Soltimish
Military Magazines
Mausoleum without inscr.
Tabbet Emir el-Ashraf
To the Tombs of the Khalifs
Ali Khawand
Family of Soltman Aga Watt
Shekh Galal
Windmills
Tumbstones
General View of the Tombs
Mounds of Rubbish
Bab el-Attabey
Mohammedan Cemetery
Bab el-Wezir
Bab Deir el-Maruk
Bab el-Azab
Place
Sultan Hassan
Mohammedan Cemetery
Bab en-Nasr
So called
TOMBS OF THE KHALIFS
to the E. of Cairo,
chiefly by Franz-Bey.
1:22000
0 50 100 200 300 400 500 600 Yards
Wagner & Debes, Leipzig.

shown two stones, which are said to have been brought from Mecca by Ḳâït Bey, and to bear impressions of the feet of the prophet; a finely carved desk; and beautiful ivory carvings in the canopy over the tomb.

Tomb Mosque of Ḳâït Bey. — 1. Principal Entrance. 2. Fountain with school-room. 3. Minaret. 4. Sahn el-Gâmi'a. 5. Liwân with prayer-recess and pulpit. 6. Mausoleum. 7. Tomb of Ḳâït Bey. 8. Dikkeh.

With a visit to this mosque the traveller may conclude his inspection of the great necropolis. Those who are not fatigued may now walk towards the Citadel (p. 51), examining the different smaller monuments on the right and left. To the S. of the mosque of Ḳâït Bey, close to the railway from the 'Abbâsîyeh to Ṭurra, is the tasteful *Tomb Mosque of the Khedive Tewfîḳ* (p. cxviii). The Khedive rests beneath a green satin covering, embroidered with gold, which is to be replaced by a catafalque; various ladies and children of his family are also interred here. To the right of the road to the Citadel is a point (marked on our Map) commanding an admirable *Retrospect of the necropolis.

The traveller who quits the Tombs about sunset should not omit to ascend the so-called **Windmill Hill, one of the finest viewpoints in the immediate neighbourhood of the city, and well worth repeated visits, especially as its position close to the end of the Shâri'a esh-Shanawani, the E. continuation of the Muski (p. 41), renders it very easy of access. A fine effect, especially by evening

light, is produced by the domes and the peculiar colouring of the valley and the opposite heights of the Moḳaṭṭam. To the W. are the city, the plain of the Nile, and the Pyramids. The red building to the N.E. is the ʿAbbâsiyeh (p. 74), to the left of which is a mosque (Gâmiʿa el-ʿAdil). In front of the latter is the N.E. group of the Tombs of the Khalîfs (p. 63), a little to the right of which are the two minarets of Sulṭân Barḳûḳ (p. 63). Beyond these rises the Gebel el-Aḥmar (p. 74), adjoining which are the Moḳaṭṭam hills, with the other Tombs of the Khalîfs at their base.

The **Tombs of the Mamelukes,** to the S. of the Citadel, are most conveniently visited viâ the *Bâb el-Ḳarâfeh* (Pl. E, 7), whence they are reached by a good carriage-road. The tombs approach close to the city and extend as far as to the slopes of the Moḳaṭṭam. They are in much poorer preservation than the Tombs of the Khalîfs, partly owing to their having been used as quarries, and partly owing to their conversion into modern burial-places. Some are now represented only by their minarets. A few of these tombs are of architectural and artistic interest; but historical data as to the names of their builders are entirely wanting, for the extant inscriptions upon them are almost exclusively verses of the Ḳorân. They are believed to have been built under the last Mameluke sultans.

To the S. the imposing dome of the tomb of **Imâm Shâfeʿi** (ca. 1240), of a bluish-grey colour, is conspicuous. Beside it an extensive modern necropolis, chiefly of family-tombs, has recently been formed.

Near it is the **Hôsh el-Pâsha** (vulgo *Bâsha*), or family burial mosque, built by Moḥammed ʿAli. The monuments (including those of Ibrahîm and ʿAbbâs I.; p. cxvii) are in white marble, and were executed by Greek and Armenian sculptors. The inscriptions and ornamentation are richly gilded and painted.

2. The Island of Rôḍa and Old Cairo.

The *Electric Tramway* (p. 25; 1st cl. 8, 2nd cl. 6 mill.) will be found convenient for a visit to Old Cairo. — *Carriages*, see p. 26. — Tickets of admission to the mosque of ʿAmr, see p. 29. — With a visit to Old Cairo may be combined that to the Tombs of the Mamelukes, returning viâ the Bâb el-Karâfeh (see above) and the Place Méhémet-Ali (fine view from below of the mosque of Moḥammed ʿAli).

The *Helwân Railway* (p. 145), on which are the stations of *St. Georges* and *Madâbegh* at Old Cairo, is not recommended for a first visit to Old Cairo.

Traversing the quarter of Ismaʿîlîya (p. 40) viâ the Shâriʿa Masr el-Atîḳa, we reach the hospital of *Ḳasr el-ʿAin* (Pl. A, 6), with the *Mosque Ḳasr el-ʿAin* (p. 40; howling dervishes).

The street crosses the *Fum el-Khalîg*, or influx of the city canal into an arm of the Nile, which, however, is dry from May until the period of the overflow. The festivities connected with the cutting

Tombs of the Mamelukes.
(Names unknown.)

Tombs of the Khalifs.
(East Side.)

of the Nile embankment (see below) take place here in August. Towards the left are situated the *Christian Cemeteries*, surrounded by lofty walls and presenting no attractions. The first is the English and Protestant Cemetery, the second the Roman Catholic, beyond which are those of the Greeks, Armenians, and Copts. (The railway station of Fum el-Khalig, mentioned at p. 145, lies to the E.)

The Head of the Old Aqueduct (Arab. *El-'Ayûn*), which supplied the citadel with water before the completion of the new waterworks (p. 62), rises about 100 yds. beyond the canal. It is constructed of solid masonry in a hexagonal form, and consists of three stories, about 150 ft. in diameter.

The road continues to follow the direction of the arm of the Nile, which, however, is generally concealed by the houses and walls of the *Manjal* quarter, and reaches (1 M.) the mansion which formerly belonged to *Sulêmân Pasha el-Fransâwi* (Colonel Sèves; visitors not admitted).

The first narrow and short road to the right beyond the château leads to the ferry crossing to the **Island of Rôḍa** *(Gezîret Rôḍa)*. We descend the slope, enter the ferry-boat (1 pias. for one person, there and back; payment made on returning), ascend the opposite path, and turn to the right. A guide is usually easily found to conduct travellers through the intricate lanes to the garden at the S. extremity of the island belonging to the heirs of *Ḥasan Pasha*.

At the S. end of the garden and island is the Nilometer *(Mikyâs)*, constructed in A.D. 716 by order of the Omayyad Khalîf Sulêmân (715-17). It consists of a square well, 16 ft. in diameter, having in the centre an octagonal column, on which are inscribed the ancient Arabian measures. The *dirâ'*, or old Arabian ell, is 54 centimètres, or about $21\frac{1}{3}$ inches long, and is divided into 24 ḳîrâṭ. The Cufic inscriptions on the central column and on marble slabs built into the walls refer to restorations of the Nilometer in the 9th cent. after Christ, under the 'Abbaside khalîfs Mâmûn and Mutawakkil. Numerous later restorations have also taken place, the last in 1893. The office of measuring the water is entrusted to a Shêkh.

The zero point of the Nilometer (according to Maḥmûd-Bey) is 28 ft. above the average level of the Mediterranean, so that the top of the column is nearly 59 ft. above sea-level. The water of the Nile, when at its lowest, covers 7 ells of the Nilometer, and when it reaches a height of 15 ells and 16 ḳîrâṭ, the shêkh of the Nile measurement proclaims the *Wefa* (p. xciv), *i.e.* the height of the water necessary for irrigating every part of the Nile valley. The announcement of the wefa is the signal for cutting the embankments of the irrigation-canals *(yôm gebr el-baḥr* or *yôm wefa el-baḥr*, between the 1st and 14th day of the Coptic month Misra, *i.e.* 6-19th Aug.), which is accompanied with noisy popular merry-making. The rate of taxation was determined in ancient times in accordance with the height of the inundation, and even to this day there is a certain connection between these two facts.

Adjoining the Nilometer is a large *Kiosque* in the Turkish style (no admission). — To the N. of a smaller round kiosque on the E. quay-wall is a modern Nilometer, to which a flight of steps de-

scends. — The S. end of the island commands a fine view of the Nile, with Gizeh to the right, the pyramids in the background, and Old Cairo on the left, with its picturesque harbour.

In a garden near the N. end of the island stands the wonder-working tree of the saint *Mandûra*, a huge nebk-tree, the branches of which are hung with innumerable rags. According to a popular superstition the patient must thus offer to the saint the cloth which enveloped the affected limb, pluck off two leaves, and tie them on the affected part with another cloth.

Regaining the road on the right bank of the Nile, we turn to the left (E.) and soon reach the bazaar of the small town of **Old Cairo** (*Maṣr el-'Atîka;* comp. p. 31). Beyond the railway we observe a distinct quarter of the town, built within the girdle-wall of the ancient *Roman Castle of Babylon* (p. 32), and almost exclusively inhabited by Copts. Here, enclosed by a dense mass of houses, is situated the much frequented Coptic church of —

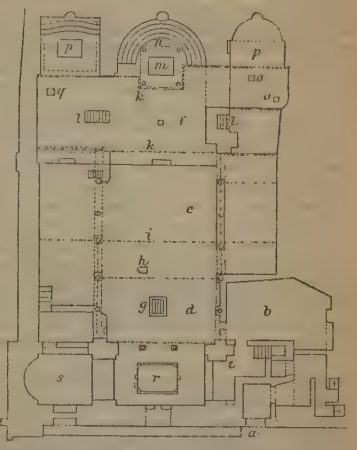
***Mâri Girgis** *(St. George).* According to a wide-spread belief this church was built before the Mohammedan conquest, but this can be true of the crypt only. According to tradition, the Virgin and Child after their flight to Egypt spent a month in this crypt.

This church may be regarded as the original model of the older Egyptian-Byzantine churches in which the Coptic Christians now worship †. The basilica consists of a nave and aisles, the latter pro-

† **Coptic Worship.** On entering the church, the members of the congregation first pay their homage to a number of pictures of saints hanging on the walls (the veneration of saints and of the Virgin being a prominent feature of the Coptic system), and then kneel before the altar and kiss the hand of the priest. They then take their stand (for there are no seats) in the part of the church allotted to them, leaning on crutches which they bring for the purpose, as the service often lasts for three hours. The service begins with the reading or chanting of prayers and passages from the Gospels, partly in the Coptic language, and partly in Arabic, in which the priest is assisted by a schoolmaster and a choir of boys. During this performance the worshippers, with very few exceptions, engage freely in conversation. After a time the burning of incense begins. The priest, swinging his censer, leaves the hêkal and joins the congregation, each member of which he blesses, placing his hand on their heads. — The *Celebration of the Eucharist* is very frequent in the Coptic churches, immediately following the ordinary service. — On Palm Sunday wreaths of palm are blessed by the priest, which are then worn by the Copts under their tarbûshes during the whole of the following year as amulets against every misfortune that can befall body or soul. — On 18th January, the anniversary of the Baptism of Christ *('id el-ghitâs)*, men and boys plunge into the large font or bath which is to be found in most Coptic churches, the water having been first blessed by the priest. Or they perform the same ceremony in the Nile, into which they first pour some consecrated water. On the eve of this festival, as well as on Holy Thursday and on the festival of the Apostles, the priest washes the feet of the whole of his congregation. — An external form to which the Copts attach great weight is the observance of fasts, and a Copt who is negligent in this respect will rarely be met with. On these occasions all kinds of animal food, not excepting fat, eggs, butter, and cheese, are prohibited. — Comp. *Butler's* 'Coptic Churches of Egypt' (1884).

vided with galleries. The nave and tribuna have open roofs, that of the latter being supported by elliptical beams, and both being probably of later date than the church itself. The lofty side-walls of the nave consist of two rows of columns, one above the other, the columns of the lower row being separated by keel-shaped arches, while the upper series, supporting the gallery, consists of alternate groups of two marble columns and one pillar of masonry, connected by an architrave. The columns of marble originally belonged to ancient edifices, and, like those in the earlier mosques, have been placed here

a. Entrance from the street.
b. Anterior Court.
c. Entrance to the Church.
d. Vestibule.
e. Women's section.
f. Men's section.
g. Basin.
h. Seat for the chief priest.
k. Wooden screen adorned with carving.
l. Steps to the crypt.
m. Altar.
n. Image of Christ.
o. Reading-desks.
p. Side-chapels.
q. Well.
r. Basin.
s. Sacristy.
t. Magazine.



without the least regard to their suitability in point of diameter, form of capital, or other architectural features. Two of the three original entrances are now built up, while the third (Pl. a), in accordance with the custom of the country, has walls projecting into it in order to prevent passers-by from seeing into the fore-court.

The nave is divided by wooden screens into three sections. The first forms a narthex (Pl. d), or vestibule, and contains the basin (Pl. g) for ablutions; the second is set apart for the women (Pl. e), and the third for the men (Pl. f). Beyond the nave, and raised by a few steps, is the choir where the priests officiate, and which is adjoined by the central gallery containing the sanctuary and by two side-chapels, that on the left surmounted by an Arabian dome. The *Hêkal*, or sanctuary, containing the altar (Pl. m), is enclosed by a wall, doors, and curtains. Inside the apse rise several steps, in

amphitheatrical fashion, towards the place which in European churches is occupied by the episcopal throne, and in the present case by an image of Christ. The wall (Pl. k), the *Ikonostasis* of Greek churches, separating the sanctuary from the choir, is panelled and richly adorned with carvings in wood and ivory. The oldest of these represent the Nativity, the Eucharist, and the patron-saint of the church. Above a door to the right of the high-altar, engraved in wood, is the Coptic inscription, 'Greetings to the Temple of the Father!' Below it is a modern Arabic inscription with the date 1195. The church also contains some interesting Byzantine carving and mosaics in ivory, now blackened and discoloured with age. A number of old pictures of saints, some of them on a gold ground and with well-preserved colours, possess no artistic value. The Coptic priest who exhibits the church expects a fee of 1 pias. from each visitor. — A narrow flight of twelve steps (Pl. l) descends to the *Crypt* (often flooded), a small vaulted chapel with marble columns under the choir, consisting of nave and aisles (boy to show the way 1 pias.). At the end of the nave is an altar in the form of an early Christian tomb-niche, which tradition indicates as the spot where the Virgin and Child reposed; in the centre of the aisles are apses. The right aisle contains the font, into which, according to the Coptic ritual, the child to be baptised is dipped three times.

The Castle contains several other basilicas, used by Coptic and Jewish congregations, but interesting only to those who are making a special study of this kind of architecture. Among them we may mention the churches of *Mâri Mena*, *Abu Sefên*, and *St. Barbara* (containing good carvings and paintings). The Jews say that Elijah once appeared in the *Synagogue (Esh-Shamyîn* or *Kenîset Eliâhu)*.

To the left of the exit from the castle lies the Greek church *Seiyideh Maryam*, sometimes called *El-Mo'allaḳa* or 'resting upon columns'. Adjoining is the recently built monastery of *San George Grecki*. — Beyond the angle on the S. side of the castle, between projecting towers, is a Roman sally-port, with a gable-roof (partly covered with ruins).

Starting from the door of the castle, we proceed towards the N., across the rubbish heaps of the ancient *Fosṭâṭ*, skirt the town-wall, and after 650 yds. reach the white-washed W. façade of the externally insignificant mosque of Amru, which has three entrances. Visitors usually enter by the S. entrance, below the minaret.

The **Gâmi'a 'Amr ibn el-'Âs**, called *Mosque of Amru* by the Europeans, owes its name to the general of the Khalîf 'Omar, though not a trace now remains of the original mosque, which was only 50 ells long and 30 ells broad. Indeed there is scarcely a building in Egypt that has so frequently been destroyed by water, fire, and earthquake, and that has been so regularly rebuilt.

The interior (2 pias. to the attendant who escorts the visitor) is in exact accordance with the typical form of the rectangular

mosque with a hypæthral arrangement of columns round an open court; and in spite of its imperfect state (the N. and S. colonnades are represented by the bases only of the columns), its great size produces an imposing effect. The columns, all of marble of various kinds, were once 366 in number. Their heterogeneous nature is accounted for by the fact that they were brought from Roman and Byzantine buildings in Cairo and were adapted to their new functions by rude Procrustean methods of lengthening or shortening. The difference in their sizes, however, is partly veiled by the circumstance that many of the pointed arches of the arcades closely approximate to the round or horseshoe shape.

The *Court (Fasha)* has recently been planted with trees. In the centre is a fountain, beside a palm-tree. The *Eastern Liwân* is the sanctuary. In front of the pulpit is a column of grey marble, on which, by a freak of nature, the names of Allah, Mohammed, and Sultan Sulcimân in Arabic characters and the outline of the prophet's 'kurbatsh' appear in veins of a lighter colour. This column is believed by the Muslims to have been transported miraculously from Mecca to Cairo by the Khalîf 'Omar in response to a request from his general. In the N.E. corner is the Tomb of Shêkh 'Abdallah, son of 'Amr. In the W. colonnade, which consisted of a single row of columns only, a *Pair of Columns* alone remains. They are placed very close together, and it is said that none but honest men could squeeze themselves between them.

In 1808 this mosque, which has long been almost disused, witnessed a very remarkable scene. The whole of the Mohammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of 'Amr to pray for the rise of the Nile, which had delayed beyond the usual period.

The traveller will find it not uninteresting to visit one of the *Kulleh Manufactories* on the W. and S. sides of the mosque (bakshîsh, a few copper coins). The porous water-jars (Arabic *Kulleh*) used throughout the whole of Egypt are chiefly manufactured at Keneh in Upper Egypt of light grey clay of very equal consistency. The remarkably uniform and delicate porosity of the vessels is produced by mixing the clay with ashes. The rapid evaporation caused by the porosity of the kulleh cools the liquid within to a temperature of 12-14° lower than that of the surrounding air.

A visit to the *Tombs of the Mamelukes* (p. 66) may be conveniently made from this point. Continuing to follow the road across the rubbish-hills of Fostât, we observe on our right a Muslim burial-ground, and at a short distance in front of us the old aqueduct (p. 67). A little to the right, on an eminence, rises an old ruined mosque *(Gâmi'a Abû Su'ûd)*, beyond it is the Citadel with the mosque of Mohammed 'Ali, and farther distant are the hills of the Mokattam with the mosque of Giyûshi (p. 103). This view is very striking towards sunset. The road, which becomes bad

beyond this point, leads round the ruined mosque and ascends heaps of debris. On the top of the hill it divides. The branch to the left leads back to the town, from the houses of which the Mosque of Sulṭân Ḥasan (p. 49) stands out conspicuously. The road, first in a straight direction, afterwards inclining to the right, leads to the necropolis known as Imâm Shâfe'i (p. 66).

3. Bûlâḳ and the Island of Gezîreh.

Bûlâḳ (or *Boulaq*), the river-harbour of Cairo, situated beyond the Isma'îlîyeh Canal, is reached from the Ezbekîyeh viâ the *Shârî'a Bûlâḳ* and the bridge of *Abu Lêleh* (Pl. A, B, 3; electric tramway, p. 25). Its narrow streets present a very busy scene, affording a more characteristic picture of Oriental life than the capital, as the inhabitants of distant provinces are proportionally more numerous here. Goods are conveyed hither from Upper Egypt, from Nubia, and from the fertile Delta. The principal quay, nearly opposite the palace of Gezîreh (p. 73), is most frequented between October and December, when the rapids of the river are most easily navigated.

At Bûlâḳ, and at the moorings of *Embâbeh* (p. 73), farther to the N., the traveller will find the dhahabîyehs, or boats fitted up for the voyage to Upper Egypt. At the N. end of the town is situated the *Arsenal*, founded in 1835, with a manufactory of weapons attached to it. Machinery for Egyptian manufactories arriving from Europe is put together at Bûlâḳ before being sent to its final destination, and all repairs of machinery are also executed here. Bûlâḳ also boasts of a large *Iron Foundry*, an *Ecole des Arts et Métiers*, a *Paper Manufactory*, a *House of Correction for Women*, a *Lunatic Asylum*, and the *Government Printing Office*, none of which establishments will interest ordinary travellers.

On the island of *Gezîreh (Gezîret Bûlâḳ)* in the Nile, opposite Bûlâḳ, rises the former palace of Gezîreh. Travellers cross in a few minutes by electric launch (in winter only) or by rowing-boat. The road thither crosses the handsome **Great Nile Bridge** adjoining the *Kasr en-Nil* (Pl. A, 5; p. 40), the extensive barracks of Cairo. The bridge, about 420 yds. in length, was built by a French iron company. The buttresses, which were constructed with the aid of air-tight 'caissons', are of solid stone, and are 55 yds. apart. The bottom of the foundations is about 45 ft. below the level of the river when at its lowest. At a very early hour in the morning an interesting and picturesque crowd of peasantry may be seen congregated here for the purpose of paying duty on the wares they are bringing to market. It should be borne in mind that the Nile bridge is closed at about 9 a.m. and from 1 to 2.45 p.m., the times appointed for the passage of vessels through it.

The S. part of the **Island of Gezîreh**, to the right of the road to

Gizeh (p. 75), is adorned with a beautiful avenue of lebbek-trees, which is thronged with the equipages of fashionable Cairenes on Frid. afternoons from about 5 p.m. In the central space are a *Race Course* (E.) and *Golf*, *Polo*, *Cricket*, and *Tennis Grounds* (W.).

A *Footpath* leads directly from the end of the bridge among palm-trees by the side of the Nile, affording views of the traffic on the river and on the Būlāḳ bank. Refreshments (milk, etc.) may be obtained at the *Café Bellevue*, etc.

The former Viceregal Château of Gezîreh ('Island Château'), to the N.E. of the avenue, on the Nile, was purchased in 1893, along with the adjacent buildings and the park, by a limited company and has been opened as the *Ghesireh Palace Hotel* (see p. 23). The château was erected by *Franz Pasha* (p. 60), a German architect, in 1863-68, and fitted up with fabulous splendour. The masonry was executed by native workmen. The principal rooms of the château and of the **Casino* or *Kiosque* in the park (reconstructed by Franz) were tastefully ornamented with Moorish stucco-work by *C. von Diebitsch;* other rooms by *Ercolani* and *Furey*. The coloured marble pavements were executed by *Bonani* of Carrara; and the cast-iron work, notably the gallery of the Kiosque in the Alhambra style, is from the Lauchhammer foundry near Dresden. In the reign of Ismā'īl Pasha the château was frequently inhabited by high foreign personages, and the distinguished guests present at the opening of the Suez Canal in 1869 were entertained here. Among the relics of the former magnificence are six costly onyx mantelpieces in the château, and a few artistic bronzes, by Barbedienne of Paris, in the Casino. — In the Park a fountain by Bonani, representing the Infant Nile, deserves mention. To the N. of it are the former Harem Building, part of which was erected by Mohammed 'Ali, and the German Consulate General. Between the château and the kiosque is a grotto with water-works.

Below the island the Nile is spanned by the *Railway Bridge* mentioned at pp. 22, 123, which can also be used by foot-passengers and carriages. The station on the left bank is known as *Embâbeh*. This was the scene of the 'Battle of the Pyramids', in which the French under Bonaparte defeated the Mamelukes (July 21st, 1798).

4. Shubra and the 'Abbâsiyeh.

The visit to *Shubra*, apart from the pleasant drive in the avenue, is not specially interesting, while the inspection of the viceregal gardens requires a *Permit*, to be obtained at the 'daira' or office, of Prince Ḥusên Pasha, at the Ḳaṣr 'Ali (p. 40). — The *'Abbâsiyeh* is also of little interest.

The *Shâri'a Shubra* and the broad Shubra Avenue, shaded by beautiful sycamore and lebbek trees, beyond the *Lêmûn Bridge* and the *Railway Stations* (Pl. B, A, 1; p. 23), lead straight N. to the (2½ M.) village and palace of Shubra, on the Nile. A few years ago this avenue was the Rotten Row, or Avenue de Boulogne, of Cairo, especially on Friday and Sunday evenings; but it is now merely an

unusually busy country-road, with a picturesque mixture of townsfolk and country people. To the right, a little back from the road, is the beautiful *Villa Ciccolani*, belonging to Hedr Pasha. On the left is the former viceregal palace *Ḳaṣr en-Nuzha*, now occupied by the Ecole Normale and the Collège Tewfik. Farther to the right is the *Pensionnat du Bon Pasteur*.

At the end of the avenue, and beyond the first houses of **Shubra**, we cross a canal by a drawbridge, turn to the left towards the Nile, and follow the embankment to an archway. Passing through this, we enter a tree-planted space, and reach the entrance of the —

Viceregal Gardens of Shubra, laid out by *Mohammed ʿAli* and his son *Ḥalîm Pasha*, but now utterly neglected. After presenting our ticket of admission, we first proceed to the kiosque (fee 5 pias.), which presents no interest except as an example of rich and effective garden architecture. The garden, nearly nine acres in area, was somewhat incongruously re-modelled by M. Barillet (p. 39) in the old French style, which is ill-adapted for the Oriental vegetation, but it also contains some beautiful rose and geranium beds. Among the tropical plants we remark the beautiful Indian lemon-shrub and a huge lebbek-tree (p. lxxi). An artificial hill in the garden commands a good survey of the grounds. The large building to the N. is a house of correction.

Another point in the immediate vicinity of Cairo that deserves mention is the **ʿAbbâsiyeh**, which lies on the edge of the desert, about $1^1/_2$ M. to the N.E. of the *Bâb Huseiniyeh* (Pl. E, 1; p. 62). Abbâsîyeh is a group of houses and barracks, founded by ʿAbbâs Pasha in 1849, and frequently extended since. A viceregal *Military School*, equipped in the European style, and the *European Hospital* (p. 27) are also situated here. Near the last barrack on the left rise the *Meteorological* and *Astronomical Observatories*. — Electric Tramway (fares from the Ezbekîyeh, 6 or 4 mills.), see p. 25. The railway-station of *Demirdâsh* (p. 100) lies to the W. of ʿAbbâsîyeh; a branch-line thence passes through the village.

The main road at ʿAbbâsîyeh crosses the embankment of the old railway to Suêz, and, near the station and village of *Kubbeh* (p. 100), also the railway to Merg. About $1^1/_2$ M. from ʿAbbâsîyeh, not quite halfway to Maṭarîyeh, it passes the garden (no admission) of the winter-residence of the present Khedive (marked *Palais Taufîk* on our Maps). — Thence to *Maṭarîyeh*, see p. 100.

The **Gebel el-Aḥmar**, or *Red Mountain*, rises to the E. of ʿAbbâsîyeh. At its base, reached by a carriage-road diverging to the right a short distance outside the *Bâb Huseiniyeh* (p. 62), is an old *Viceregal Château*. The mountain consists of a very hard miocene conglomerate of sand, pebbles, and fragments of fossil wood, cemented together by means of silicic acid, and coloured red or yellowish brown with oxide of iron. For many centuries the quarries here have yielded excellent and durable mill-stones, and material for the construction of the roads of Cairo and Alexandria.

6. The Museum of Gîzeh.

The Museum is about 3 M. from the Ezbekîyeh (comp. the Map, p. 62). *Carriages* and *Donkeys*, see p. 26. — Visitors should bear in mind that the Great Nile Bridge is closed for traffic at about 9 a.m. and from 1 to 2.45 p.m. — An alternative route is offered by the *Electric Tramway* (p. 25) to Old Cairo and the *Steam Ferry* thence to *Gîzeh* (fare to Gîzeh 8 mill.). The landing-stage is about 5 min.'s walk from the Museum.

On the left bank of the Nile, opposite the island of Rôḍa, stands the Palace of Gîzeh, just below the now decayed village of *Gîzeh*, which is mentioned in the middle ages as a summer-residence of the Mameluke sultans. This palace now contains the great viceregal collection of Egyptian antiquities. — We cross the Nile by the *Great Iron Bridge* near Ḳaṣr en-Nil (p. 72), traverse the S. end of the *Island of Bûlâḳ* (p. 72; to the left the custom-house), and then cross a smaller bridge over the periodically dry arm of the Nile. Beyond this bridge the road to Gîzeh, which is shaded by beautiful lebbek trees, diverges to the left and skirts the bank of the Nile, which is peopled by a motley throng. (The road straight on leads to the railway-station of Bûlâḳ ed-Daḳrûr, p. 123.) On the right are a number of palaces and property belonging to the Khedive, and a fine view of the Pyramids. Farther on, on the same side, is the entrance to the Zoological Garden (p. 100) and palace of Gîzeh.

The **Palace of Gizeh**, a huge rambling edifice, built in a light and unsubstantial Oriental style, with about 500 saloons and apartments, was erected by the Khedive Isma'îl for his harem at a cost stated at 120 million francs. Since 1889 the *Museum of Egyptian Antiquities*, formerly at Bûlâḳ, has been installed here, though danger of fire, if nothing else, renders it a very unsuitable depository for so valuable a collection. The building of a museum in Cairo itself is projected for the next few years.

The ***Museum of Egyptian Antiquities** is the most valuable collection of the kind. It was founded by the eminent French Egyptologist *Aug. Mariette* (d. 1881), and after his death was conducted by the no less eminent *G. Maspero* (1881-1886), by *E. Grébaut*, and *J. de Morgan*. The present director is *M. Loret;* the conservators are *G. Daressy* and *E. Brugsch-Bey*. — The earliest description of the Museum is Mariette's '*Les Principaux Monuments du Musée de Boulacq*' (1864); Maspero also published a '*Guide du Visiteur au Musée de Boulacq*' (1884). The present detailed *Catalogue* (1894), which is sold at the entrance, though not perfect, is quite indispensable for students. In the following description we mention the place of discovery only of the more important or more recently acquired objects, referring the visitor for farther details to the catalogue. — Alterations in the arrangement of some of the rooms may be caused by the addition from time to time of new objects discovered in the course of the excavations actively carried on by the Museum authorities.

The museum is open in winter daily, except Mon., from 9.30 till 4.30, in summer (15th Mar. to 15th Oct.) from 8.30 to 12, admission 5 piastres. Sticks and umbrellas are given up at the entrance and returned at the exit (no fee).

A special room is reserved for *Students;* apply to the director or to one of the conservators. — In the *Sale Room* (R. ixi) duplicates, etc., of the antiquities may be purchased, at prices fixed by the Museum authorities and plainly marked on the objects offered. Purchases here made have, of course, a guarantee of their genuineness (comp. also pp. xix, 100).

In the *Garden* near the entrance is a tall pedestal supporting a *Sphinx* in red granite, with the names of the Pharaoh Ramses II., added later. On the right of the road to the palace is the top of an *Obelisk*, dating from the reign of Queen Makerē, whose figure was replaced by altars under Thutmosis III. On a platform of masonry in front of the main entrance rests the marble sarcophagus of *Aug. Mariette* (p. 75).

The Ground Floor

contains the more ponderous monuments of the collection and the ornaments.

a. Monuments of the Ancient Empire (ca. 2500-1800 B.C.).

Room I. — *The Most Ancient Monuments, some dating from before the IV. Dynasty.*

To the left of the entrance: 1. Granite statue of a kneeling man, very archaic. — *2. Three wooden reliefs, of very delicate workmanship, from a tomb at Saḳḳâra, representing *Hesy-rē*, the deceased, standing and seated at table.

To the right of the entrance: *3. Fragment of stucco, with the lifelike representation of six geese, from the wall-lining of a tomb at Mêdûm.

In the middle of the room: 4, 5. Two sacrificial tables in alabaster. Two lions support each of the tables in a slightly tilted position, so that the libations ran down into a vase placed between the tails of the lions. — *6. Group in limestone of Prince Rahotep and his wife Nofret, found in 1870 in a maṣṭaba near Mêdûm, the colouring still remarkably fresh. The facial expression is excellent, and the eyes, made of coloured quartz, impart a very lifelike air to the figures (end of the 3rd Dyn.). — 8, 9. Two steles in the form of false doors, with the name of Sethu (4th Dyn.).

In the Glass Cases: *1337. Forty Egyptian soldiers, armed with shields and spears; *1338. Forty negro soldiers with bows and flint-headed arrows, from a tomb at Assiût, dating from the Middle Empire.

S. side of the room: 10. Stele, resembling Nos. 8 and 9; 11, 12. Door-posts, with relief of the wife of Kha-bew-Sokar (limestone); 16. Stele in the form of a door, from the tomb of Kha-bew-Sokar (3rd Dyn.). All these are from Saḳḳâra.

E. side: 13. Stele from the tomb of *Shery*, priest of Kings Send and Per-ebsen (2nd Dyn.); 14. Rectangular sacrificial table, in alabaster, with the name of *Snefru-nofer*, priest of the Pyramid of King Esse (5th Dyn.); 15. Round sacrificial table of alabaster (Saḳḳâra).

Room II. In the centre: 17, *18. *Statues of Ra-nofer*, a priest, ranking among the most perfect specimens of Egyptian art (5th Dyn., Saḳḳâra). — Between these: 77. Statue of *Thy (Ti)*, of the same period, found in the serdâb of his tomb at Saḳḳâra (p. 138). 1311. Seated limestone statue, with admirably preserved colouring.

**19. *Wooden Statue* from Saḳḳâra, known as the *Shêkh el-Beled* (village-chief), a name given to it by the Arabs on account of its resemblance to a well-fed specimen of that modern functionary.

The feet, which had been broken off, are restored, but the rest of the figure is in its original condition. The arms are separately worked and attached to the body. The upper part of the body and the legs are bare, while from the hips hangs a kind of apron folded in front. In the hand is the long rod of office. The round head with its short hair, and the portrait-like, good-natured face are remarkably lifelike. The eyes were put in. They consist of pieces of opaque white quartz with pupils formed of rock-crystal, and they are framed with thin plates of bronze, the edges of which form the eyelids.

*1310. Limestone figure of a seated Scribe, from Saḳḳâra; the eyes were inserted. The colouring is well preserved. 1339. Wooden ship with two cabins, from a tomb at Assiût. 1340. Wooden figures of cakes and pastry, interred with the dead for his consumption; from a tomb of the Middle Empire at Mêr.

N. side of the room: 21. Statue of the priest *Atep;* 23. Large limestone stele, of fine workmanship, mentioning the names of *Ra-en-kaw* and his wife *Ahat;* 24. Limestone stele of *Hesesi*, keeper of the corn-magazine, the treasury, etc.

S. side: 20. Limestone statue of a legal official named *Ensha;* *25. Admirable limestone statue of *Ptah-wer-er-en*, a judge and scribe.

29, 30. Wall panels from a niche in the tomb (mastaba) of *Sabu*, high-priest of Ptah, at Saḳḳâra (p. 143).

One of these represents the deceased sitting at a table covered with slaughtered cattle, flowers, fruit, and other offerings; on the other side we see Sabu seated beneath a canopy, with attendants bringing offerings. Below are servants drawing the statues of the deceased to the tomb, the cutting up of slaughtered oxen, the deceased navigating the Nile, and his cattle being driven before him to be counted.

S.E. side: *35. Female torso (in wood), found in the grave of the Shêkh el-Beled, and probably representing his wife.

Room III. In the centre, Five coffins and mummies of kings from Dêr el-baḥri (comp. p. 96): 1177. *Amenophis I.* (18th Dyn.), the head wearing a mask; 1178. *Thutmosis II.* (18th Dyn.); 1179. Coffin of *Thutmosis III.* (18th Dyn.), much damaged and stripped of its gilding; 1180. *Sethos I.;* 1181. *Ramses II. the Great*, the *Sesostris* of the Greeks (son of Sethos; 19th Dyn.); 1182. *Ramses III.* — Four statues of kings of the Ancient Empire, but carved at a later

period: 37. Unknown; 39. Ra-en-woser (5th Dyn.); 40. Menkewrē (Mencheres), the builder of the 3rd pyramid at Gizeh; 42. Khephren, builder of the 2nd pyramid. — *43. Statue of a high government official (limestone; 6th Dyn., Saḳḳâra); 44. Statue of *Khui*, in limestone, with two women crouching at his feet.

N. side. *Case A:* Smaller articles from tombs of the Ancient Empire; small bronze and alabaster vases; sacrificial geese, in limestone; small tablet with sacrificial offerings; etc. — *Case B:* Vases and sacrificial tablets.

E. side: 46, 45. Headless statues of Khephren, from the granite temple near the Sphinx at Gîzeh (p. 119); 38. Alabaster statue of King Men-kew-Hor (5th Dyn.); 41. Alabaster statue of Khephren.

S. side: 49. Inscription, in which the deceased *Uni*, a high official, records his exploits under the three Pharaohs, Teti, Pepy I., and Mer-en-rē.

W. side: 55. Door-shaped stele from the tomb of *Prince Woser*, found to the N. of Karnak.

Room IV. Steles, sacrificial stones, and statues dating from the Early Empire.

Room V. In the centre: **64. *Statue of King Khephren*, found in the well of the granite temple near the Sphinx (p. 120).

The king is represented in life-size, sitting on a throne, which is borne by lions. At the sides of the seat are the arms of Egypt; and on the back is a hawk, protecting the king's head with its outspread wings. The statue is the work of a late period.

*74. Sarcophagus of *Prince Bef-Hor*, in pink granite, embellished with representations of doors, through which the deceased might quit his coffin. *1341. Wooden statue of the guardian spirit (Ka) of *King Hor*, represented as a nude man bearing the hieroglyph 'Ka' on his head; found in the king's tomb beside the S. brick pyramid at Dahshûr (p. 144).

E. side: 1342. Wooden naos, in which the statue No. 1341 stood.

S. side: 1346. Entrail-jars, with lids in the shape of human heads, found in tombs beside the N. and S. brick pyramids at Dahshûr.

This room also contains various other articles found at Dahshûr, besides statues and door-shaped steles of the Ancient Empire.

Room VI contains door-shaped steles and statues, all dating from the Ancient Empire.

Room VII. — On the walls are statues and reliefs dating from the Early Empire.

N. side, to the right of the entrance: *Cabinet A.* Statuettes dating from the Ancient Empire: 87. Man with a sack on his shoulder and his sandals in his hand (5th Dyn.); 88. Baker and woman kneading dough; 89. Kneeling priest.

N. side, to the left of the entrance: *Cabinet B.* Statuettes from Gîzeh and Saḳḳâra: *78. Dwarf named *Khnemhotep;* *79. Limestone statuette of *Nofer*, one of the finest examples of Egyptian sculpture of the 5th Dyn.; *80. Wooden statuette of a man in a cloak, the head unusually expressive (later period).

S. side: 82. Limestone relief: *Apa*, governor of the palace, with his wife *Senbet* and his two daughters; Apa, borne in a litter, inspects his harvest and cattle; ships.

W. side: Limestone relief from a tomb: 83. The two upper rows represent field-workers, the third the making of wine and bread; in the lowest row are carpenters, makers of stone-vessels, goldsmiths, sculptors, and a scribe weighing gold. — 84. Boatmen quarrelling; 86. Dancers and musicians.

The glass-cases in the middle of the room contain the **Ornaments.**

N. side: *Table Case* containing **Golden Ornaments, found in 1894 by M. de Morgan near the N. and S. brick pyramids at Dahshûr (p. 144). The principal pieces, illustrating the high pitch of skill attained by Egyptian goldsmiths about 2000 B.C., are the following. — 1348. Belonging to *Princess Sit-Hathor* (12th Dyn.): a. Gold Breast Ornament in the shape of a temple, inlaid in a mosaic style with cornelian, lapis lazuli, and turquoises; in the middle is the name of Usertesen II., supported on either side by a hawk perched upon the hieroglyphic symbol for 'gold', and wearing the Egyptian double crown; b. Six gold shells, from a necklace; d. Two lotus flowers tied together; etc. — 1349. Belonging to the *Princess Meryt:* a. Gold Breast Ornament inlaid with gems; at the top is a vulture with outspread wings, representing Nekhbet, the patron-goddess of the king; below is the name of Usertesen III., to the right and left of which are two hawk-headed sphinxes, as symbols of the king, each trampling upon two foes; b. Breast Ornament of the same kind; at the top is the vulture, below is the name of Amenemhēt III., on either side of which the king appears, grasping a kneeling Asiatic by the hair and smiting him with a club; c. Golden Shell, inlaid with coloured gems, on which are lotus-flowers; g, h. Two small golden cosmetic boxes, one with zigzag ornaments, the other with enamel and lapis lazuli; i. Two Bracelet Ornaments in gold and coloured gems showing the name of Amenemhēt III.; q, r. Cosmetic boxes in cornelian, lapis lazuli, etc. — 1350. Found in the coffin of the *Princess Neb-hetepti-khrot:* a. Silver diadem inlaid with gems, with the uræus-serpent in front; b. Golden vulture's head; c. Two ends of a chain in the form of golden hawks' heads; d. Dagger-blade in gold; f. Portion of a scourge.

Square Glass Case. Gold necklaces and bracelets with less valuable stones, found in 1895 in tombs at Dahshûr.

**Table Case.* Ornaments of two princesses of the 12th Dyn., found in 1895: Two golden wreaths with inlaid gems imitating flowers, of admirable workmanship; dagger with inlaid pommel.

N.E. corner: *Glass Case H:* Amulets, votive gifts, and gold ornaments, found in 1889 by Prof. Flinders Petrie on a mummy at Hawâra in the Fayûm.

E. side. *Glass Case K* contains the **Jewels of Queen Ahhotep, mother of Amosis I. (conqueror of the Hyksos), found with the mummy of the queen at Drah Abu'l Negga (Thebes) in 1860. From right to left: 946. Bracelet of beads of gold, cornelian, and lapis lazuli; 944. Richly ornamented diadem, with a cartouche of Amosis I. and sphinxes; *943. Double-hinged bracelet, with delicately engraved gold figures on blue enamel representing (twice) King Amosis kneeling with the earth-god Keb behind him and two hawk-headed and two jackal-headed genii; 962. Elaborate breast ornament, consisting of rows of spirals, flowers, antelopes, lions, and other animals, while the clasps represent the heads of hawks; 945. Pliable gold chain, 36 inches long, ending in the heads of geese; pendent from it is a scarabæus with wings, etc., of blue glass-paste striped with gold; 955. Golden boat, resting upon a wooden carriage with wheels of bronze, and containing figures in silver; 956. Boat and crew, all in silver; 950. Axe with a handle of cedar-wood encased in gold, inscribed with the name of Amosis; the solid gold head is also covered with enamelled ornamentation; *951. Dagger and sheath, both of gold, a model of grace; the top of the richly jewelled hilt is formed of four female heads in gold, and the junction of blade and hilt is covered with a head of Apis (the centre piece of the blade, in damascened bronze, should be observed); *953. Golden breast-plate inlaid with precious stones: the gods Ammon-rē and Rē in a boat pour holy water upon King Amosis; on each side are hawks; 954. Necklace of golden rosettes adorned with gems and coloured leaves of gold; 949. Mirror of ebony, gold, and gilt bronze, with the handle shaped like a lotus flower; 947. Anklets; 964. Armlet, adorned with turquoises; in front is a vulture with wings of gold inlaid with gems, 948. Fan of wood mounted in gold, with the holes left by the ostrich feathers with which it was originally furnished.

S.E. corner. *Glass Case F.* *922. Six silver vases and bowls, from the ruins of Mendes (Tell-Tmaï), probably some of the temple utensils; 923. Silver ornaments from the corners of a naos. Adjoining, Silver spoon with a figure of victory inlaid in gold (Græco-Roman period).

In front of the S. wall. **Glass Case D.* Utensils, figures, and other small objects of art.

Top Shelf. Incense-burner; 874. Glass vessels (18th Dyn.). 878. Wooden statuette.

Middle Shelf. 875. Meny and his wife Hent-onu. 877. Hippopotamus (in a swamp), surrounded by painted lotuses, butterflies, and birds. 902. Fine head of the god Imhotep. 885. Bronze Apis, turning his head.

Bottom Shelf. 892. Spoon with the handle shaped like an antelope; *898. Drinking-horn (?), with beautifully carved cow's head. 910. Small ointment bowl, in the shape of a slave carrying a jar. 688. Small bowl,

with a dog running off with a stolen fish. 895. Man holding in front of him a naos with the figure of Osiris. 879-884. Wooden statuettes. 1351. So-called ægis: heads of Sekhmet, Isis (right), and Nefertem (left), on a bronze collar; 891. Statuette of the vizier Ptah-mose, in white and coloured glass-paste, of exceptional beauty. 900. Figure of the dead, one of the earliest Egyptian bronzes. 897. Amulet against snakes, scorpions, etc. 886. Hair-pin, in the shape of a man standing upon a lotus-flower (Middle Empire). 889. Bowl in the shape of a girl rowing through a swamp. 909. King's head in blue porcelain. 896. Bowl in the form of a girl swimming and holding a duck. 888. Bowl in the form of a recumbent cow. 903. Bronze figure of a priest bearing a figure of Osiris, from the Serapeum. 912. Fine ivory figure (Ancient Empire). 890, 890bis. Bronze figures of kings. 876. Bronze mirror. 882bis. Girl with a flower, in fine workmanship.

W. side. *Glass Case L:* Golden and silver ornaments of various epochs. 972, 972 b. Valuable earrings (?); 974. Broad band of thin gold, of the Greek (Ptolemaic) period, with fine gorgon's face; 973. Breast-ornament of delicate workmanship. Also bracelets, rings, and earrings of Syrian workmanship; 991. Persian; similar articles of Greek, Roman, and Byzantine origin.

Room VIII. Reliefs from tombs. — In the S.E. corner: 91. Shepherds pasturing their flocks; below, shepherds and fishermen preparing for a meal. — In the S.W. corner: 92. The deceased *Nenkheftka*, seated before a sacrificial table, receiving the gifts of his servants; beneath, animals for sacrifice are being slaughtered. — In the N.W. corner: 93. Ape seizing a man by the leg. — In the N.E. corner: 94. Boatmen, engaged in the transportation of fruit and other provisions, fall into a quarrel and attack each other with their oars. — In the middle of the room: 95. Wooden statuette of Zez-em-onkh, of excellent workmanship but much damaged (5th Dyn.).

Room IX. In the middle: 96. Sarcophagus in pink granite, which once contained the remains of Khufu-onkh (4th Dyn.; from Gîzeh). The sides are embellished with numerous doors (p. cxl). — 97. Sarcophagus of Prince Ka-em-sekhem in pink granite, with rounded corners. 98-100. Door-shaped steles.

S. side. *Case A:* 102. Small boat; beside it, five other boats; 103. Model of a granary; 104. Model of a small house with a court in front (both found at Akhmîm). 105. Small chest, containing models of implements, vases, etc. (6th Dyn.).

Room X. 106. Mummy of King Mer-en-rē (6th Dyn.); 107. Remains of the mummy of King Onnos (5th Dyn.), from his pyramid (p. 128); 109. Sacrificial chamber from the tomb of Tesherey at Saḳḳâra (6th Dyn.).

Room XI contains door-shaped steles of the 6th Dyn., from Abydos and Akhmîm; wooden coffin of Teti. — *Cabinet A:* Wooden statuettes and inscribed tablets.

Rooms XII, XIII, & XIV contain monuments illustrating the transition from the Early to the Middle Empire: steles from Abydos, Akhmîm, Rizagât, and Meshaïk, nearly all of crude execution. — Two wooden coffins with peculiar hieroglyphics, from Akhmîm.

b. Monuments of the Middle Empire and of the Hyksos Period (XII-XVIII. Dyn.; 2200-1600 B.C.).

Room XV. E. side: 110. Stele of Khewu, son of Entef (11th Dyn.), interesting to epigraphists on account of the still visible squares, marked upon it to ensure accuracy in the drawing of the hieroglyphics and designs; 111. Stele of the nomarch Entef, found like No. 112 at Drah Abu'l Negga (Thebes): 112. Stele of King Entef (11th Dyn.), of historic importance; 113. Relief representing King Mentuhotep slaying prisoners (11th Dyn.); *114. Sacrificial chamber of Harhotep, with representations of the domestic utensils required by the deceased; 116, 115. Inner and outer coffin and mummy of a lady of the royal harem (11th Dyn.); the necklace and tatooed body should be noticed.

Room XVI (Hyksos Room). W. side: 122. Statue (granite) of Nofret, queen of Usertesen I. (12th Dyn.).

In the middle of the room: *1353. Two wooden boats, probably used in funeral celebrations, found beside the N. brick pyramid at Dahshûr.

E. side: 124. Head of a king, in grey granite, from Bubastis; 125. Colossal bust of a king of the Middle Empire, with the name of King Merneptah of the 19th Dyn. afterwards added on the breast (grey granite); 126. Cast of the head of a king's statue from Bubastis, now in the British Museum (resembling No. 124); 128. Statue of King Sebek-em-saf, in pink granite (13th Dyn.; Abydos); 129. Statue of the Hyksos King Khyan, found at Bubastis (head wanting).

133-135, 137-139. Statues of kings with high cheek-bones, folds about the mouth, and other peculiar and foreign facial characteristics, and with hair and beards unlike those of Egyptians. These were formerly regarded as Hyksos princes (p. xcviii), but are now attributed with greater probability to Amenemhêt III. (12th Dyn.).

133. Group in grey granite, found at Tanis.

Two water-deities are offering a god fish upon lotus-stems, while they carry other fishes and birds in nets. The name of Psusennes is engraved on the front.

**134. Sphinx in black granite, from Tanis, the restored parts recognisable by their darker hue.

An inscription on the right shoulder, almost effaced, mentions Apepi (Apophis), the Hyksos king. Merneptah and Ramses II. subsequently caused their names to be inscribed on the base, and Psusennes engraved his on the breast of the statue.

135. Head of a sphinx, with the name of Merneptah added at a later date; 137. Head of a king, from Medînet el-Fayûm; 138. Three heads, in grey granite; 139. Sphinx, in limestone, found at El-Kâb.

140. Large limestone sarcophagus of Tagi, from Thebes. The interior is adorned with well-preserved representations of articles required by the deceased in the future life.

Room XVII. In the middle of the room are wooden coffins of the Middle Empire, including 142. Coffin of Kheperkerē with representations of doors on the outside.

Glass Case to the right of the stairs. Articles found in tombs near the pyramids of Lisht: sticks, sceptres, weapons; entrail-vases with lids in the shape of human heads; wooden statuette of a man.

Glass Case to the left of the stairs. Entrail-vases (mostly of alabaster), with lids in the form of human heads, of admirable workmanship, from graves at Dahshûr.

Room XVIII. Portions of painted wooden coffins, dating from the Middle Empire.

Rooms XIX and XX. Wooden coffins of the 11th and 12th Dyn.; sacrificial tablets, and numerous steles from Abydos.

Room XXI. *Nine colossal statues of Usertesen I., in fine limestone, found near the S. pyramid of Lisht, of admirable workmanship (especially in the reliefs on the throne). *1354. Outer and inner wooden coffins of Meshti, nomarch of Assiût.

The mummy reclined on a bed in the inner coffin, but only its golden mask is now left. Beside it are various articles for the use of the dead in the future life: head-rests, mirror, sandals, bronze washing apparatus, sticks, bow and arrows, etc.

c. Monuments of the New Empire and the Subsequent Period (1600 B.C. to the Conquest of Egypt by Alexander the Great).

Room XXII. 146, 147. Two arms from a colossal pink granite statue of Ramses II., found at Luxor; 148. Large scarabæus of pink granite.

Room XXIII. On the walls, tombstones and reliefs: 150. King Amenophis IV. (18th Dyn.) worshipping the sun, from Tell el-'Amarna (p. 193). 1313. Amenophis IV., with his wife and two princesses, worshipping the sun, from the king's tomb at Tell el-'Amarna (p. 199). 153. Ramses II. and the god Ptah-Tetenen.

Room XXIV. *155. Sacred boat, of pink granite, found in 1892 in the temple of Ptah at Memphis, a most rare and beautiful specimen.

Room XXV (Ethiopian Room) contains memorial stones of Ethiopian kings, found at Napata. 160. Stele of *Piankhy* (p. ci), celebrating his victories over Egyptian princes; 161. *Har-si-yotf*, describing his victorious campaign in Nubia; 162. *Tanut-amon* recounts his campaign against the Assyrians in Memphis. — E. side: *Esperute* records his accession (ca. 650 B.C.). — *164. Portrait-head in dark granite of *Taharqa* (the Tirhakah of the Bible), the Ethiopian conqueror (25th Dyn.); negro cast of features, nose mutilated. The same negro cast is clearly seen in the relief of this king on the under-mentioned Esarhaddon Stele.

W. side: 165. Tablet excommunicating two families, who had committed a crime in a temple, from Napata. 166. Fine head, from a colossal statue of Ramses II. (Luxor).

In the middle of the room: 167. King Merneptah, holding a figure of Osiris (19th Dyn.). — *Stele with inscriptions of Amenophis III., referring to his buildings, and of Merneptah, referring to his victories over the Libyans ('Israel Stele').

This stood originally in a temple of Amenophis III. at Thebes and was afterwards used by King Merneptah, who inscribed upon the back a hymn, concluding with the words: 'Israel is wasted and his seed is brought to nothing'. This is the earliest mention of Israel in any Egyptian inscription. The stele was discovered by Flinders Petrie in a temple at Thebes (p. 270).

S. side of the corridor leading to R. XXVI: Coloured cast of the *Esarhaddon Stele*, found at Senjirli, and now in the Berlin Museum.

On the front of the stele appears the Assyrian King Esarhaddon (681-668 B.C.), in royal garb and wearing the Assyrian crown, holding a mace and a fan(?). Before him stand the defeated Pharaoh, Taharka (of a negro type, with the royal serpent on his brow), and a Syrian prince (with beard, crown, and long robe), with cords fastened to their lips and held by the victorious Esarhaddon in his left hand. The inscription gives a minute account of the conquest of Egypt and Ethiopia after the defeat of Taharka at Memphis.

E. side: 169, 170, 171. Reliefs from the 18th Dyn. (Gîzeh); 172, 172b. Reliefs from the tomb of Har-min, representing a funeral; 173. Relief of a funeral and funeral dance. — *174. *Alubaster Statue of Queen Amenertaïs.* The cartouches (effaced) are those of her father Kashta and her brother Shabako (25th Dyn.).

Room XXVI. — S.W. Gallery: 176, 177. Heads from statues of Ramses II. and Ramses IV. (both of syenite and found at Bubastis).

W. Gallery: 179. Group of *Thay* and his sister *Naye;* at the back, the same figures seated at a banquet, with *Sunro*, priestess of Ammon (19th Dyn.); 182. Pillar with representations of Ramses II. offering libations. 183. Group of Ammon and Mut seated side by side, with dedicatory inscription of King Sethos I. (19th Dyn.).

N. Gallery: *185, *186. Statues of *Ptah*, found in 1892 in the temple of Ramses II. in Memphis (7 ft. and 10½ ft. high respectively); 188. Head of a statue of Amenophis II.; 191. Head of Ammon; the eyes were inlaid (Karnak). 192. Bust of Thutmosis III.; 194, 195. Two figures of *Khay* (No. 194 holds a small shrine with an image of Osiris, and No. 195 another with an image of Rē). 196. Sitting colossus of a king, in grey granite (probably 12th Dyn.), with the names of Ramses II. subsequently added; *197. Fine head in black granite with mild and regular features, perhaps King Haremheb; *198. Head of a queen, found at Karnak along with No. 191 (see above); 200. The chief priest Ptahmes, a contemporary of Thutmosis III., in a naos; 201. Bust from a limestone statue of a king, a fine work of the 18th Dynasty.

E. Gallery: 202. Pink granite statue of Thutmosis III.; 205. Statue of the scribe Amenhotep, with his writing-apparatus hanging over his shoulder, from El-Hibeh (18th Dyn.); *206. Lime-

stone statue of Amenophis II. (18th Dyn.), with inlaid eyes; 207. Amenophis IV. (comp. Nos. 83, 90, 93, 194, 199, etc.), with his wife and daughter, adoring the sun-disk (18th Dyn.); 210. The lion-headed goddess *Sekhmet*, dedicated by Amenophis III. in the temple of Mut at Karnak.

*213. Triumphal monument of Thutmosis III., from Karnak.

In the upper part appears the king sacrificing to Ammon-rē, with the patron-goddess of Thebes behind him. In the poetic inscription the king is hailed as a victor by Ammon and the conquered lands are recounted.

214. Black granite statue of Thutmosis III. (18th Dyn.); 215. Door-shaped stele of Pu-em-rē, second prophet of Ammon (18th Dyn.).

S.E. Gallery: 217. Sacred serpent, dedicated by Amenophis III. in the temple of Har-khent-khety at Athribis (Benha).

Central court: Memorial stone of Amenophis IV. (see above), afterwards used again under Haremheb (18th Dyn.); fragment of an obelisk with the name of Ramses IV., probably from Heliopolis.

Room XXVII (Gallery) contains steles and inscriptions of the 18th and 19th Dynasties. — *218. The celebrated *Tablet of Saḳḳâra*, found in a tomb at Saḳḳâra. On one side is inscribed a hymn to Osiris and on the other appears the scribe Tunry praying to 58 Egyptian kings, whose names are arranged in two rows, beginning with Merbapen (1st Dyn.) and ending with Ramses II.

Room XXVIII (Open court): 223. Colossus of Usertesen I. (12th Dyn.) in the form of Osiris; 224-227. Colossal statues, on which the name of Ramses II. was placed at a later date (No. 224 from Abuḳîr; the rest from Tanis).

Room XXIX (Gallery): 228, 229. Fragments of pillars from the tomb of Prince, afterwards King, Haremheb (18th Dyn.); the Uræus serpent on his head was added after his accession to the throne. *230. Amenophis III. before Ptah, an admirable piece of work.

Room XXX. — 231. Painted statue of Mut-nofret, mother of Thutmosis II. *236. Caricature of the queen of Punt, from the reliefs of the temple at Dêr el-baḥri (p. 271). 237. Relief of the ass of the preceding.

Room XXXI (Saïte Period). In the middle of the room: 241. Granite sarcophagus of Psammetikh II. — E. side: 245. Granite naos dedicated in a temple at Esneh by the Ethiopian King Shabako.

Room XXXII. 252. Fragment of a naos dedicated by Nektanebos in the temple of Saft el-Hennch near Bubastis; both outside and inside are crowded with inscriptions and representations. *254. Four bas-reliefs of the Saïte period; one represents the scribe *Psamtik* superintending the transportation of gold ornaments intended for his tomb; another shows him receiving votive offerings.

Room XXXIII. Tombstones from Saḳḳâra, Abydos, Akhmîm, etc. — Chapels.

Room XXXIV. Tombstones, chiefly from Abydos.

d. Monuments of the Ptolemaic, Roman, and Coptic Periods (4th cent. B.C. to the 4th cent. after Christ.).

Room XXXV. 272. Group of the god Ammon and an Ethiopian queen from Meroë, of the latest period of Egyptian influence in Ethiopia.

E. side: 277. Stele from Akhmîm; stele from Hassaïa, near Edfu, painted and gilded; sacrificial tablets; four small votive pyramids.

W. side: 273. Beautiful tombstone from Akhmîm; 274. Three tombstones from Hassaïa, finely executed and with well-preserved colouring.

Room XXXVI. E. side: 278. Memorial stone of Ptolemy Philadelphus, from Pithom, recording his exploits and his benefactions to Egyptian temples; 279. Finely worked limestone tombstone from Akhmîm.

W. side: 283. Memorial stone of Ptolemy Soter, found in 1870 among the foundations of the mosque of Shêkhûn at Cairo; it relates to a gift of lands to the gods of Buto, and is dated in the 7th year of the reign of Alexander II. (son of Alexander the Great), whose satrap Ptolemy calls himself. — 284. Memorial stone, found at Mendes.

Room XXXVII. Monuments with demotic inscriptions. By the N. wall: Fragments of statues of the Ptolemaic and Roman periods.

Room XXXVIII. Tombstones and reliefs of the Ptolemaic and Roman periods.

Room XXXIX. Greek tombstones, some of which have Egyptian designs.

Room XL. *289. Beautiful limestone stele, showing a woman in a mourning attitude, to whom her daughter hands a lyre; a Greek work of the 3rd cent. B.C., Attic in character though found at Alexandria.

*290. The famous *Decree of Canopus*, in three languages, found at Tanis.

The decree appears above in hieroglyphics, or the *Ancient Egyptian* written language, below in *Greek*, and on the margins in the popular dialect written in the *Demotic* character. The decree was pronounced by an assembly of the priests in the temple of Canopus on 7th March (17th Tybi), B.C. 238, in the reign of *Ptolemy III. Euergetes I.* It praises the king for having brought back the images of the gods from Asia, gained many victories, preserved peace in the land, and saved it from imminent famine by his forethought in remitting taxes and importing corn. In token of gratitude a resolution is passed to institute new festivals in honour of the king and queen and their ancestors, to call all priests also 'priests of the divine Euergetæ', to found a new sacerdotal caste to be named after Euergetes, and introduce an improvement in the popular calendar so that the festival of Euergetes may always be celebrated on the first day of the year as in the year of the decree. It is also resolved to pay permanent honour to the *Princess Berenice*, who died young and unmarried, and to celebrate certain yearly festivals to her memory. The inscriptions lastly declare that the decree is to be inscribed in the holy (hieroglyphic), the Egyptian (demotic), and the Greek languages, and to be exhibited in the temples.

290b. Another copy of the same decree found at Kôm el-Hisn (Lower Egypt). Over the central E. window: no number, **Colossal Female Head* (Demeter or Kora?) of Greek marble, a Greek work of the 4th or 3rd cent. B.C.

**291. *Marble head of a Gaul*, an original Greek work of great beauty, dating from the beginning of the Ptolemaic period.

This head may be compared with those of the Dying Gaul in the Capitoline Museum and the Group of Gauls in the Museo Boncompagni at Rome, though it is evidently by a different hand. The back of the head and neck are but partly worked. Only the head, throat, and part of the drapery are preserved. They appear to have belonged to a statue of a man represented in the most energetic movement, probably fighting. The head is thrown back towards the right shoulder and the eyes look upwards in keen excitement.

292. Block of sandstone, with a frieze containing the names of Psammetikh I. and Shabako (or Tanut-Amon). Below is a long Greek inscription with the names of the emperors Valens, Valentinian, and Gratian. 294. Black basalt statue of the Egyptian scribe Hor, carved under Greek influence.

*295. *Siren* playing the lyre, found in the Greek Serapeum at Sakkâra.

296, 296b. Monuments from Memphis, referring to the worship of Mithras; 298. Large porphyry statue in the late-Roman style (Alexandria; head wanting); 300. Græco-Roman marble statue; 302. Porphyry bust of a Roman emperor, perhaps Maximianus Hercules (304-310 A.D.); beside it a Roman portrait-bust, completely polished, from about the reign of Trajan; 303. Marble statue of a Roman lady; 304. Granite stele, with the name of the Emperor Trajan (from Ptolemaïs). — *306. Colossal marble face of Serapis (only the face and portion of the throat preserved), the new god introduced by the Ptolemies, erroneously named 'Nile God'. 310. Relief from Luxor of Isis and of Serapis killing a gazelle (perhaps a form of the god Antæus).

In the N.W. corner: No number, Trilingual inscription of C. Cornelius Gallus, found at Philæ in 1896. The inscription dates from the first year of the Emp. Augustus and in hieroglyphics, Latin, and Greek extols the military exploits of Gallus in Egypt.

Rooms XLI and XLII. Tombstones and other monuments of the Coptic Christian period, the most important being Nos. 311-314.

We return to Room XL, whence a staircase ascends to the upper floor. — On the staircase, marked XLIII on the plan: —

Alexandrian Terracottas and Græco-Roman Glass.

This collection of terracotta figures of the Roman period is the largest of the kind in existence, next to that in the museum at Alexandria. The method in which the collection is numbered and arranged renders it difficult to indicate individual specimens.

Case A. Representations of Harpocrates, the son of Osiris and Isis, recognized as a child by the finger in his mouth and the lock of hair. He appears in innumerable forms, sitting or standing, with the urn, on horseback, on the goose, or on the Uræus-serpent, as a warrior, etc.; once (No. 315) with a hieroglyphic inscription.

Case B. Top row, to the left: Nubian slave with basket of fruit. Central compartment: Isis ending in a serpent's body; Aphrodite beside the bath; sphinx. — Second row: Figures of Priapus. Central compartment: Serapis seated with Cerberus by her side, Isis, Canephoræ, etc. — Third row, to the left: in front, Selection of heads of caricature figures, which appear to represent comic personages, dwarfs, and also characters from the Alexandrian stage. Central section: Isis suckling the bull; Demeter with the torch; Zeus borne by the eagle. — Fourth row, central section, and below: Large number of dancing temple-attendants. — Bottom row, to the left: representations of the god Bes. The right compartment of the case contains figures of animals.

Case C. In the two top rows: Vessels of various shapes. Third row: Lamps in the shape of altars, houses, etc. Fourth row: 318. Lamp, with medallion in relief representing a Nile scene in a grotesque manner; caricature figures in a boat, with water-fowl and lotus-plants.

Case D. Vases, bowls, goblets, bottles, and ewers of coloured glass, some reticulated with glass-threads; a few moulded. No. 330 has an engraved design.

Case E. Top row: Zeus, Athena, Isis. — Fourth and fifth rows: Genre figures: Girl reading a book; priests carrying the sacred boat or an altar; peasant on a mule; sitting slave, etc.

The Upper Floor

contains the smaller antiquities and most of the mummies of kings and priests of Ammon found in 1881 and 1891.

a. Græco-Roman Objects.

Room XLIV. *Cases A* and *B:* Mummy-wrappings from Akhmîm. — *Case C:* Mummies from the Fayûm, with golden masks. 334. Mummy of a child; a portrait painted on linen here takes the place of the gold mask (2nd cent. after Christ). 335. Mummy of a child, with a portrait painted in wax-colours on a thin wooden tablet. — 336. Statuette of Venus wringing the water from her hair. — *Case E:* Glass vessels; bronze vases, fragments of bronze utensils. — *Case F:* Mummies with portraits, from the Fayûm, among which No. 337 may be specially mentioned, and the still finer female portrait beside it to the left, a veritable masterpiece. — *Case G:* 338, 339. Lamps. 340-343. Candelabra, in shape, decoration, and workmanship resembling those found at Pompeii and Herculaneum. 344. Mountings of a coffin, in lead. — *Cases H* and *I:* Mummy-masks. — *Case J:* 345. Two triangular stucco bas-reliefs of sirens, painted and gilded (belonging to the coffin No. 394 in R. XLV); 346, 347. Wooden tablets coated with wax, inscribed with seven lines in the Homeric style; 348. Two bronze military diplomas of the reign of the Emperor Domitian, found at Koptos. Above, wooden tablets from coffins, bearing the names of the deceased; 351. Fragment of a limestone statuette of Alexander

the Great (?) as Hercules, of Greek workmanship. — *Case K:* Mummies from the Fayûm and Gebelên.

Case L: Mummies and mummy-'cartonnages' from the Fayûm. 354. Mummy, with gold mask and garlands; 355. Similar mummy, with the name Artemidora several times repeated on the linen bandages; 356. Leaden coffin, from Alexandria; 357. Mummy of a man with portrait painted in the encaustic style upon wood; 358. Mummy with gold mask and garlands; *359. Richly gilded mask in remarkable preservation, with genii of the dead executed in enamel (from Mêr); 360. Mummy of a woman named Thermutharion, with portrait upon wood in tempera; the wrappings are of pink cartonnage, with gilding; 1316. Two painted stucco-heads, from mummies; 1321. Two female mummy-masks, with delicate tints (from Mêr).

Case M: Ptolemaic, Roman, Byzantine, and provincial coins. — *Case N:* Coins of the Roman period.

On the top of Cases A, B, C, F, K, and L are a number of terracotta vessels, including a series remarkable for the white background on the exterior, some showing traces of bright colours. One specimen (on Case B) exhibits two carefully painted leather boots. These vessels are cinerary urns, the last-mentioned perhaps that of a shoemaker.

Room XLV. — *Case A.* Second section: Terracotta flasks of the Roman period (No. 364 is from Cyprus); 366. Bronze hilt of a Roman sword; 367. Two-edged axe; 368. Early-Greek or Cyprian statuette in alabaster, from Saïs. — Third section: Vases, statuettes, lamps, terracotta reliefs.

Case B: Vases and portions of statuettes. 381. Tasteful small stele of limestone, in the shape of a naos, a votive gift from an interpreter of dreams. Various utensils and figures in blue enamelled earthenware. 383. Small alabaster figure of Venus untying her sandal.

Between Cases B and C: 384. Serpent from the temple of Æsculapius at Ptolemaïs (head restored). — *Case C:* Greek vases, chiefly of the 6-4th cent. B.C., some manufactured in the potteries of Naukratis, and some imported from the Greek motherland. The vases with red figures are the latest, those with brownish-red figures on a greyish-yellow ground are the earliest. — *Case D:* Terracottas. On the two top shelves are specimens of the favourite grotesque caricature figures; in the two beneath, figures of Venus. — *Case E:* Works in ivory, chiefly fragments of caskets, on some of which traces of painting may be seen.

Between Cases E and F: Cut gems of the Greek period, some showing Gnostic inscriptions and designs.

Case F: Terracotta statuettes, resembling the Tanagra figures, and obviously in some cases modelled with Tanagra forms. No. 385, one of the best, represents a faun lying on a wineskin on the ground, from the mouth of which he permits a stream of wine to escape.

Case G: Vases and statuettes. 386. Blue enamelled terracotta vase; 387. Isis; 388. Fragment of a fine Greek vase; 389. Bronze incense-burner; 390. Isis, of the Ptolemaic period (the eyes were inlaid); 392. Round limestone incense altar (ashes still preserved), with tasteful base; 393. Earthen pot with bronze coins of the reigns of Diocletian and Constantine.

Case H: Bronze statuettes of the Græco-Roman period.

394. Wooden coffin, with a lid in the form of a roof, in good workmanship of the Greek period (comp. No. 345, R. XLIV); 395. Wooden coffin of the Roman period, with garlands all round, and at the foot, a figure of Anubis, with a tree behind; 396. Mummy of a girl, with portrait on wood; 397. Two mummies of the latest Egyptian period (3rd or 4th cent. after Christ), wrapped in cloths adorned with gilt ornaments and figures in relief; 398. Mummy of a girl, with portrait; 399. Four crudely executed granite statues, with Greek and demotic inscriptions, from Demeh (p. 154); 2nd cent. after Christ. 400. Coffin-lid, in the shape of a naos in which stands Osiris; 401. Linen mummy-covering, with female portrait.

Room XLV b (locked) contains monuments not suited for public exhibition, and ostraka with inscriptions.

We return to Room XLIV and enter Room XLVI (Gallery), to the left.

b. Coptic Objects.

Room XLVI (Gallery): Textile fabrics and embroidery.

Room XLVII. *Case A:* Religious inscriptions on parchment, wood, potsherds, etc. — On the W. wall are three Coptic papyri.

Case B: Bronze church-utensils; 402. Cruciform candlestick; 403, 404, 405. Incense-burners. — *Case C:* 406, 407. Church lamps; 408, 409. Bronze pots, vases, and flasks; 410. Chandelier. — *Case D:* 411, 412. Church-keys; 413. Bronze cymbal with bell; 414. Picture of a saint upon wood, with an Arabic-Coptic inscription of the 10th (?) century.

Case E: Wooden combs; 415, 416. Flasks, with the portrait of St. Menas (p. 14). Terracotta and bronze lamps, including two in the form of doves (Nos. 418, 419).

Between the windows: 420-423. Wood-carvings. — In the middle of the room is a chain ornamented with crosses.

Room XLVIII. Coptic pots and vases. 425, 426. Stands for vases. — On the walls are wood-carvings and sepulchral inscriptions on terracotta. 427. Coptic inscription found at Dêr el-bahri in a grave used as a chapel; the text consists of a tirade against heretics and the usual prayer for the emperor and his family. Coptic mummies.

c. Objects of Foreign Origin found in Egypt.

Room XLIX. 431. Wooden coffin with Himyaritic (S. Arabic) inscription.

Case A: Vases with Phœnician inscriptions; No. 432 has also a demotic inscription.

Glass Cases B and *C:* 433, 434. Small terracotta tablets with cuneiform inscriptions, being letters from the kings of Babylon and other Asiatic princes to King Amenophis IV. of Egypt (p. xcix).

These tablets, which are of great historical importance, were discovered at Tell el-'Amarna in 1888. In Nos. 10 and 19 Jerusalem is mentioned. Most of the tablets then found are now in London, Berlin, Paris, and St. Petersburg.

On the N. wall: 435. Tablet with cuneiform inscription; 436. Sacrificial stone, with an Early-Ethiopian cursive inscription (p. cxxvi). — E. wall: 437. Jewish cinerary urn.

Case D: 438. Limestone tablet in the Persian-Egyptian style; 440. Persian winged sphinx; 441, 442. Aramaïc papyri: 444. Slab of slate with designs resembling hieroglyphics; 445. Lord's Prayer inscribed on stone in Early-Syrian.

We now return through Gallery XLVI to RR. XLIV and XLIII, and thence by the N.W. door to Room L, with which the purely Egyptian section begins again.

d. Egyptian Weights, Measures, Tools, Domestic Utensils, etc.

Room L. *Case A.* 446. Vessel of alabaster bearing the name of Thutmosis III. and inscribed as holding *21 hin* (almost half a litre); 447. Weight in the form of a calf's head, with the name of Sethos I. and a statement of the weight as *300 teben* (about one ounce). 449-451. Stone-mason's square and plumb, of the 20th Dyn.; 455. Small scale for an apothecary or goldsmith.

Glass Case B: Building-utensils. 456. Dove-tail with the name of Sethos I., from the temple of Abydos; 459. Wooden model of a temple pylon; 460, 461. Models of houses, placed in graves (others unnumbered); 462. Window-grating (other specimens in Case C, Nos. 465, 466).

Glass Case C: 467. Wooden door from the tomb of Sen-nutem at Thebes, with paintings, *e.g.* Sen-nutem and his sister in an arbour playing draughts (No. 449 was also found in this tomb).

Room LI. *Cases A* and *D:* Bronzes (Buto; Osiris; sacred cats). — *Case B:* Beads; inlaid faïence. — *Case C:* Glazed and coloured terracotta reliefs, from the temple of Ramses III. at Tell el-Yehûdiyeh (472. Lotus; 474. Griffin; 475. Captive negro; see also No. 463 in Room L). *475 b. Asiatic in coloured garments (Tell el-'Amarna). — *Case E:* Stamped bricks. — The wooden apparatus in the corners of the room was used for moving sarcophagi.

Room LII. *Case A.* Wooden bedsteads, seats, and footstools.

— *Case B.* Painted wooden boxes; 481-483. Sides of boxes, inlaid with ivory; 484-487. Feet of chairs and bedsteads, in limestone, granite, and glazed earthenware. — *Case C:* Picks, spindles, and distaffs, in wood and bronze; 495. Spool, with two carved heads.

Room LIII. Furniture, feet of benches, shaped like lions' or cows' feet. *Case D:* Variegated baskets, such as are still woven in Upper Egypt. — *Frame G:* Mountings of a door. — *Frame K:* 1358. Sides of a sacred ebony casket dedicated at Dêr el-bahri to Ammon, by Queen Makerē, whose name has been changed to that of Thutmosis II., who is represented sacrificing. — *Case A:* 1358bis. Doors of the above-mentioned casket.

e. Drawing and Sculpture.

Room LIV. Drawings on potsherds and limestone tablets. 524. Fine head of a king; 526, 527. Ramses IV., sacrificing to Ammon and as conqueror of barbarians; 533. Princess; 539. Ramses IV. in his chariot; 545. Man's head, with black outline and red flesh; 548. King; *1327. Plan of a king's tomb, perhaps that of Ramses IX.

Room LV. *Case A, B, C:* Sculptors' models. — *Case D:* Models for pupils, etc.

Case E: Models for sculptors (showing a king's head at various stages of the work); unfinished statues.

Show Case F: Moulds for sepulchral statuettes, birds (from tombs), and amulets. At Nos. 557-580 both the moulds and the finished casts are shown.

f. Manuscripts, etc.

Room LVI. Ostraka with inscriptions. As papyrus was expensive, less important writings were committed to wooden tablets (582, 583), potsherds ('ostraka'; 584, 585), or limestone. No. 586, from the tomb of Sen-nutem (comp. No. 467, p. 91), contains the beginning of the 'Adventures of Sinuhe', an early Egyptian romance.

Room LVII. Papyri, chiefly religious. In the W. portion of the room are two noteworthy specimens found at Dêr el-bahri (p. 271): 587, written for Herub, priestess of Ammon, with attractive representations of life beyond the tomb; and 588, belonging to Shetsu-hor, priest of Ammon. — In the N. part of the room: 590. Central portion of a large geographical treatise on the Fayûm, Lake Mœris, and its crocodile deity Sobk, written in a mystic style. — E. part: Specimens of the Book of the Dead, a collection of texts referring to the life beyond the tomb.

Glass Cases A-O: 595-610. Writing and painting apparatus.

g. Worship of the Dead and Objects of Historical Interest.

Room LVIII. 611-634. Mummy-coverings, masks, and ornaments; 632, 633. Large scarabs, of the kind placed on the breast of mummies to represent the heart (usually with inscriptions).

Room LIX. Statuettes of the dead. — *Case B:* Wooden grave tablets. *640. Rare example of an Egyptian landscape, with representations of several tombs at Thebes, with a sycamore (in front of which is a mourning woman), two palms, and an altar with sacrificial offerings. — *H, I.* So-called Canopi, or vases for the entrails of the deceased. — In the *Stands K* and *L:* 660, 661. Two painted statues of Isis and Nephthys bewailing the dead Osiris. — *Glass Case O:* Small coffin for the entrails of the deceased.

Room LX. Statuettes of the dead, from a grave containing a number of Theban priests (p. 96).

Room LXI. Statuettes of the dead and Canopic vases. — We retrace our steps through RR. LX and LIX to —

Room LXII. Papyri relating to religious subjects. In the middle of the room: Wooden figures of Osiris, within which the papyrus of the dead was placed.

Room LXIII. 688. Pedestal and feet of a statue of *King Taharqa* (25th Dyn.), with representations of 14 conquered Asiatic tribes and 14 conquered African tribes; *689. Fine head of a king; 691, 691bis. Memorial stones from a tomb at Tell el-'Amarna (18th Dyn.); 694. Sistrum, with the name of Darius; 698. Fine statue of Amenophis I. as Ammon. — S.E. corner: *699. Pedestal, with an Ethiopian and a Syrian prince as captives (20th Dyn.).

Case B. Second Shelf: No number, *Head of Amenophis IV., as a sculptor's model, found by Prof. Flinders Petrie at Tell el-'Amarna; 705. Ramses III.; 710. Ramses IV. (these two are 'statuettes of the dead'); *711. Head of an Asiatic captive; 715. Small cosmetic flask in blue porcelain, in the shape of a hawk, with the name of Amosis I. — Third Shelf: Statuettes of the dead (including one of Amenophis IV.). — Fourth Shelf: 718. Limestone stele, with a representation of Thutmosis III.; 721. Splendid bronze lion with the name of King Apries, perhaps a huge padlock.

Case C: 725. Fine limestone head of the Ancient Empire (Gîzeh); 726. Standing man (26th Dyn.); 733. Statuette, of the Middle Empire. — N. side of the room: 738, 739. Papyri of the dead of King Pinotem and Princess Nes-Khons, found at Dêr el-bahri. — *Case D:* Scarabs of historical importance, etc.

Glass Case G: 752. Fine lion's head in red jasper, with the name of Queen Hat-shepsowet. — *Glass Cases H-J* and *L-O:* Amulets and ornaments.

Room LXIV. Sacrificial tablets; small boats; wrappings of the dead.

Room LXV. *Case B:* 790. Sailing-boat, of the Middle Empire. — *Case E-G:* Mummies of animals. — We return through RR. LXIV and LXIII, and proceed towards the E.

h. Domestic Utensils and Clothing.

Room LXVI. Vases. — Room LXVII. Sticks; bows and arrows; tools. — Room LXVIII. Terracotta and faïence vessels of various periods.

Room LXIX. *Cases A–F:* Linen and other fabrics; the earliest (Cases A & C) belonged to Ament (11th Dyn.; comp. No. 115); the delicate work in Cases B and D should be observed. — *Glass Cases H* and *I:* Shoes.

i. Ornaments, Painted Portraits, Masks, etc.

Room LXX. *Case A:* Collection of mirrors. — *Case B:* Musical instruments, games (861. draught-board), and children's toy (868. Dolls; 869. Jumping Jack).

Case D. At the top: Wooden tablets painted to imitate leather, from tombs of the Middle Empire. Selection of Græco-Roman portraits, mostly painted in the encaustic style, and several stucco-masks, of which the second from the right is one of the best. 1300. Wooden canopy, with a medallion on the back containing the portrait of a boy with long hair; to the left a stylus with paper, to the right writing-tablet.

Case E: 915, 915b. Mirrors; 919. Bronze sacrificial table of the Greek period.

Case I: 940. Pin-cushion in the form of a tortoise (11th Dyn.); 941. Wooden fan-handle. — In the middle of the room: Small wooden boats, from Mêr.

Room LXXI. Scarabs of various kinds and for various purposes. — The scarabæus, which was regarded as one of the incorporations of the sun-god, was used as an amulet in Egypt from the earliest period. Seals were frequently in the shape of scarabs *(Cases M & N).*

k. Worship of the Gods.

Room LXXII. In the centre, beside glass-cases A and H: 1006. Magnificent vase of dark granite, dedicated to the god Thout by King Apries (26th Dyn.).

Glass Case A: 1007. Bronze figure of Isis or Nephthys, of the Saïte period; then Khnum, with the ram's head. — *Glass Case B:* Faïence figures of sacred animals, baboons, cats, hawks, swine, rams, etc. The elephant (No. 1009) is noteworthy. — *Glass Case C:* Pectorals (p. 79); amulets in the shape of two outstretched fingers, found with mummies.

Glass Case D: Sceptres, etc. — *Glass Cases E–H:* Figures of gods and amulets of vitreous paste, found in coffins in the Fayûm. — To the E. of these cases, —

1015. Four fine bronze statues of the lion-headed goddess Buto and one of the hawk-headed Horus (the eyes were inserted), found at Saïs.

To the W. of Cases A–H: *1016. The goddess *Toëris* in the form of a hippopotamus, from Karnak (green serpentine). This specimen displays admirable technical workmanship.

N. part of the room: 1017-1020. Sacrificial stone, Osiris, Isis, Hathor as a cow, before whom stands a man named Psammetikh, in whose tomb at Saḳḳâra all these excellent specimens of a late period were found.

Glass Case I: Thout and Anubis (with head of the ibis and jackal). — *Glass Case J:* Ptah, Sekhmet, and Imhotep (the Egyptian Æsculapius).

Case K. Upper division: 1021. Head of Hathor emerging from a lotus-flower. — Second division: 1023. Sacred boat, carried on a pole in processions.

Glass Case L. Bronzes: 1024. Apis Bull, on a sledge; *1026. Nefertem, inlaid with gold and enamel; 1027. Enhor, god of war; 1028. Nile-god Hapi; 1029. Apis, with human form and bull's head; 1030. God with a star on his headdress (constellation of Orion). Nos. 1026-1030 were all found near the Serapeum at Saḳḳâra. 1031. Bes (comp. No. 999).

Glass Case M: 1032-1045. Bronzes: 1032. Neith; 1034. Ichneumon; 1035. Scorpion with the head of a goddess (from the end of a sceptre); 1040. Khnum; 1042. Goddess Maat; 1043. Ammon-Rē; 1044. Mut; etc.

Glass Case N: Bronze and other figures of gods, chiefly votive gifts from the Serapeum at Saḳḳâra and dating from a late period. 1047. Apis conducted by Isis and Nephthys; 1048. Nile-god; 1049. Horus and Thout pouring the water of consecration on a priest; 1050. Apis, with a Carian inscription on the base, in addition to the hieroglyphics; 1051. Imhotep; 1052. Hathor; 1053. Khons; 1054. Ammon; 1055. Osiris, Isis, Nephthys; 1056. Isis suckling Horus; 1057. Goddess with a fish on her head; 1058. Hathor; 1059. Anubis; 1060. Osiris; 1061. Toëris; 1062. Horus as a child; 1063. Ichneumon; 1064. Atef-diadem (headdress of the gods); 1065. Khons, Nefertem, and Harpocrates; 1066. Mont. 1068. Osiris as a mummy between Isis and Horus; behind Osiris is a sceptre in the form of a lotus, with a snake. 1069. Sekhmet; 1070. God with a jackal's and a ram's head; 1071. Bull's head; 1072. Jackal's head; 1074. Bes.

Case P: Tombstones and memorial stones from the Apis tombs at Saḳḳâra (p. 128), including 1078. Dead Apis in a boat, mourned by Isis and Nephthys. — *Glass Case Q:* Osiris and Isis; Isis suckling Horus. — *Glass Case R:* 1090-1092. Bronze statuettes of Horus; 1093. Crocodile with hawk's head. — *Glass Case S:* Osiris and Isis.

Case T: Osiris, Harpokrates (bronze), Ptah (blue enamelled

earthenware). — *Case U:* Sekhmet, Bast. — *Case V:* Show (1098), Ptah (1099), Nefertem (1100). — *Case W:* Bes. — *Case X:* Toëris (comp. No. 1016). — *Case Y:* Various gods.

Case Z: 1112. Sacred vulture (in lapis lazuli); 1113. Min (Greek period); 1114. Child Khons.

Cases AA–AE: Small statuettes of Isis, Nephthys, Horus, Anubis, Thout, ibises, and baboons. 1122. Horus, in glass. — *Case AF:* So-called Patækes, guardian deities in the form of sick children, with swollen body, large head, and crooked legs.

l. Botanical and Mineralogical Division.

Room LXXIII. Specimens of ancient plants, flowers, fruit, and seeds, found in tombs. The flowers in the large glass-case on the W. side of the room were found at Dêr el-baḥri (comp. below), and have been prepared and named by Prof. G. Schweinfurth.

Room LXXIV contains specimens of stone occurring in Egypt or in its monuments, and knives and other implements of flint.

Room LXXV (Gallery) is used as a corridor and contains mummies and sarcophagi, of which some date from the 26th Dynasty. In *Cases A & B* are small wooden boats from graves of the Middle Empire, at Mêr. — The door to the right at the end of the gallery opens into R. LXXVII, on the other side of which (to the right) is R. LXXVI.

m. Mummies found at Dêr el-baḥri.

Rooms LXXVI–LXXXIII: Coffins and Mummies of the Priests of Ammon.

These were discovered in 1891 in a large tomb near the temple of Dêr el-baḥri (p. 271). The coffins originally belonged to priests and priests' wives of the 17-20th Dyn., but during the Libyan period they were used again for other bodies and the old names were replaced by others. Each body had an outer and an inner coffin of wood, shaped like a mummy and coated with a yellow varnish. In most cases the arms were crossed upon the breast, the hands of the men being clenched, those of the women open. The women were farther distinguished by round carrings. Over most of the mummies were found paintings on a kind of lid. The figures of the dead and their cases, found along with the coffins, date from the Libyan period.

Room LXXVI. *Case A:* 1131. Beautiful palm-leaf fan; 1132. Linen gloves; shoes and sandals; 1133. Ebony staff with an ivory head; 1134. Scourge. — Flowers, figures of the dead, etc.

Room LXXVII. 1137, 1138. Children's coffins; 1139. Coffin adapted for a child by the insertion of a partition.

Room LXXVIII. 1142. Sarcophagus of Nesnebtewe; 1143. Coffin of Tuamenmat, with figures of gods in the interior.

Room LXXIX. 1144. Coffin of Pete-Amon, a priest. 1145. Coffin of *Tirpu;* the linen garments found with this mummy are of remarkably fine material and workmanship; the flowers when first found retained their natural bright colours, but have faded since exposed to the light. 1146. Coffin of the priest Ankhfenmut, originally belonging to a lady, whose name has been allowed to remain.

Room LXXXII. The sarcophagi in this room exhibit a different kind of workmanship. The outer cases are white and rather more elaborately adorned; the inner cases are of a beautiful light yellow.

Room LXXXIV. Royal Mummies and Objects found with them.

Towards the close of the New Empire the power of the Egyptian state gradually declined, until finally not even the last resting-places of the dead could be secured from robbers. Not only the necropolis at Drah Abu'l-Negga (p. 257), but even the secluded tombs in the 'Valley of Kings' (p. 257) were plundered. The authorities recognized their impotence and contented themselves with rescuing the mummies of the ancient Pharaohs. The mummy of Ramses II. was therefore transferred from its tomb at Bibân el-Mulûk (p. 262) to that of Sethos I., and when that refuge ceased to be deemed secure, both bodies were removed to the tomb of Amenophis I. Finally, under the 21st Dyn., it was resolved to protect the royal mummies from farther profanation by interring them all together in a rocky cleft near Dêr el-bahri (p. 277), which was artificially widened for the purpose. The corpses of the ruling dynasty were also placed here. Thus at last the remains of the great monarchs of the New Empire — Amosis I., Thutmosis III., Sethos, and Ramses II. — were left in peace until in 1875 the fellahin once more discovered their secret resting-place and the plundering of the mummies began again. The modern thieves succeeded in keeping their secret to themselves for a considerable period, but in 1881 they were traced, and the mummies were deposited in the museum at Cairo to save them from the hands of the robbers. In 1886, at the wish of the Khedive Tewfik, the mummies were unrolled and covered up again, though whether these costly relics will long survive the process remains to be seen.

By the staircase in the large cruciform room are two huge coffins in the form of Osiris: 1172. Coffin of *Queen Ah-hotep* (comp. pp. 80, 99); 1173. Coffin of *Queen Nefret-ere*, wife of Amosis I.

In the middle of the room: 1174. Coffin of *King Seqenyen-rē III.* (end of the 17th Dyn.); 1176. Coffin of *Siamon*, a child of five or six years, eldest son of Amosis I.; 1182. Mummy of *Ramses III.*, the *Rhampsinitos* of the Greeks, who died about the age of seventy (found in the large coffin of Queen Nefret-ere); 1183. Coffin of *King Pinotem I.*, whose mummy was found in the large coffin of Queen Ah-hotep (No. 1172); 1184. Inner coffin of *Queen Est-em-kheht*, daughter of Masaherte (No. 1190) and mother of Pinotem II., with the mummy of *Queen Nes-Khons*, wife of Pinotem II. 1185. Small white coffin of the *Princess Sitamon*, daughter of Amosis I. and Nefret-ere (No. 1173); the mummy was stolen in antiquity and replaced by a doll with a child's head. 1186. Coffin of *Princess Ahmes-hent-temhu*, with a false mummy decorated with garlands; 1187. Inner coffin-lid of *Masaherte* (comp. No. 1190); 1188. Coffin lid of Thutmosis III.; 1188b. Coffin-lid of Thutmosis II. (comp.

No. 1178); 1189. Double coffin with the mummy of *Ze-Ptah-ef-onkh*, priest of Ammon; 1190. Coffin of *Masaherte*, high-priest of Ammon and commander-in-chief, son of Pinotem I., father of Queen Est-em-khebt (21st Dyn.); 1191. Outer coffin of Queen Est-em-khebt (see Nos. 1184, 1238), containing at present the mummy of *Princess Meryt-Amon;* 1192. Outer coffin of *Queen Ma-ke-rē* (comp. No. 1198), containing at present the mummy of another queen; 1193. Coffin and mummy of the priest *Neb-seny*, in remarkably good preservation.

N. part of the room: 1194. Drawing by E. Brugsch-Bey and Vassali-Bey from the remains of a very artistically worked catafalque-pall, now exhibited in four parts on the E. and W. walls (Nos. 1194a, b, c, d). — 1195. Coffin of *Queen Notmet*, finely executed but in a very dilapidated condition. — 1196. Coffin with the name of *Princess Nes-Khons*, but apparently containing the mummy of *King Ramses XII.*, the last of the Ramessides (20th Dyn.); 1197. Coffin of *Raï*, nurse of Queen Nefret-ere, whose mummy, however, was replaced in antiquity by that of a queen; 1198. Inner coffin with the mummies of *Queen Ma-ke-rē*, who died in child-birth, and her infant daughter *Met-em-het;* 1199. Coffin (originally painted and gilded but afterwards blackened) of *Nes-te-neb-asher*, priestess of Ammon (22nd Dyn.). 1200. Mummy-shaped coffin, without inscription; the young man whose body was found within, with the viscera unremoved and with embalming-materials only outwardly wrapped round him, is supposed to have been poisoned. — 1202. Coffin of *Queen Hent-tewe* (21st Dyn.); 1203. Coffin of *Tew-hert*, 'singer of Ammon'.

W. side of the room. *Case A:* Coffin-lid of Sethos I. (comp. No. 1180); 1204. Coffin-lid of Queen Notmet (comp. No. 1195). — *Case B:* 1205. Pall of Masaherte (comp. No. 1190); 1206. Reed basket, with the wig of Est-em-khebt (see No. 1238); 1207. Bronze stands, with four vases; 1208. Casket of wood and ivory, with the name of Ramses IX.; 1209. Mirror-case with inlaid ivory; 1211. Small inlaid casket for the entrails of Queen Hat-shepsowet; 1212. Small oars, found with the mummy of Thutmosis III. (see No. 1179). — *Glass Case C:* 1216. Coffin with the name of *King Pinotem I.*, but the mummy is believed to be that of *Thutmosis I.*, to whom the coffin appears originally to have belonged.

The mummy was stripped by the Arabs. The well-preserved body is that of an old man with finely cut, shrewd features, closely shorn head, and slight thin figure. The teeth are worn away like a horse's or like the teeth of the African tribes who live upon badly ground corn.

N.W. wall, near the window: 1217. Finely gilded lid of the outer coffin of Est-em-khebt. — *Case D:* 1218-1220. Vases for sepulchral libations; 1221. Cloth of remarkable fineness from the coffin of Thutmosis III. — *Case E:* Coffin-lid of Thutmosis I. (comp. No. 1216). — *Case F:* Coffin-lid of Masaherte (comp. No. 1190). — *Case G:* 1222-1224. Palls; 1225. Wooden tablet, with a fine hieratic inscription; 1226. Small coffin, used to hold viscera; 1227.

Wigs. — *Case H:* Coffin-lid of Queen Ma-ke-rē (comp. Nos. 1192, 1198). — *Case I:* Coffin-lid of Nes-Khons (comp. No. 1196). — *Case J:* 1228-1232. Articles like the contents of G; below, 1230. Coffin and mummy of a gazelle. — *Case K:* Outer coffin-lid of Neste-neb-asher (comp. No. 1199); the inner lid is placed against the wall beside the case. — *Case L:* Coffin-lid of Amenophis I.; the inscriptions are records of ancient examinations. — *Case M:* 1237. Coffin of Ramses II.; *1238. Mummy of Est-em-khebt (comp. Nos. 1184, 1191, 1217), the finest in the entire collection; 1239. Coffin-lid of the preceding. — *Case N:* Vases for entrails, cases for statuettes of the dead, and coffin-lids. — *Case O:* Coffin-lid of Ramses II. (comp. No. 1181). — The eight *Glass Cases P-W*, in the centre of the room, contain a number of small sepulchral figures in dark blue faïence. — *Case X:* Amulets, pectorals, scarabs, and other articles in bronze gilt or faïence, found with the royal mummies. — The golden fingers (No. 1245) were found on the hand of Masaherte (comp. No. 1190).

Rooms LXXXV and LXXXVI contain an **Anthropological Collection**, arranged by Dr. Fouquet, consisting mainly of mummies of priests of Ammon (p. 96).

On the large landing in front of the room with the royal mummies: *1251. Gilded coffin-lid of Queen Ah-hotep (17th Dyn.; comp. p. 80); the body is enveloped in wings.

Room LXXXVII contains objects from graves, coffins, etc., found at various places.

1252. Elegant gold-inlaid coffin of *Harsîese*, high-priest of Edfu, with an admirably preserved mummy on which are garlands, amulets, etc. — 1254. Sepulchral sledge, found in the tomb of Sen-nutem (see below), the type of the early-Egyptian funeral carriage; 1259. Funeral-sledge of Sen-nutem (20th Dyn.).

In the corners of the room (S.W.): Terracotta coffins, apparently of very late date; 1260. Fine coffin of Sen-nutem (see Nos. 1259, 467); 1261. Mummy of a woman, with her ornaments intact; *1264, 1265. Portraits upon wood, from mummies, found in the Fayûm (time of Marcus Aurelius); 1274, 1274 b. Fine wooden coffin, from the end of the Saïte period; 1276. Small wooden naos, with the mummy of an ape. Also numerous coffins from the Saïte and Ptolemaic periods, of less interest.

We now return and, passing the coffin-lid of Ah-hotep (No. 1251), descend the *Staircase* to the *Groundfloor* and enter —

Room LXXXVIII, which contains wooden and stone coffins, most of which date from the late Egyptian and Ptolemaic periods.

Between the staircases: 1278. Pink granite sarcophagus of Queen Nitokris (26th Dyn.). — In the middle of the room: 1279. Broken coffin-lid of a ram, in black basalt; 1281-1284. Marble sarcophagi

of the Greek period; the last two were found in the catacombs of Alexandria.

In Room XCI, beside the exit from the museum, the visitor may purchase antiques, the authenticity of which is vouched for by the museum-authorities. A permit to export is given with each purchase (comp. p. 28).

A walk in the beautiful **Gîzeh Zoological Gardens*, in the park, is refreshing after a visit to the museum. The Zoological Gardens, open from sunrise till dusk, may be entered either from the Gîzeh road or from the museum-garden (adm. 1 pias.; on Sun., when a military band plays, 2 pias.). They contain a fine monkey-house (with an oran-outang, fed about 4 p.m.), beasts of prey, an imposing stalactite grotto, various ponds, etc.

7. Outer Environs of Cairo to the North and East.

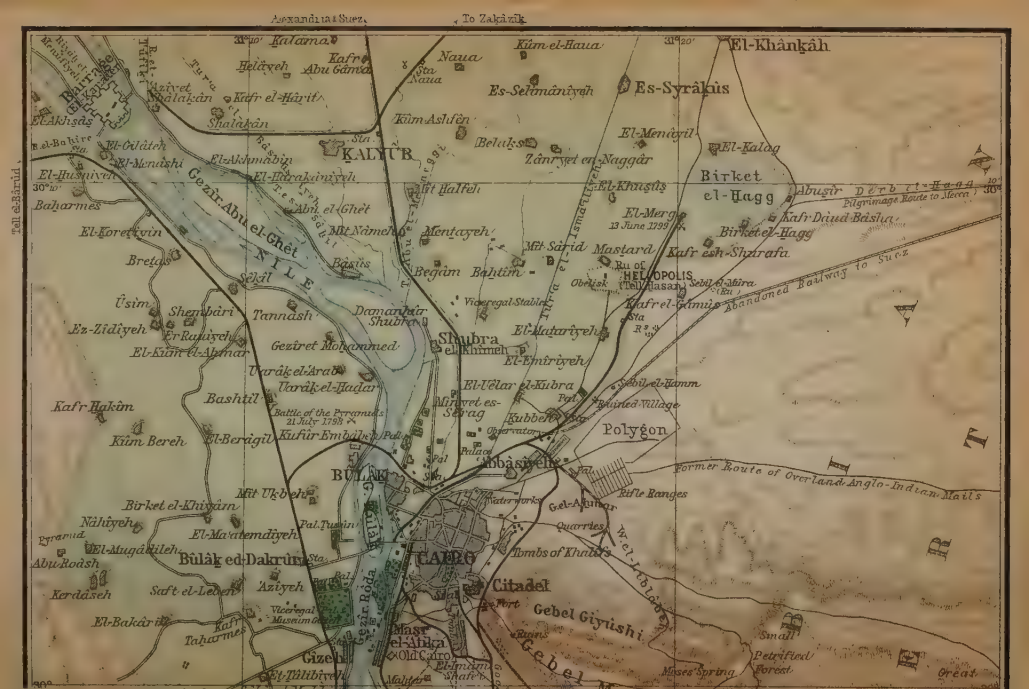
As the obelisk at *Heliopolis* is the only one now standing in Lower Egypt on its original site, since the removal of Cleopatra's Needle (p. 17), it ought to be visited by travellers who do not intend to ascend the Nile. — The view from the *Mokattam Hills* ranks with Karnak and Philæ among the most beautiful sights in Egypt; and only very blasé travellers will be content merely with the views from the Windmill Hill (p. 65) and the Citadel (p. 51). — The *Petrified Forest* is, of course, especially interesting to geologists; but even ordinary travellers will find their account in an expedition to it, especially if they have not previously seen the desert. — The *Barrage du Nil* is the largest erection of the kind in the world and is interesting as such not only to engineers.

1. Heliopolis.

This expedition is best made by *Carriage* (p. 26; drive to the obelisk 1½ hr.), though it may also be accomplished by *Railway*, starting from the small Pont Limoun Station on the E. side of the Ismaʿîliyeh Canal (Pl. B, C, 1; p. 23). Trains run hourly from 5 a.m. to midnight.

The High Road leads through the *ʿAbbâsîyeh* (p. 74) and past *Kubbeh* and the *Khedivial Palace* (Palais Taufik; p. 74). The plain between Kubbeh and Maṭarîyeh has been the scene of two important battles. In 1517 the Battle of Heliopolis made Selîm and the Turks masters of Egypt; and on 20th March, 1800, General Kléber with 10,000 French troops succeeded in defeating 60,000 Orientals, and in consequence of this victory regained possession of Cairo, although for a short time only. At a little distance to the right and, farther on, also to the left, numerous villas have been built within the last few years. The drive to Maṭarîyeh takes about 1½ hr.

The Railway passes the following stations: 1¾ M. *Demirdâsh* (Demerdache), station for the *ʿAbbâsîyeh* (p. 74); 3 M. *Kubri Kubbeh* (bridge); 3½ M. *Ḥammâmât Kubri* (baths); 4¼ M. *Serâi Kubbeh* (viceregal palace, p. 74). — 5 M. *ʿEzbet ez-Zeitûn*, with numerous villas. — 6 M. *Maṭarîyeh*, station for Heliopolis. (The railway goes on to El-Merg, p. 102.)


Alexandria
Shez
To Zakâzîk
El-Khânḳâh
Es-Syrâḳûs
Birket el-Ḥagg
KALYÛB
Shubra el-Khîmeh
HELIOPOLIS
Tell Hasan
Abbâsiyeh
Polygon
BÛLÂḲ
CAIRO
Citadel
Gebel Giyûshi
Gebel
Gizeh
Mast el-Ahlia
Old Cairo
NILE
Gezâr Abu el-Ghêt
Bahr el-Ismâ'îlîyeh
Abandoned Railway to Suez
Former Route of Overland Anglo-Indian Mails
Pilgrimages Route to Mecca
Battle of the Pyramids 21 July 1798
Tombs of Khalifs
Rifle Ranges
Quarries
Water-works
Palace
Observatory
Viceregal Stables
Viceregal Museum
Mosque
Fort
Ruins
Petrified Forest
Moses' Spring
Small
Great
Kalama
Kafr Helâyeh
Abu Gâmid
Naua
Kûm el-Naua
Es-Selmânîyeh
Kûm Aslîeh
Belaîs
Zânîyet en-Naggâr
El-Menâṣîl
El-Kalag
El-Khusûs
El-Merg
13 June 1798
Mastard
Kafr esh-Shurafa
Kafr Dâud Bâsha
Obelisk
Kafr el-Gâmis
El-Maḥarîyeh
El-Emtîryeh
El-Uêlar el-Kubra
Kubbeh Pal.
Mîzret es-Serag
Kafr Embûbeh
El-Beraîgil
Kûfur Embûbeh
Mit Ukbeh
Nâhîyeh
El-Mu'âtemdîyeh
El-Mugâmileh
Bûlâḳ ed-Dakrûr
'Aziyeh
Saft el-Leben
Kerdâseh
El-Bakârîr
Tahârmes
El-Ḥalfeh
Mît Nâmeh
Mentcayeh
Begâm
Bahtîm
Shenbâri
Tannash
Damanhûr Shubra
Ez-Zidîyeh
Er-Rudâyeh
Gezîret Mohammed
El-Kûm el-Aḥmar
Bashtîl
Kafr Ḥakîm
Kûm Bereh
Birket el-Khîyâm
Pyramid
Abu Roâsh
Saft el-Laben
Bûlâḳ
Roda
Nile
Bahârmes
El-Koreîtwîn
Bretas
Ûsim
Abu el-Ghêt
Mît Nâmeh
Bâsûs
Selâl
Ḳasr el-Ainî
Hospital
Railway Station
Sta.
Pal.
Tel el-Yahûdîyeh
Mâlîeh
Shaft
Ruins
Viceregal
Museum
Old Cairo
Gebel Giyûshi
Gebel
Petrified Forest
Moses' Spring
Small
Great
Abu el-Ghêt
Mît Nâmeh
Mentcayeh
Begâm
Bahtîm
Obelisk
Kafr el-Gâmis
El-Maḥarîyeh
El-Emtîryeh
El-Uêlar el-Kubra
Kubbeh Pal.
Mîzret es-Serag
Kafr Embûbeh
El-Beraîgil
Kûfur Embûbeh
Mit Ukbeh
Nâhîyeh
El-Mu'âtemdîyeh
El-Mugâmileh
Bûlâḳ ed-Dakrûr
'Aziyeh
Saft el-Leben
Kerdâseh
El-Bakârîr
Tahârmes
El-Ḥalfeh
Mît Nâmeh
Mentcayeh
Begâm
Bahtîm
Shenbâri
Tannash
Damanhûr Shubra
Ez-Zidîyeh
Er-Rudâyeh
Gezîret Mohammed
El-Kûm el-Aḥmar
Bashtîl
Kafr Ḥakîm
Kûm Bereh
Birket el-Khîyâm
Pyramid
Abu Roâsh
Saft el-Laben
Bûlâḳ
Roda
Nile
Bahârmes
El-Koreîtwîn
Bretas
Ûsim
Abu el-Ghêt

Wagner & Debes' Geogr. Estab.t Leipzig

Near the insignificant village of **Maṭariyeh** are the Tree and Well of the Virgin and the Obelisk of Heliopolis. The *Virgin's Tree* (in a garden to the right of the road) is a sycamore with a decayed and riven trunk, covered with names and inscriptions, but the branches are still tolerably flourishing. According to the legend, the Virgin and Child once rested under the shade of this tree during the Flight into Egypt; and there is another tradition to the effect that the persecuted Mary concealed herself with the Child in a hollow of the trunk, and that a spider so completely covered the opening with its web as to screen her effectually from observation. The present tree, the predecessor of which died in 1665, was not planted till after 1672; it is now protected by a railing. The garden is watered by means of a double sâkiyeh, which is supplied from a shallow reservoir fed by springs. This water is good for drinking, while that of all the others, which percolates through the ground from the Nile, is usually brackish.

About $^1/_2$ M. beyond the garden are situated the ruins of the famous ancient **Heliopolis**, or city of the sun, called *On* by the Egyptians. The latter name frequently occurs in the Bible. Thus, in Genesis (xli, 45), we are informed that Pharaoh gave Joseph 'to wife Asenath, the daughter of Potipherah (Egypt. *Pete-prē*, 'he whom the sun-god Rē has given'), priest of On'.

Heliopolis-On was one of the most ancient Egyptian cities and was the chief town of a separate province, included in Lower Egypt. The deities of the place were the hawk-headed Rē-Harmachis (the sun-god, whence the Greek name Heliopolis) and the human-headed Atum, who was incarnated in the sacred Maevis Bull. To these was dedicated the famous temple, 'the House of Rē', built on the site of an earlier edifice by *Amenemhēt I.*, first king of the 12th Dyn., in front of which his son and successor *Usertesen I.* erected two great obelisks (see below) in celebration of an important anniversary. A large section of the Egyptian religious literature was due to the priests of Heliopolis, and their doctrines were widely disseminated throughout the country at a very early period, so that Rē-Harmakhis was one of the most highly venerated deities in Egypt. — Even during the Greek period these priests enjoyed a high reputation for wisdom; Herodotus conversed with them and Plato is said to have spent thirteen years with them, in order to learn some at least of their doctrines. — Under the New Empire the temple of Heliopolis was the largest and most richly endowed in all Egypt, next to the temple of Ammon at Thebes. — When Strabo (b. 60 B.C.) visited Egypt, the city had been destroyed, but the temple was still intact, except for some minor injuries attributed to Cambyses; even the houses of the priests and the apartments of Plato and his friend Eudoxus were shown to the traveller. The priestly school, however, had ceased to exist, and only a few officiating priests and guides for foreigners resided there.

The outer walls are now the only vestiges of the city, while of the temple nothing is left but a few unimportant ruins and the

*Obelisk.

The latter, the oldest Egyptian obelisk known, is of red granite of Syene (Assuân), and is 66 ft. high; but the ground on which it stands has been so raised by deposits of mud, that a great part of the obelisk is now buried. Each of the four sides bears the same in-

scription in bold hieroglyphics, that on the N. side, the only one entirely legible, records that Usertesen I., King of Upper and Lower Egypt, lord of the diadems and son of the sun, whom the (divine) spirits of On (Heliopolis) love, etc., founded the obelisk on the first festival of Set (a kind of jubilee celebration). The inscriptions on the other three sides have been rendered illegible by the bees which have made their cells in the deeply cut hieroglyphics. Part of the surface of the W. side has also peeled off, and there are a few cracks on the S. side. The pyramidium at the top was once covered with metal. The companion obelisk (for these monuments were always erected in pairs) stood down to the 12th century.

To the W. of the obelisk the remains of the temple may be recognized in a few blocks of granite, bearing inscriptions by Ramses II. On one Ramses II. appears offering a libation to Atum. — The necropolis of Heliopolis, where coffins and tombstones of a late period have recently been found, does not repay a visit.

An interesting visit may, however, be made without much trouble to an *Ostrich Farm* kept by some Frenchmen, about $^1/_4$ hr. to the E. of Maṭariyeh, with about 800 birds (adm. 10 pias.).

The excursion may be extended to the village of *El-Merg* ($2^1/_2$ M.; railway-station, see p. 100), with some ruins of the 18th Dynasty, and the once prosperous, but now ruinous *Khanḳâh*, on the outskirts of the desert ($2^1/_2$ hrs. from Maṭariyeh), but the sole attraction consists in the duck and snipe shooting around the ponds near Khânḳâh.

The **Birket el-Ḥagg**, or Lake of the Pilgrims, $4^1/_2$ M. to the E. of Maṭariyeh, presents no attraction except during the latter half of the lunar month of Shawwâl, when the great caravan which accompanies the new kisweh, or cover for the Ka'ba, to Mecca, assembles here to celebrate the so-called Maḥmal Festival (p. xcii). A similar scene may, however, be more conveniently viewed at Cairo, where festivities take place at the departure and arrival of the sacred carpet.

2. The Moḳaṭṭam Hills.

An excursion to the Moḳaṭṭam Hills is best made on *Donkey-back* (p. 26). Including the return, it takes about 3 hrs., but it may be combined with the visit to the smaller Petrified Forest in the manner indicated at p. 103. The *View* is best at sunset, or in the morning between 8 and 9 o'clock.

The best route to the Moḳaṭṭam starts from the Citadel, whence it ascends almost straight, passing through the *Bâb el-Gebel* (Pl. F, 6) and over the railway-bridge. — The route starting from the Tombs of the Khalifs should be avoided on account of the intolerable dust. About $^3/_4$ hr. brings us to the top.

The ***Moḳaṭṭam Hills** (or *Gebel Giyûshi*, as the range of hills to the E. of Cairo is sometimes called after the conspicuous old mosque situated on the summit) belong to the great range of nummulite mountains which extend from N.W. Africa, across Egypt and India, to China. This nummulite formation is one of the Eocene, or oldest deposits of the tertiary period, and immediately follows the chalk. It affords a favourite building-stone, and there are numerous quarries on the slopes of the hills.

The nummulite is remarkably rich in fossils, the chief mass of which consists of millions of nummulites (a kind of snail-shell), or large rhizopods of the polythalamia group. The larger kinds are about one inch in diameter, and the smaller about ⅛ inch. They are also frequently seen in the stones of the Pyramids, which are to a great extent constructed of nummulite limestone. The Greeks also noticed these curious fossils, and Herodotus mentions the smallest kinds as being petrified lentils, of the sort eaten by the ancient Egyptians.

The quarries in the slopes of the Moḳaṭṭam and the higher side-valleys of the range also yield a profusion of sea-urchins (clypeaster, cidaris, echinolampas, etc.), various kinds of oysters, cerithium, ovula, strombus, nerina, furritella, nautilus, bivalves, sharks' teeth, and bones of the halicore. Beautiful crystals of isinglass-stone and of strontian also occur.

The *View from the top, especially with its sunset colouring, is magnificent. The thousand minarets of the city and the picturesque buildings of the Citadel are then tinted with a delicate rosy hue. The grandest of all the burial-grounds of the desert forms a noble foreground, the venerable Nile dotted with its lateen sails flows below us in its quiet majesty, and to the W., on the borders of the immeasurable desert, tower the huge and wondrous old Pyramids, gilded and reddened by the setting sun. At our feet are the Citadel with the mosque of Moḥammed ʿAli, the old aqueduct on the left, and the domes of Imâm Shâfeʿi (p. 66). A still more varied view is commanded by a steep projection to the S. of the old mosque of *Giyûshi*, the foreground being especially picturesque, while the horizon to the S. seems more open and tempts our fancy to visit the wonders of Upper Egypt.

At the N. end of the plateau is an old Turkish fort, whence a bridge descends to the Citadel. On the N.E. and higher part of the Moḳaṭṭam, separated from the Citadel by a large quarry, is a memorial stone, to the right, adjoining the summit, erected in 1874 by the British party of scientific men who observed the transit of Venus from this point. The projecting rock in front of this point commands the most extensive panorama in the neighbourhood of Cairo, and should certainly be visited if time permit. The S. (right) end of these hills is skirted by the road to the smaller Petrified Forest, which may be reached from this point in about 1 hr. (see p. 102).

The route back to the town skirts the Citadel on the S. and leads viâ the *Bâb el-Ḳarâfeh* and the *Place Méhémet-Ali* (p. 48; view from below of the mosque of Moḥammed ʿAli).

3. Spring of Moses and the Petrified Forest.

To the natives the Petrified Forest is known as the '*Great*' and the '*Little*' *Gebel el-Khashab*. The scientific traveller will find a visit to the former extremely interesting, but most travellers will be satisfied with an excursion to the latter, the outskirts of which may be reached in 1½-2 hrs. The expedition may be made in half-a-day on donkey-back. Carriages require extra horses, and even then sometimes stick in the sand. — The deviation to the so-called *Spring of Moses* adds rather less than an hour to the expedition. — The donkey-boys are usually familiar with the route to the Little Petrified Forest, so that a guide may be dispensed with; but a visit to the 'Great', near the Bir el-Fahmeh, can hardly be accomplished without the aid of a well-informed dragoman.

Leaving the Bâb en-Naṣr (p. 61), we turn to the right to the Tombs of the Khalîfs, pass between the Moḳaṭṭam (p. 102) and the 'Red Mountain' (p. 74), and ascend to a desert valley, into which the E. spurs of the Moḳaṭṭam descend. After a ride of $^1/_4$ hr., during which an isolated hill of red and black sandstone resembling the 'Red Mountain' is visible in the desert on our left, we cross a deep, dry water-course. The path divides here. That to the right leads to the Spring of Moses and the Little Petrified Forest (see below), while that to the left is the route to the Great Petrified Forest and the Bîr el-Faḥmeh (p. 105).

Following the path to the right, we observe a yellowish hill at the foot of the spurs of the Moḳaṭṭam, and reach it in $^1/_4$ hr. more. This hill stands at the mouth of the narrow, winding valley, $^3/_4$ M. in length, through which the path to the Spring of Moses ascends over large blocks of stone and rubble. The ravine terminates in a lofty amphitheatre of rock. Here is a cleft in the rock from which trickle a few drops of bitter and brackish water, quite arbitrarily named the **Spring of Moses** *('Ain Mûsa)*. The chief attractions of the gorge consist in the numerous desert plants and the fossils it contains and in the sense of perfect solitude which it conveys.

In order to reach the smaller Petrified Forest, we return to the mouth of the gorge and proceed towards the S.E., skirting the slopes of the Moḳaṭṭam, which are here more precipitous. We first pass a black projecting rock, which has a glazed appearance, and then a square gap in the rock, beyond which we observe opposite to us gently sloping hills, consisting of limestone, marl, and beds of fossil oysters. The route ascends, a little to the right, between these hills, and soon reaches the plateau of the **Gebel el-Khashab**, where the scattered fragments of fossil wood indicate the beginning of the *Little Petrified Forest*. Almost all these trunks and fragments have been ascertained by Unger to belong to the same tree, which he has named the Nicolia Ægyptiaca; it did not belong to the palm family, but was more akin to the cotton-plant. The trunks show traces of ramification, but do not now possess either roots or boughs. Whether the trees once grew here, or were floated hither by water, became embedded in the sand, and afterwards converted into stone, is still a matter of controversy. Fraas is of opinion that the formation resembles that of brown coal of the miocene period, but that the trunks, instead of becoming carbonised, were converted into flint owing to the abundant presence of silica in the sandstone and to the peculiarity of the climate, which appears to have been much the same at that remote period as at the present day.

Crossing the plateau of the Petrified Forest for about 20 min. more towards the S., we suddenly reach the S. slopes of the Moḳaṭṭam, through a gap in which a path descends into the *Wâdi et-Tîh*, or 'valley of wanderings' (more correctly *Wâdi Dughla*). On

the S. horizon rise the hills of Ṭurra (p. 147), recognisable by the old fortress on their right spur and by two heights exactly opposite to us, of which that to the left somewhat resembles a coffin in shape, while that to the right is hemispherical. Crossing the bottom of the valley in this direction (S.), we perceive in the Ṭurra hills the entrance to a desert gorge, bounded by lofty and precipitous slopes. This valley extends for many miles in various windings, communicates with the ravines of the desert which begin in the Gebel Hoff near Helwân, and is abundantly stocked with the plants peculiar to the desert.

We may return to Cairo from the Little Petrified Forest through the 'Valley of Wanderings', skirting the S. and W. slopes of the Moḳaṭṭam, and passing the Tombs of the Mamelukes. Another interesting return-route leads across the Moḳaṭṭam hills. If we choose the latter we quit the Petrified Forest by a hollow to the S.W., and ascend over ridges to a plateau, stretching towards the W., and bounded on either hand by hills. We hold somewhat to the right, and soon reach a road, which finally passes through a rocky ravine near the Giyûshi eminence (p. 102), the view from which (p. 103) forms an admirable close to the day's excursion. Thence to the city, see p. 103.

A visit to the Great Petrified Forest near Bîr el-Faḥmeh (4 hrs. to the E. of Cairo, and 2½ hrs. beyond the Little Petrified Forest) takes a whole day, and is fatiguing, especially as the traveller has the sun in his face both in going and returning; but it is interesting to geologists, or as an example of a 'desert journey'. The route mentioned on p. 104 is not recommended for the outward journey, as the point for which we are bound, not being conspicuous, is liable to be missed. It is better to leave Cairo by the *Bâb el-Ḳarâfeh* (Pl. G, 2), pass the Tombs of the Mamelukes (p. 66) and the branch-railway to Helwân, and, leaving the village of Basâṭîn on the right, ascend to the left by the Jewish Cemetery. After reaching the top of the hill in the *Wâdi el-Tîh* (p. 104), we follow the valley towards the E. for 1¼-1½ hr. more. Above the gradual slopes of the desert, about 1¼ M. to the left, we then perceive several reddish hills and another of yellowish colour in front. Riding towards the latter, we reach on its E. slopes the debris of the **Bir el-Faḥmeh** ('coal well') and remains of some walls, dating from the period (1840) when an unsuccessful search for coal was made here. The hills of the desert to the N., N.W., and W. of the Bîr el-Faḥmeh form the *Great Petrified Forest*, and are thickly strewn with trunks and fragments of fossil timber. Some of the trunks which are exposed to view measure 65-100 ft. in length, and are upwards of 3 ft. thick at the lower end. They are generally brown and black, with a polished appearance, and frequently contain chalcedony. A sand-hill, ½ hr. to the N. of Bîr el-Faḥmeh, to the base of which the Forest extends, affords a good survey of the district. To the N.W. are the Moḳaṭṭam, the 'Red Mountain' (p. 74), the 'Abbâsiyeh, and the plain of the Nile. — We may return in this direction, keeping to the N. of the Moḳaṭṭam hills, following a level desert valley.

4. Barrage du Nil.

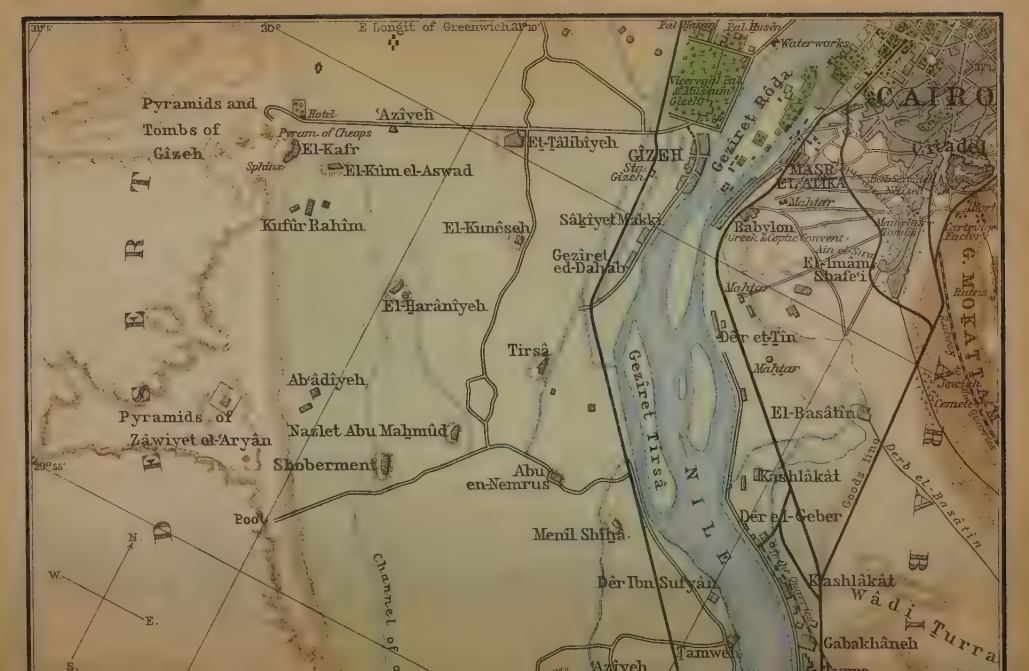
The Branch Railway to the Barrage is traversed by six trains daily from Cairo (15 M., in about 1 hr.; fare 12 or 6 pias., return, 18 or 9 pias.). The intermediate stations are *Shubra* and *Kalyûb*. Opposite the *Barrage* station is a small restaurant, where luncheon may be obtained if required.

Donkeys may be hired at the station. — A narrow-gauge line, worked by hand-power, unites Barrage with the station of *Manashi*, on the West Nile Railway (p. 22). — Messrs. Cook & Son arrange special excursions by steam-launch once a week, or oftener if required, to the Barrage (p. 30).

The object of the ***Barrage du Nil**, the largest weir in the world, is to keep the water of the Nile at the same level in all seasons, so as to obviate the necessity for the old irrigation machinery, with its great expenditure of labour; and to remove the difficulties of navigation below this point, during the three months when the Nile is at its lowest. The work was begun under Mohammed 'Ali, about 1835. *Linant-Bey* proposed to alter the course of the river and to build a weir at a point farther to the N., where the configuration of the ground appeared more favourable; but his plan was judged too costly and was rejected in favour of one proposed by a French engineer named *Mougel-Bey*. The cost of establishing foundations in the shifting soil of the Delta, however, far exceeded the estimates; and, after all, the erection was found to be too insecure for its intended purpose. For nearly twenty years after 1867 the Barrage lay useless, as a costly failure; but in 1885-90 *Sir Colin Scott-Moncrieff* successfully completed it at a cost of 500,000*l*., so that now a uniform depth of water of about 3 ft. can be maintained.

Nearest the station is the *Weir on the N. (Damietta) Branch of the Nile* (a few copper coins as pontage are expected on passing through the gates at the ends of the bridge). This lock and weir is over 500 yds. in length, and has 68 vertical iron sluices. From the farther end a pretty avenue of lebbek-trees leads across the isthmus (about $^1/_2$ M. wide) between the arms, in the middle of which is the *Menûf'iyeh Canal*, constructed both for irrigation and for communication with the district of *Menûf'iyeh* (p. 22). The *Weir on the W. (Rosetta) Branch of the Nile* is about 450 yds. across and has 58 vertical iron sluices. The navigation of the river is carried on by means of spacious basins and locks, fitted with swing-bridges, at either end of the two weirs and also on the Menûfiyeh Canal. The superstructures of the works are built in an effective Norman castellated style. A junction-canal above the weirs connects the two branches of the Nile, and is used to regulate the depth of water in each. When the river is low, the W. branch receives all its water through this canal.

The fortifications seen from the bridge were erected in 1854-63 by Sa'îd Pasha, but are now of no importance. A number of storehouses and workshops stand on the isthmus between the branches of the Nile, and a workmen's village has sprung up at either end of the Barrage.


31° 5'
30°
E Longit of Greenwich 31° 10'
Pal Museum
Pal Khedive
Waterworks
Viceregal Pal & Museum
Gizeh
CAIRO
Citadel
Pyramids and Tombs of Gizeh
Hotel
'Azîyeh
Pyram. of Cheops
El-Kafr
Sphinx
El-Kûm el-Aswad
El-Ṭâlibîyeh
GÎZEH
Sta. Gizeh
Gezîret Rôda
MASR EL-KÂHIRA
Mahtar
Kufûr Rahîm
El-Kimêseh
Sâkiyet Makki
Babylon
Greek & Coptic Convent
Mosque
Gezîret ed-Dahyah
El-Imam Shafe'i
Mahtar
El-Harânîyeh
Dêr et-Tîn
Tirsâ
Mahtar
Gezîret Tirsâ
Abûdîyeh
El-Basâtîn
Pyramids of Zâwiyet el-Aryân
Nazlet Abu Maḥmûd
29° 55'
Shoberment
Abu en-Nemrus
Kashlâkât
Dêr el-Geber
Pool
Menîl Shîḥa
Dêr Ibn Sufyân
Kashlâkât
Wâdi Turra
Channel of
Gabakhâneh
Tamweh
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G. MOKATTAM

Wagner & Debes' Geogr. Estab.t Leipsic

8. The Pyramids of Gîzeh.

The Excursion to the Pyramids of Gîzeh requires half a-day (carr., see p. 26); the drive there and back takes 1-1¼ hr. each way, and a stay of 4 hrs. is included in the tariff-charge. *Tramway*, see p. 26. Some travellers prefer the *Mail Coach* of the Mena House Hotel (see below), which leaves Cook's Office, near Shepheard's Hotel in Cairo, daily about 11 a.m., returning from the Mena House Hotel at about 4 p.m. (return fare 5*s.*, box seat 2*s.* 6*d.* extra). Those who do not intend to lunch at the Mena House (B. 8, luncheon 20. D. 30 pias.; large parties should telephone in advance) should bring provisions with them from their hotel (included in the pension-charge).

A visit to the Pyramids by moonlight produces an ineffacable impression; but the details can be properly seen only by daylight. A fine and calm day should be selected for the excursion, the driving sand in windy weather being very unpleasant. *Sun-Umbrellas* and *Smoked Spectacles* are necessary precautions against the glare of the sun, especially on the top of the Great Pyramid. A *Magnesium Lamp* (p. xviii) and *Candles* will also be required if the traveller visits the interior of any of the pyramids. Ladies who intend to ascend the pyramids should dress accordingly.

Chief Attractions. Those who are pressed for time should devote their attention to the **Great Pyramid* (p. 114; ascend to the summit), the ***Sphinx* (p. 117), and the **Granite Temple* (p. 119). The inspection of these chief objects of interest occupies about 2 hrs. The **Circuit* described at p. 120 will occupy 1½-2 hrs. more.

The road to the Pyramids as far as the *Museum of Gîzeh* has been described at p. 75. It there quits the Nile and runs inland, skirting the park of the palace. The prison lies to the left of the road; and on the same side are the village of *Gîzeh* (p. 75) and the station of the same name on the Upper Egyptian railway. The road makes a curve, crosses the railway, and then leads straight towards the Pyramids, which are still nearly 5 M. distant. On the left lie the huts of two fellâhîn villages, *Et-Talbîyeh* and *Et-Kôm el-Aswad*. The fields on each side are intersected by canals and cuttings, containing more or less water according to the season. Small white herons, erroneously supposed to be ibises, and vultures with light and dark plumage are frequently observed here. The huge angular forms of the Pyramids now loom through the morning mist, and soon stand out in clear outlines, with all the injuries they have sustained during the lapse of thousands of years.

A few hundred yards before the road begins to ascend, it is protected against the encroachments of the sand by a wall 5 ft. in height. On the right are the extensive buildings of the **Mena House Hotel* (p. 24). The road winds up the slope to the left, and reaches the plateau 130 yds. from the N.W. corner of the Pyramid of Kheops. Near the N.E. angle of the Pyramid is a *Viceregal Kiosque* (Pl. a).

The 'Beduins of Gîzeh', who surround the carriage and importune travellers long before the Pyramids are reached, are very pertinacious in their attentions and exorbitant in their demands. No attention should be paid to their demonstrations at first, but one of them may afterwards be engaged for the ascent of the Great Pyramid and a visit to the other antiquities.

Fees (the tariff exhibited in the Mena House Hotel should be consulted). For the ascent of the *Great Pyramid* a single traveller usually takes two guides, but three suffice for two travellers. For a visit to the interior (adm. 5 pias.), which may disappoint some visitors, each trav-

celler is accompanied by one guide. The customary fee for the whole expedition, payable to the Shêkh of the Beduins, is 12 pias. for each traveller, whether he has been attended by one, two, or three guides. The Beduins are never contented with this sum, but the remuneration is ample. The traveller, however, if not dissatisfied, may give an additional gratuity of 1-2 pias. to each of his guides. *On no account should any payment be made to any of them until the termination of the expedition.* — For a visit to the other objects of interest, the fee is 4-6 pias. according to the time occupied. With the aid of the annexed plan the traveller might indeed easily dispense with a guide, but as they seem to regard the privilege of escorting travellers as a kind of birthright, he had better engage one of them for the sake of avoiding farther importunities.

Both in going and returning as well as on the top the traveller is importuned for bakshish not only by his own assistants, but also by various other bystanders; no notice should be taken of all these attempts. At the summit of the Pyramid the patience is again sorely tried by the onslaught of dishonest money-changers and vendors of *spurious* antiquities (the fossil star-fish or clypeasters offered here are said to be found in a miocene deposit, 2¼ M. to the S. of the Sphinx). All parley with these characters should be avoided, but the traveller should remember that patient equanimity is his best safeguard.

The ****Pyramids of Gizeh** form one of five groups of pyramids within the precincts of the Necropolis of the ancient capital city of *Memphis* (p. 124) which stand on the margin of the plateau of the Libyan desert, along a line about 20 M. in length. Southwards follow the groups of *Zâwiyet el-'Aryân* and *Abusîr* (p. 122), *Sakkâra* (p. 127), and *Dahshûr* (p. 144). The fifth group, that of *Abu Roâsh*, lies nearly 5 M. to the N. of the Pyramids of Gîzeh, but it is almost entirely destroyed and possesses no interest. The Arab word for a pyramid is *haram* (pl. *ahrâm*).

The Pyramids of Gizeh rank among the oldest monuments of human industry, and their colossal proportions extort from us today the same astonishment that was felt in antiquity by Greek and Roman travellers. We marvel not only at the technical knowledge and ability of the Egyptians, but also at the might of their kings, who must have had absolute control over the labour of thousands of their subjects, in order to be able to rear such monuments. Some conception of the enormous amount of labour involved may be obtained, when we learn that, according to Prof. Flinders Petrie's calculation, about 2,300,000 separate blocks of stone, each containing 40 cubic ft., were required for the Pyramid of Kheops, and that nearly all were quarried on the E. bank of the Nile and had to be conveyed through the plain to the desert-plateau.

The *Construction of the Pyramids* has been admirably described by Herodotus, the earliest writer on the subject.

Herodotus states that 'there were about 100,000 men employed annually for three months in constructing the *Great Pyramid* of Kheops†.

† According to Prof. Flinders Petrie, these three months fell during the inundation, when field-work was at a stand and the services of 100,000 men for transporting the stones could be easily enough obtained. The stone cutters and masons were probably engaged all the year round in the quarries and on the pyramid itself.

They first made the road for the transport of the stones from the Nile to the Libyan Mts.; for the length of the road amounts to five stadia (1017 yds.), its breadth is ten fathoms (60 ft.), and its height, at the highest places, is eight fathoms (48 ft.), and it is constructed entirely of polished stone with figures engraved on it†. Ten years were thus consumed in making this road and the subterranean chambers (for the coffins). The construction of the Pyramid itself occupied twenty years. Each of the four sides measures eight plethra (820 ft.), and the height is the same. It is covered with polished stones, well jointed, none of which is less than thirty feet long. This pyramid was first built in the form of a flight of steps. After the workmen had completed the pyramid in this form, they raised the other stones (used for the incrustation) by means of machines, made of short beams, from the ground of the first tier of steps; and after the stone was placed there it was raised to the second tier by another machine; for there were as many machines as there were tiers of steps; or perhaps the same machine, if it was easily moved, was raised from one tier to the other, as it was required for lifting the stones. The highest part of the pyramid was thus finished first, the parts adjoining it were taken next, and the lowest part, next to the earth, was completed last. It was recorded on the pyramid, in Egyptian writing, how many radishes, onions, and roots of garlic had been distributed among the workmen, and if I rightly remember what the interpreter who read the writing told me††, the money they cost amounted to sixteen hundred talents of silver (upwards of 350,000*l.*). If this was really the case, how much more must then have been spent on the iron with which they worked, and on the food and clothing of the wokmen.'

In modern times many eager discussions have been held as to the mode in which the Pyramids were erected and the meaning of the account given by Herodotus. The most important questions seem to be: (1) How could Kheops, when he ascended the throne and chose an area of 82,000 sq. yards for his monument, know that his reign would be so unusually long as to enable him to complete it? (2) If one of the builders of the great pyramids had died in the second or third year of his reign, how could their sons or successors, however willing to carry out the plan, have succeeded in completing so gigantic a task, and in erecting monuments for themselves at the same time? (3) And how comes it that many other kings did not, like Kheops, boldly anticipate a reign of thirty years and begin a work of the same kind, the design for which might so easily have been drawn, and might so readily have been carried out by his subjects? — To these questions Lepsius, Erbkam, and Ebers answer. 'Each king', says Lepsius in his letters from Egypt, 'began to build his pyramid when he ascended the throne. He began it on a small scale, in order that, if a short reign should be in store for him, his tomb might be a complete one. As years rolled on, however, he continued enlarging it by the addition of outer coatings of stone, until he felt that his career was drawing to a close. If he died before the work was completed, the last coating was then

† This route is still traceable. It terminated on the E. side of the Pyramid of Kheops (see Plan).

†† It is unlikely that the interpreters, who attended travellers like the dragomans of the present day, were able to read hieroglyphics. They probably repeated mere popular traditions regarding the pyramids and other monuments, with embellishments and exaggerations of their own.

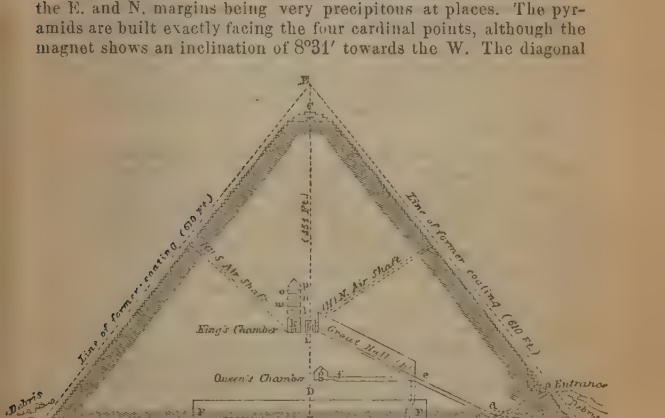
finished, and the size of the monument was accordingly proportioned to the length of the builder's reign; so that, had the progress of these structures always been uniform, it would have almost been possible to ascertain the length of each king's reign from the incrustations of his pyramid, in the same way as the age of a tree is determined by the number of the concentric rings in its trunk'. — This 'layer-theory' of the construction of the Pyramids has been opposed by Flinders Petrie, who has sought to show that the initial plan of each pyramid practically contemplated the full extent reached by the completed work. But more recently Borchardt has demonstrated conclusively that Lepsius's theory of the gradual growth of each pyramid is essentially correct and requires modification in a few details only. According to Borchardt, each pyramid builder began by planning a monument of moderate size. In many instances this original small conception was permanently adhered to; but it not unfrequently happened that kings who enjoyed long reigns or found themselves in control of more extensive powers, expanded their original designs and enlarged their buildings either by mere additions without altering the passages or chambers (as in the step-pyramid at Saḳḳâra) or by revising the whole original design, including the chambers, etc., on a new and more extensive scale (as in the third pyramid of Gîzeh). Occasionally a second enlargement took place, as in the case of the Great Pyramid.

The Pyramids were opened by sacrilegious robbers at a very early period, probably under the 20th Dyn., or even earlier. Attempts were made to force an entrance into the inner chambers, and passages were laboriously cut through the solid masonry in order to reach the expected treasures. In the course of this mining and tunnelling the passages and chambers sustained much damage. Somewhere about the period of the 26th Dyn. these injuries were repaired and the pyramids once more restored. But they seem to have been again invaded by the Persians; and also at later periods, under the Romans and under the Arabs, renewed attempts were made to penetrate to the treasures supposed to lie in the interior.

The first modern traveller who carefully and successfully examined the Pyramids was Nicholas Shaw in 1721; but he still entertained the notion that the Sphinx had a subterranean connection with the Great Pyramid. He was followed by Norden in 1737; Pococke in 1743, who gives a plan and dimensions; Fourmont in 1755; Carsten Niebuhr in 1761; Davison in 1763, a most meritorious explorer, who discovered many new facts concerning the interior of the Great Pyramid; Bruce in 1768; Volney in 1783; Browne in 1792-98; Denon, Coutelle, Jomard, and other savants of the French expedition under Bonaparte in 1799-1801. Jomard in particular has the merit of having taken very accurate measurements, but he exhibited more ingenuity than good sense in attributing to the proportions of the building a hidden significance which they cannot be proved to possess. Hamilton, in 1801, was a dispassionate and critical observer. In 1817, Caviglia, a bold, but illiterate and fanciful seaman, was fortunate in eliciting new facts regarding the interior of the Great Pyramid, and excavated the Sphinx. In 1817, Belzoni thoroughly explored the interior of the Second Pyramid. Belzoni, an intelligent explorer and

accurate draughtsman, was originally a monk at Rome, but when the French occupied that city he retired to London, where he devoted himself to study in spite of many hardships. In 1815 he arrived in Egypt, where, besides exploring the pyramids, he discovered the tomb of Sethos I. at Thebes, etc. The next eminent explorer was Sir Gardner Wilkinson in 1831. In 1837 and 1838 Col. Howard Vyse and Mr. Perring made very thorough investigations and took careful measurements which will always be considered authoritative. In 1842-45 Prof. Lepsius, the distinguished German Egyptologist, made several very important discoveries, and furnished us with much valuable information. He found no fewer than thirty pyramids which had been quite unknown to previous travellers. W. M. Flinders Petrie subjected the Pyramids of Gizeh to a new and thorough investigation in 1881-82. The Pyramids of Dahshûr were examined in 1894-95 by De Morgan (p. 75); those of Lisht in 1895 by Gautier and Jéquier.

The pyramids of Gîzeh stand upon a plateau, which extend about 1600 yds. from E. to W. and about 1300 yds. from N. to S., the E. and N. margins being very precipitous at places. The pyramids are built exactly facing the four cardinal points, although the magnet shows an inclination of 8°31′ towards the W. The diagonal



of the largest pyramid from N.E. to S.W. is exactly in a line with the diagonal of the second pyramid.

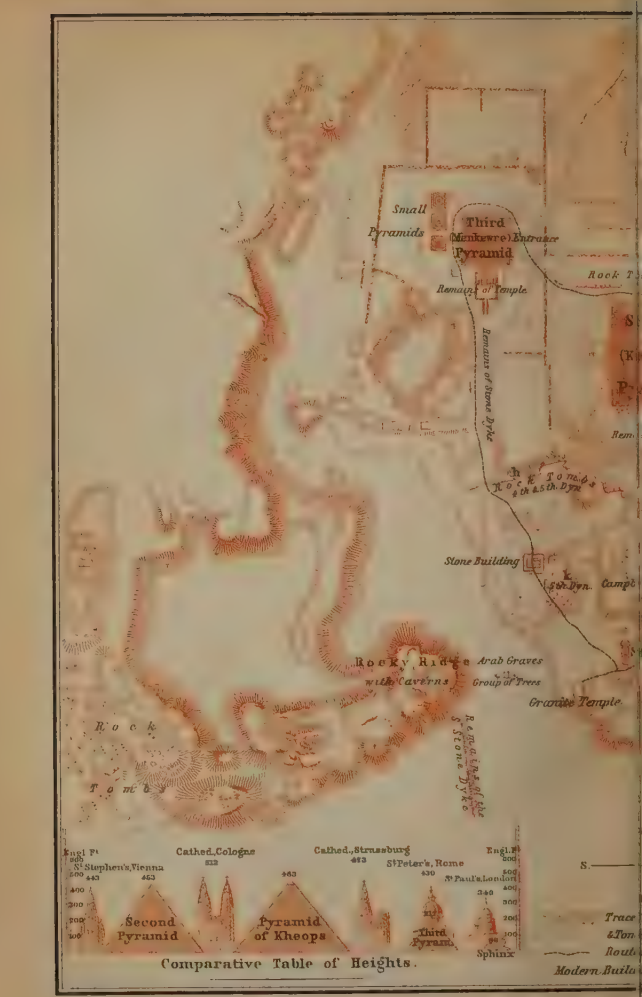
The **Great Pyramid is called by the Egyptians '*Yekhwet Khufu*' or the '*Glorious Place of Khufu*'. No trace is now left of its original outermost covering, which probably consisted of slabs of limestone and granite. The length of each side (Pl. *A A*) is now 750 ft., but was formerly (Pl. *B B*) about 768 ft.; the present per-

pendicular height (Pl. *E C*) is 451 ft., while originally (Pl. *E E*), including the nucleus of rock (Pl. *F F*) at the bottom, and the apex (Pl. *C E*), which has now disappeared, it is said to have been 482 ft. The height of each sloping side (*A C*) is now 568 ft., and was formerly (Pl. *B E*) 610 ft. The angle at which the sides rise is 51° 50′. The cubic content of the masonry, deducting the foundation of rock in the interior, as well as the hollow chambers, was formerly no less than 3,277,000 cubic yards, and it still amounts to 3,057,000 cubic yards. In round numbers, the stupendous structure covers an area of nearly thirteen acres. The material of which it is constructed is stone from the Moḳaṭṭam and from Ṭurra, containing numerous fossils, chiefly nummulites (p. 108).

Construction of the Great Pyramid. According to Borchardt's theory this pyramid was not built on a single homogeneous plan (p. 110). It was originally designed to contain only one sloping corridor hewn in the rocky ground and leading through an antechamber (*s*) to the tomb-chamber (*t*). But before this design was completely carried out, it was exchanged for a more comprehensive plan, involving the construction of another chamber, now called the *Queen's Chamber* (*y*), reached by the corridor marked *c, e, f*. But even this was not final, for Kheops undertook another and greater extension, resulting in the construction of the Great Hall (*h*) and the King's Chamber (p. 144).

The Ascent of the Pyramid, though fatiguing, is perfectly safe. The traveller selects two of the importunate Beduins (p. 107) and proceeds to the N.E. corner of the pyramid where the ascent usually begins. Assisted by the two Beduins, one holding each hand, and, if desired, by a third (no extra payment) who pushes behind, the traveller begins the ascent of the steps, which are each about 3 ft. high. The strong and active attendants assist the traveller to mount by pushing, pulling, and supporting him, and will scarcely allow him a moment's rest until the top is reached. As, however, the unwonted exertion is fatiguing, the traveller should insist on resting as often as he feels inclined. '*Iskut wallâ mâfish bakshîsh*' (be quiet, or you shall have no fee) is a sentence which may often be employed with advantage. All requests for bakshîsh should be refused, and it is as well to keep an eye upon one's pockets. — The ascent may be made in 10-15 min., but, in hot weather especially, the traveller is recommended to take nearly double that time, in order to avoid the discomfort of arriving breathless and heated at the summit. The space at the top at present is about 12 yds. square, so that there is abundant room for a large party of visitors.

The **View is remarkably interesting and striking. There is perhaps no other prospect in the world in which life and death, fertility and desolation, are seen in so close juxtaposition and in such marked contrast. To the W. (S.W. and N.W.) extend yellowish brown and glaring tracts of sand, interspersed with barren cliffs. The huge and colourless monuments erected here by the hand of man remind the spectator, like the desert itself, of death and eternity. On a bare plateau of rock stand the other pyramids and



Geograph. Institut of

References:
a. Viceregal Kiosque.
b. N.W. Corner-stone of the Great Pyramid.
c. Mastabas externally preserv.d
d. Small natural cleft in the rock through which visitors descend to the Second Pyram.d
e. Space divided into squares, with hierogl. Inscrip. above.
f. Hierogl. Inscrip. on the wall, and Rock Tombs.
g. Rock Tomb with palm-ceiling.
h. Tomb of Tebehne, 5th Dynasty
i. " " Psammetichus
k. " " Wer-khewi, 5th Dynasty
l. Pyramid of the Daughter of Kheops (according to Herodotus)
m. Supposed Mortar-pits.
n. Tomb of Numbers.
Buried Tombs (Mastabas) of the early Empire, 4th & 5th Dynasty
Great Kheops Pyramid
Entrance
Ascent
Small Pyramids
Buried Tombs of different periods
Rock Tombs
Arabian Village (Kafr)
Remnants of the Sea-Dyke
Cultivated Land
Sandy plain
Road to Cairo
Mena House Hotel
Tomb
Temple
N.
ancient Walls, Embankments
mostly covered with sand,
scribed in the Handbook,
coloured black.
PYRAMIDS OF GÎZEH
from a Plan by Lepsius.
Scale 1:13.560.
100 50 0 100 200 300 400
Engl. Yards.
Wagner & Debes, Leipzig.

the Sphinx, rearing its head from the sand, like some monster suffocated by the dust. To the S., in the distance, rise the pyramids of Abusîr, Sakkâra, and Dahshûr, and to the N. those of Abu Roâsh. The scene is deathlike, the colouring yellow and brown. Towards the E., on the other hand, glitters the river, on each bank of which stretches a tract of rich arable land, luxuriantly clothed with blue-green vegetation, and varying in breadth. The fields are intersected in every direction by canals, on the banks of which rise stately palms, waving their flexible fan-like leaves, and interlacing their shadows over the fellâh villages perched like ant-hills on embankments and mounds. In the direction of Cairo runs the long straight carriage-road. Immediately before us rises the Citadel with its striking minarets, while the Mokattam hills, which form the chief mass of colour in the landscape, gleam in the morning with a pale golden tint, and in the evening with a violet hue.

The descent of the Great Pyramid is more rapidly accomplished than the ascent, but is hardly less fatiguing. Persons liable to giddiness may find it a little trying, but the help of the Beduins removes all danger.

Interior (comp. Plan, p. 111). A visit to the interior of the Great Pyramid is comparatively uninteresting to the ordinary tourist. It will be found fatiguing, and an interval of rest between the ascent and this expedition is recommended. Travellers who are in the slightest degree predisposed to apoplectic or fainting fits and ladies travelling alone should not attempt to penetrate into these stifling recesses. The explorer has to crawl and clamber through low and narrow passages, which, at places, especially near the entrance, are not above $3\frac{1}{2}$ ft. high and 4 ft. wide. The stones on the floor are often extremely slippery, and the close air smells strongly of bats. The temperature of the interior is 79° Fahr.

The *Entrance* (Pl. *a*) is on the N. side (as in all pyramids), on the thirteenth tier of stones, at a perpendicular height of 48 ft. from the ground. The long passage *a r*, which is now only 3 ft. 4 in. in width and 3 ft. 11 in. in height, descends in a straight direction at an angle of 26° 41′, and is altogether $106\frac{1}{2}$ yds. in length. We follow this passage as far as the point *d* only, 20 yds. from the entrance. Here diverges the ascending passage *d e*, the lower end of which is filled with massive blocks of granite, placed in position after the interment of the mummy to protect the grave from robbers. The hardness of the material of which this barrier consists compelled the Arabian treasure-hunters (p. 110) to avoid it, and to force a new passage (Pl. *d*) through the softer limestone. This is the roughest and most awkward spot on the whole route. Beyond the granite blocks we enter a passage (Pl. *d e*), 41 yds. in length, with a very slippery floor, beyond which lies the Great Hall (Pl. *h*).

Before entering the latter, we may pass through a formerly concealed opening in the pavement to the horizontal passage *e f*, which leads to the so-called *Chamber of the Queen* (Pl. *g*). This passage is at first 3 ft.

9 in. only in height, but at a distance of 6½ yds. from the chamber the flooring sinks a little, so that the height increases to 5 ft. 8 inches. The N. and S. sides of the chamber are each 17 ft. in length, and the E. and W. sides 18 ft. 10 inches. The height is 20 ft. 4 in., including the pointed roof, which consists of enormous blocks of rock projecting beyond the sides of the walls to a distance of 5½ ft. into the surrounding masonry. We now return to *e*.

The jointing and polish of the fine-grained Moḳaṭṭam limestone in the *Great Hall* (Pl. *h*) form an unsurpassable marvel of skilful masonry, of which the Arab historian ʿAbdellaṭîf accurately remarks, that neither a needle nor even a hair can be inserted into the joints of the stones. The Great Hall is 28 ft. high and 155 ft. long. The lower part is 3 ft. 4 in. in width; and the upper part, beyond the last of the panels of stone, each of which is 1 ft. 8 in. thick and 2 ft. high, is 7 ft. in width. The roof is formed of seven courses of stone projecting one above the other and crowned by horizontal slabs. The incisions on the walls were used to facilitate the introduction of the sarcophagus. On the floor are irregularly hewn hollows, which now serve to prevent the visitor from slipping. At the end of the Great Hall is a small horizontal passage, 22 ft. long and 3 ft. 8 in. high, expanding about the middle into an Antechamber (Pl. *i*), which was once closed by four trap-doors of granite. The remains of one of these slabs, in its pendent position, should be noticed. We next enter the *King's Chamber* (Pl. *k*), the most interesting of all. The N. and S. sides are each 17 ft. in length, the E. and W. sides 34½ ft., and the height is 19 ft.; the floor of the chamber is 139½ ft. above the plateau on which the Pyramid stands. The chamber is entirely lined with granite, and is roofed with nine enormous slabs of granite, each 18½ ft. in length, above which five chambers have been formed, which may be reached from the Hall *h* by means of ladders.

These hollow chambers were by no means necessary to prevent the roof of the King's Chamber being crushed by the superincumbent weight. The cautious builders have here made an error in their calculations. The name of Khufu was found in the two highest chambers (Pl. *o*, *p*).

The King's Chamber now contains nothing but an empty and mutilated *Sarcophagus* of granite, bearing no trace of an inscription, the lid of which had disappeared before the time of the French expedition. Length 7½ ft., width 3 ft. 3 in., height 3 ft. 4 inches. The very massive sides ring with a clear tone when struck. Curiously enough, the King's Chamber does not lie exactly in a line with the diagonal of the Pyramid, but is 16 ft. 4 in. to the S. of it.

About 3 ft. above the floor are the ends of the *Air Shafts* (Pl. *G*, *H*) by which the chamber is ventilated, and which are about 6 in. in height and 8 in. in width only, expanding by a few inches at the outer extremities. The N. shaft is 234 ft., and the S. shaft 174 ft. long.

We now retrace our steps, and, on emerging from these awe-inspiring recesses, hail the light and air with no little satisfaction.

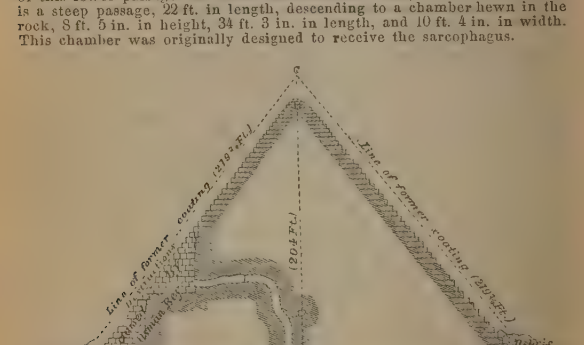
The other chambers in the interior of the Great Pyramid as yet discovered are inaccessible. The first passage *a, b, c*, which is blocked at *b*, leads downwards in a straight line, 293 ft. in length, and terminates in a horizontal corridor, 27 ft. in length, 3 ft. in height, and 2 ft. in width, which leads to the unfinished subterranean chamber *s*, hewn in the rock. The E. and W. sides of this chamber are each 46 ft. in length, the N. and S. sides 27 ft., and the height 10½ ft. It does not lie in a line with the diagonal of the Pyramid, and its floor is 101½ ft. below the level on which the Pyramid is built. The subterranean horizontal passage *t*, 60 ft. long, ends in a cul-de-sac. The statement of Herodotus that the subterranean chamber planned by Kheops for the reception of his body was surrounded by a canal conducted hither from the Nile, is erroneous, as the chamber lies above the highest level of the overflow of the river, and it has, moreover, been ascertained that no channel from the river ever led in this direction. — From the lower end of the Great Hall a shaft, discovered by Davison in 1763, descends to the lower passage, and is erroneously known as the 'Well'. The enterprising Caviglia found that it terminated in the passage leading to the subterranean chamber (*p*). To all appearance it has been bored through the masonry after the latter had been finished.

The **Second Pyramid**, called by the Egyptians *Wer-Khafrē* (*'Great is Khafrē'*), was erected by Khafrē, who was called Khephren by the Greeks (p. 78), but his name has not been discovered on any part of the structure. Owing to the greater height of the rocky plateau on which it stands, it appears higher than its larger neighbour. The perpendicular height of this Pyramid is now 450 ft. (formerly 458 ft.), each side of the base measures 694½ ft. (originally 711¾ ft.), and the height of each sloping side is 566¾ ft. (originally 575¾ ft.), while the sides rise at an angle of 52°20'. The solid content of the masonry is now 2,156,960 cubic yds., equivalent to 4,883,000 tons in weight (originally 2,426,710 cub. yds., equivalent to 5,309,000 tons). As the rocky site rises towards the W. and N., a considerable part of it required to be removed in order that a level surface might be obtained. The levelled space surrounding the base of the Pyramid was paved with blocks of limestone (see p. 121). To the E. are remains of the temple erected for the worshippers of the deceased Pharaoh, a structure of the kind which probably adjoined all pyramids (pp. 119, 121). The incrustation of the Pyramid, which must have been preserved almost intact down to the middle of the 17th cent. and of which a considerable fragment still remains at the top, consisted of limestone slabs in the upper courses and of partially unpolished granite slabs in the lower. The merit of having opened this Pyramid belongs to *Belzoni* (p. 110). An inscription over the entrance records that the opening took place on March 2nd, 1818.

The plan of the Second Pyramid also appears to have been altered in the course of building. The original intention seems to have been to erect a small pyramid over the subterranean chamber (which was never used). Afterwards a larger pyramid was decided upon and the chambers moved towards the S., to their present position.

The *Interior* is thus entered by two passages on the N. side. The mouth of one of these is in the level surface in front of the Pyramid, and was concealed by the pavement; that of the other is on the N. side of the Pyramid

itself, now 38 ft., but formerly 49 ft. above the level of the ground. This *Upper Passage*, which was lined with granite at the beginning, descends at an angle of 25° 55′ to a depth of 105 ft., leading first to a horizontal corridor, and thence to 'Belzoni's Chamber', which once contained the tomb of the deceased, situated 3 ft. 10 in. to the E. of the diagonal of the Pyramid. This chamber is hewn in the rock, and roofed with painted slabs of limestone leaning against each other at the same angle as that formed by the sides of the Pyramid. It is 22½ ft. in height, 46½ ft. in length from E. to W., and 16⅓ ft. in width from N. to S. Belzoni here found a granite sarcophagus let into the ground and filled with rubbish, 3 ft. in height, 6 ft. 7 in. in length, and 3½ ft. in width, and destitute of inscription. The lid was broken. — The *Lower Passage* descends at first at an angle of 21° 40′, reaches a trap-door, runs in a horizontal direction for 59 ft., and then ascends, terminating, after a distance of 97 ft. in all, in the horizontal corridor leading to Belzoni's Chamber. This ascending passage was perhaps made to permit the introduction of a broad trap-door of granite. On the E. (left) side of the middle of the horizontal portion of this lower passage was introduced a small recess, and on the W. side is a steep passage, 22 ft. in length, descending to a chamber hewn in the rock, 8 ft. 5 in. in height, 34 ft. 3 in. in length, and 10 ft. 4 in. in width. This chamber was originally designed to receive the sarcophagus.



The **Third Pyramid,** named by the Egyptians *Neter-Menkewrē ('Divine is Menkewrē')*, was erected by Menkewrē, the Mykerinos of Herodotus and the Mencheres of Manetho. Its present perpendicular height (Pl. *B B*) is 204 ft., its former height *(B C)* was 219 ft.; the side of the base *(A A)* is 356½ ft.; the present height *(A B A)* of the sloping sides is 263¾ ft., being originally *(A C A)* 279¾ ft.; these rise at an angle of 51°. The rock on which the Pyramid stands has a shelving surface, and the necessary horizontal site was formed by building up a pedestal of enormous blocks, instead of by removing

a portion of the rock. The stones of which the Pyramid is constructed are remarkably large and well hewn. The upper part of its incrustation was of limestone blocks, the lower part of granite, left partly unpolished. The granite covering is in good preservation, especially on the N. and W. sides. On the E. side are relics of the usual temple of the dead (comp. pp. 119, 121).

The *Interior* is easily accessible. The entrance is on the N. side. A passage *a c* descends at an angle of 26° 2′ to a distance of 104½ ft., being lined with red granite where it passes through the masonry from *a* to *b*, and then penetrating the solid rock from *b* to *c*. From *c* a horizontal passage *c d* leads to an antechamber *f*, 7 ft. in height, 12 ft. in length, 10 ft. in width, and decorated with door-shaped ornaments. Beyond this chamber it passes three trap-doors *g*, descends slightly from *h* to *d* (gradient 4°), a distance of 41½ ft., and finally descends to the chamber *e*, in which the sarcophagus of the king was found. This chamber is 44½ ft. long, 12½ ft. broad, and, owing to the unevenness of the rock from which the pavement has been removed, varies from 13 ft. to 13 ft. 5 in. in height.

In the pavement of the chamber *e* is the mouth (formerly covered) of a shaft 30 ft. in length, which has a fine granite lining at its upper end and could be closed by a trap-door at its lower end. It is continued by a horizontal shaft, 10 ft. in length, to the *Tomb Chamber* (Pl. *i*). Immediately before the latter is reached, a flight of seven steps leads to the right to a chamber with recesses on the right and back walls. The tomb chamber is paved with blocks of granite, 2½ ft. in thickness, and its ceiling has been formed by placing the stones against each other at an angle so as to resemble a roof, and then hollowing them out on the inside in the form of a Gothic arch. The richly decorated sarcophagus of Menkewrē was found here by Col. Vyse in a good state of preservation. It was externally 2 ft. 7 in. high. The lid was gone. Fragments of the inner wooden coffin and of the royal mummy (now in the British Museum) were found in the chamber *e*. The vessel in which the sarcophagus was being conveyed to England was unfortunately lost off the coast of Spain.

The original intention of the builder was to construct a pyramid on a small scale, containing only the sloping corridor *l k*, leading to a chamber at *e*, smaller than that now existing. But when a larger pyramid was projected, the corridor *a b c d* was formed, leading first to an antechamber and then to a tomb-chamber at *e*, enlarged by deepening the earlier chamber at that point. Under the New Empire the interior of the pyramid was ruined by the forcible entry of treasure-seekers; but probably during the Saïte period a restoration took place. To this restoration are due the sloping shaft and the granite chamber in which the sarcophagus of Menkewrē was concealed, as well as the lower-lying room with the recesses.

The Second and Third Pyramids are most conveniently visited in the course of the circuit of the Pyramid plateau mentioned on p. 120. After inspecting the Great Pyramid visitors usually proceed to the Sphinx which rises from amidst the sand of the desert about 350 yds. to the S.E. The path thither leads between the so-called 'mortar pits' (Pl. *m*) and three *Small Pyramids* of no interest. That in the centre, according to Herodotus, was the tomb of a daughter of Kheops; that to the S., according to an inscription preserved in the Museum of Gîzeh, belonged to Henwetsen, another daughter of the same king.

The ****Sphinx**†, which, next to the Pyramids themselves, is the

† The Egyptian Sphinx, being of the masculine gender, is represented with the head of a ram or of a man, and rarely with that of a woman, which is ascribed to it in the Greek myths.

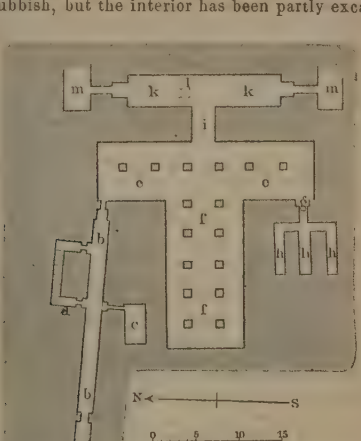
most famous monument in this vast burial-ground, is hewn out of the natural rock, and, with some aid from added blocks of stone, has been moulded into the shape of a recumbent lion with the head of a man. It represents the king, probably Amenemhēt III. (12th Dyn.), by whom it may be supposed to have been erected; afterwards it was taken for the sun-god *Har-em-Ekhwet* ('Horus on the horizon'), known to the Greeks as *Harmakhis*. An image of a god originally appeared in front of the breast. The head, wearing the royal head-cloth, which was originally adorned with the royal serpent, was most carefully executed. Now, however, it is deplorably mutilated; the neck has become too thin, the nose and beard have been broken off, and the reddish tint which enlivened the face has almost disappeared. A fragment of the beard lies on the ground beside the Sphinx. But in spite of all injuries, it preserves an impressive expression of strength and majesty: the eyes have a thoughtful, far-away expression, the lips wear a half-smile, and the whole face, as even 'Abdellaṭîf remarked, is of graceful and beautiful type. The entire height of the monument, from the crown of the head to the pavement on which the fore-legs of the lion rest, is said to be 66 ft. The ear, according to Mariette, is 4½ ft., the nose 5 ft. 7 in., and the mouth 7 ft. 7 in. in length; and the extreme breadth of the face is 13 ft. 8 inches. If the traveller stands on the upper part of the ear, he cannot stretch his hand as far as the crown of the head. There is a hollow in the head, into which one of the Arabs may be desired to climb.

The *Excavation of the Sphinx*, so far as is now known, was first undertaken by Thutmosis IV. (see below). During the Ptolemaic and Roman periods the colossus was several times restored, and was highly admired and revered, as numerous inscriptions upon it testify. It is all the more curious, therefore, that the Sphinx is mentioned neither by Herodotus nor by any later Greek traveller. The mutilations which now disfigure it date from the Arab domination. In 1380 it fell a victim to the iconoclastic zeal of a fanatic shēkh, and it was afterwards used as a target by the barbarous Mamelukes. — In the present century, the Sphinx was first completely excavated by *Caviglia* (p. 110), at the cost (450*l.*) of an English society. He discovered the flight of steps which ascended to the stupendous monument, and also found between the paws of the lion a carefully laid pavement, at the end of which next to the breast of the Sphinx rose a kind of open temple. The latter was enclosed by two partitions, through which ran a passage, in the middle of which was a small figure of a recumbent lion, facing the Sphinx. In the background and at each side were memorial stones erected by Thutmosis IV. and Ramses II. (see below). The Sphinx has also been excavated by *Mariette*, and, more recently, by *Maspero*.

Between the paws of the Sphinx, which are concealed by blocks of limestone, stands an *Altar*, and in front of the breast of the colossus is the *Memorial Stone of Thutmosis IV.*, both of red granite.

On the upper part of the latter, to the right and left, appears Thutmosis IV., sacrificing to the sun-god Harmakhis, who is represented as a sphinx. The inscription below relates that the Pharaoh while a prince hunting lions fell asleep one day in the shadow of the Sphinx, and that the god appeared and commanded the prince to 'free him from the desert sand that encumbered him'. As soon as Thutmosis ascended the throne, he remembered his dream and caused the Sphinx to be excavated.

About 50 yds. to the S.E. of the Sphinx is situated the ***Granite Temple,** erroneously called *Temple of the Sphinx*, but in reality the sanctuary of the god Sokaris-Osiris of Ro-setaw. This large building constructed of granite and alabaster, discovered by Mariette in 1853, is a fine example of the simple and majestic architecture of a period when the art of working the hardest kinds of stone had already attained perfection. The exterior of the temple is still concealed by rubbish, but the interior has been partly excavated.



Descending by a modern Passage (Pl. *aa*) in steps, protected by walls against the encroachment of the sand, we pass through a door into a *Passage* (*bb*) descending towards the E., 6 ft. 8 in. in width and 79 ft. in length. On the right, halfway down this passage, is the entrance to a Chamber (*c*) constructed entirely of blocks of alabaster; opposite to it, on the left, is the Entrance (*d*) to a flight of steps, which turns twice at a right angle and originally ascended to the upper floor or to the roof of the temple. The wall of this staircase is also constructed of alabaster. — At the E. end of the corridor, which descends hence, we enter a *Hall* (Pl. *ee*), 79 ft. in

length (N. to S.) and 23 ft. in width, embellished with six monolithic pillars of granite which supported the enormous blocks of the ceiling, two of which are still *in situ*. — Adjoining this hall is another similar *Hall* (Pl. *ff*), 57½ ft. long and 29 ft. wide, the ceiling of which was borne by ten columns of granite in two rows. The stone beams of the architrave still preserve their sharp edges. These rooms were lighted by means of small oblique openings, still to be seen in the upper part of the side-walls. — From the S.W. corner of Hall *ee* a dark *Corridor* (Pl. *g*) leads to a chamber with six *Niches* (Pl. *hh*) in two stories, one above the other, probably destined for the reception of mummies. — From Hall *ee* a *Passage* (Pl. *i*) in the middle of the E. side leads between walls 13 ft. in thickness to a transverse *Gallery* (Pl. *k*), with a small room (Pl. *mm*) at each end. At the point *l* in this gallery, Mariette found a deep well, now full of water, in which were no fewer than nine statues of Khephren. The best of these are now in the Museum of Gizeh. Several figures of dog-headed apes also were found here.

Between the Granite Temple and the Sphinx excavations have laid bare a series of walls made of bricks of Nile mud. These obviously date from the Roman period, and were built around the Sphinx in order to protect it from the shifting sand.

The tombs surrounding the different pyramids, where the relatives and state-officials of the kings were interred, are far inferior in interest to the Tomb of Thy at Saḳḳâra (p. 131) and the graves in Upper Egypt. Travellers who propose to visit Saḳḳâra need waste no time here; otherwise the so-called Tomb of Numbers (p. 122) and Campbell's Tomb (p. 121) are usually visited.

Travellers who are not pressed for time and who desire to obtain a closer view of the second and third Pyramids, are recommended to make the following ***Circuit of the Pyramid Plateau.**

After having inspected the Great Pyramid (p. 111), we turn (following the dotted line on the Map, p. 110) to the left (W.) of the entrance, descend the mound of debris, and proceed to the N.W. angle of the Pyramid, where its corner-stone (Pl. *b*) has been exposed to view. Towards the W. and S.W. lie numerous tombs (maṣṭabas, p. 131), but they present no attraction, being almost all in very bad preservation and more than half-buried in the sand.

Those, however, who are not deterred by difficulty will find the tomb (5th Dyn.) of *Shepses-kef-onkh* and his son *Imery* (Pl. c), almost due N. of the Second Pyramid, the least inconvenient. This tomb is half-buried in sand, and visitors have to crawl through the low entrance in order to reach the long vaulted corridor, which is covered with reliefs and inscriptions. — The beautiful tomb of *Nefer-bew Ptah*, a grandson of the preceding, lies to the left (S.), but is unfortunately quite buried.

We now skirt the W. side of the vast necropolis, and reach the N.W. angle of the rocky enclosure of the court of the *Second Pyramid*. A natural cleft in the rock (Pl. *d*) here facilitates our descent from the top of the rock, which is 16 ft. in height. At the foot of it

we reach the plateau which was hewn in the rock in order to prepare a level surface for this pyramid (p. 115). On the N. side of the Pyramid is a quarry (Pl. *e*), where, under Ramses II., blocks were hewn for the temple of Heliopolis. The incisions and transverse furrows forming six rows of squares date from this period.

On the rock above is a memorial inscription of the quarry-master: 'the master-builder in the temple *'Ramses II. shines in the House of the Great'* (Heliopolis) May, son of Bek-en-Amon, master-builder of Thebes'.

On the E. side of the Pyramid are remains of the temple once connected with it (p. 115). We follow the W. side of the Pyramid. On the rock to the right is another hieroglyphic inscription (Pl. *f*) by the above-mentioned *May*, near which are several rock-tombs. One of these tombs (Pl. *g*), nearly opposite the S.W. angle of the Pyramid, has a *Ceiling hewn in the rock in imitation of palm stems. (Visitors should beware of the tomb-shaft.)

Our route now leads towards the S.W. to the *Third Pyramid* (p. 116). To the S. of it stand three small Pyramids, perhaps belonging to relatives of King Menkewrē.

We leave the temple (p. 117) belonging to the Third Pyramid on the left, and descend by a good path towards the E. Here on the left is another series of rock-tombs dating from the 4th and 5th Dynasties. Among these is that of *Tebehne* (Pl. *h;* beware of the mummy-shafts), with several chambers and recesses. On the wall of the second chamber, to the right as we enter, is a representation of dancers at the funeral (candle necessary).

In the valley before us, to the right, rises a projecting ridge of rock containing tombs of no interest. Adjoining this rock, on the left, are three sycamores and two date-palms, rising above an Arabian burial-place. Still farther to the E. we observe the remains of the stone embankment leading from the plain of the Nile to the Third Pyramid (p. 109). To the left of the trees rises a kind of truncated *Tower*, constructed partly of the natural rock and partly of masonry, and supposed to have been a *Pyramid* (perhaps belonging to Dedf-Rē, the immediate successor of Kheops). Passing through it, we come to other tombs on the left, also covered with sand. Among these is the tomb of *Wer-khewu* (Pl. *k*), a judge under the 5th Dynasty.

We now proceed to the left (N.) to **Campbell's Tomb**, a family tomb of the 26th Dyn., discovered by Col. Vyse in 1837, and named by him after Col. Campbell, the British consul-general of Egypt at that period. The upper part, the mastaba proper, has been entirely destroyed, and the shaft (53 ft. deep), at the bottom of which is a tomb-chamber vaulted with an arch having a span of 11 ft., is now uncovered. The sides of the shaft are separated from the surrounding rock by a trench, which is spanned by bridges of stone at only a few points. The sarcophagus which lay in the tomb-chamber contained the remains of the royal scribe *Pe-kop Wah-eb-rē-em-yekhwet*, a contemporary of King Apries. It is now covered with

sand, but one of the Beduins usually offers to descend and lay it bare. Beside the sarcophagus lies a stone lid shaped like a mummy. In niches in the S. and W. sides of the shaft are two other sarcophagi; and a fourth sarcophagus found here is now in the British Museum. All these sarcophagi had been opened and plundered.

We may complete our circuit of the plateau of the Pyramids by visiting the *Sphinx* (p. 117) and the *Granite Temple* (p. 119), and then return to the Great Pyramid. Or we may proceed to the N. to the verge of the desert plateau, in the direction of the Arab village, in order the inspect the *Tombs of the Ancient Empire*, hollowed out in the rocky slope. Several of these are now used as dwellings or stables. The best known is the **Tomb of Numbers** (Pl. *n*), which belonged to a certain *Khafra-onkh*, a courtier of Khafrē. On the left entrance-wall appear the deceased and his brother, accompanied by a dog, inspecting the cattle that are driven before them by peasants. The peasants are arranged in several rows, headed by a standard-bearer. Writers are engaged in recording the number of cattle of each kind, the numbers being placed above the herds (whence the name of the tomb). Thus we are informed that Khafra-onkh had 853 bulls, 220 cows and calves, 2235 goats, 760 asses, and 974 rams. On the left (S.) wall are the deceased and his wife at table. On the rear (W.) wall are five door-shaped steles with a full-face portrait in high relief of the deceased, to the left. The mural reliefs, which are in poor preservation, are in the clumsy and undeveloped style of the 4th Dynasty. — On the S. horizon, at a distance of 6¼ M., rise the pyramids of Abuṣîr (see below) and the step-pyramid of Saḳḳâra (p. 127).

A visit to the Pyramids of Saḳḳâra may be combined with that to the Pyramids of Gîzeh by travellers who spend the night at the *Mena House* (p. 107), or at Mariette's house at Saḳḳâra (p. 128). In the former case we leave Gîzeh in the morning; in the latter case in the afternoon, and ride viâ *Abuṣîr* to (2¾ hrs.) Saḳḳâra, skirting the margin of the desert. Camels, provided by the Beduins at Gîzeh (apply at the Mena House Hotel) are preferable to horses. To the left lie patches of cultivated land, the Gîzeh Canal (at some distance), and a number of ponds, containing more or less water in accordance with the height of the last inundation, bordered with vegetation, and frequented by numerous birds. After 1 hr. we observe the remains of two pyramids on the right, near the village of *Zâwiyet el-'Aryân*. The first of these must once have been an important monument, as the base still covers nearly 100 square yards. The second is now a mere heap of debris.

In one hour more we reach the **Pyramids of Abuṣîr** (comp. Map, p. 126), the ancient *Busiris*. The masonry of these monuments, having originally been constructed with no great care, is now much damaged, and their bases are covered with sand, so that a visit to them is uninteresting. They were erected by kings of the 5th Dynasty. The entrances are on the N. sides, and the interior chambers are almost completely in ruins. The northernmost of the three largest pyramids (once fourteen in number), lying close together, belonged to *King Sahurē*, and was connected by a still traceable path with a building (probably a temple) situated in the plain. Its perpendicular height was 163½ ft. (now 118 ft.), its sides were 258½ ft. (now 217¼ ft.) in length, and they were inclined at an angle of 51° 42′ 35″. The central pyramid, to the S. of the last, belonged to *King Ra-n-woser*

(5th Dyn.). The builder of the largest pyramid (sides 108, formerly 120½ yds.; perpendicular height 165, formerly 229 ft.), situated a little to the S.W., is unknown. The other pyramids are mere heaps of ruins, and one of them (to the S.W. of the largest) seems never to have been completed.

Continuing our route to Sakkâra, we leave to the left a pond and the village of *Abusîr*, situated beyond a group of palms to the S.E., and soon reach the sandy eminences of the Necropolis of Memphis, and Mariette's House (p. 128), ¾ hr. from the first pyramid of Abusîr.

9. The Site of Ancient Memphis and the Necropolis of Sakkâra.

A visit to Memphis and Sakkâra may easily be accomplished in one day. Provisions should not be forgotten; a magnesium-lamp is also essential for a satisfactory examination of the tomb of Thy; candles may be procured at Bedrashên in the Greek bakkâl', or shop, mentioned at p. 124. — Tickets admitting to the monuments of Sakkâra may be obtained for 5 pias. each at the railway-station of Bedrashên. Travellers, however, who intend to go on to Upper Egypt should provide themselves with a general ADMISSION TICKET (price £E 1) from the *Service des Antiquités de l'Egypte*, which may be obtained at the Gîzeh Museum or from Messrs. Cook or Messrs. Gaze (p. 25), and is more economical than paying for admission to each monument separately.

The following arrangement of the journey will be found convenient. Take the train at 8 a.m. to (¾-1 hr.) *Bedrashên*, where donkeys and drivers (10 pias. there and back) are in waiting; the first onslaught of the drivers must be repulsed with vigour, sometimes involving the free use of a stick or switch. Ride viâ the site of *Memphis*, where the **Colossi of Ramses* (p. 125) are inspected, to the *Necropolis of Sakkâra*, and thence, passing the **Step Pyramid* (p. 127) to (2 hrs. in all) *Mariette's House* (p. 128). For luncheon and a visit to the ***Apis Tombs* (p. 128) and the **Tomb of Thy* (p. 131) 4 hrs. should be allowed; and possibly time may be found for the inspection of the *Unnos Pyramid* (p. 128) or the recently discovered **Tomb of Mereru-ka* (*Meri*; p. 131). For returning to the station of Bedrashên 1½ hr. more should be reckoned. The train from Upper Egypt generally reaches Bedrashên about 5.30 p.m., but the railway time-table should be consulted. A calm day should be selected for the expedition (p. 107). — *Messrs. Thos. Cook & Son* organize excursions to Sakkâra once a fortnight (announced at the hotels), and one day at Sakkâra is allowed on their excursions to Upper Egypt. Similar excursions are organized by *Gaze* and *Jean Sfer & Co.* But the haste with which these excursions are conducted and the crowd of tourists taking part in them are out of keeping with the dignified and solemn associations of the spot.

Travellers who wish to devote 1½-2 days to Sakkâra may pass the night at Mariette's House (p. 128). A blanket is a sufficient covering in spring. — A visit to the baths of *Helwân* (p. 145) may be combined with this excursion, by crossing the Nile at Bedrashên (taking donkeys also), and thence riding for 1½ hr.

The route from the Pyramids of Gîzeh to Sakkâra is described at p. 122 and above.

The trains start from the *Principal Station* (p. 23). The railway crosses the Nile, passes *Embâbeh* (p. 73), and makes a wide curve to (6¼ M., in 25 min.) *Bûlâk ed-Dakrûr*. Farther on, near the station of *Gizeh* (8 M.; p. 75), the Pyramid of Kheops appears on the right. On the left, beyond the Nile, we now perceive Old Cairo with its windmill hills, above which rises the long ridge of the Mokattam, and to the S. the Gebel Turra (p. 147). On the banks of the Nile

are the large military establishments of Turra. To the right rise the hills of the Libyan desert with the Pyramids of Abuṣîr (p. 122). We next observe the step-pyramid, which, however, soon disappears. On the right and left of the line are tracts of arable land. To the left at the foot of the Gebel Ṭurra lie the baths of Ḥelwân (p. 145).

At (20 M.) **Bedrashên** visitors bound for Memphis and Saḳḳâra leave the train, which goes on to Upper Egypt. The station lies to the right of the line, and near it is a very ancient and most interesting Jewish burial-ground. We ride along the railway, turn to the right, and cross a bridge to the mud-huts of *Bedrashên*, scantily shaded by palm-trees. Beyond the bridge (a Greek 'baḳḳâl' on the right, where candles may be bought) we turn to the S. (left), leaving the village on the right, and ride on the embankment to the W. towards a conspicuous palm-grove. Immediately beyond the last houses of Bedrashên we observe to the right, at a distance of $^1/_2$ M., a lofty heap of rubbish, belonging to a government manufactory of saltpetre. On each side of the embankment lie green fields in spring and summer, and large expanses of water in autumn and the first half of winter. The embankment ends near the first trees of the palm-groves, 20 min. from the station. The large mounds of rubbish before us, shaded by palms, and strewn with blocks of granite, broken pottery, and fragments of brick, mark the ancient —

Site of Memphis.

Were it not for the vast Necropolis to the W. of the ancient city, no one would imagine that one of the most famous and populous capitals of antiquity had once stood here. The Egyptians, from the earliest period down to the Roman imperial epoch, built their edifices, with the exception of palaces and temples, of large sun-dried bricks of Nile-mud; but even the public buildings of Memphis have entirely disappeared, as the stones were carried off in former centuries to build other edifices on the right bank of the Nile. The narrow streets, which are said to have been half-a-day's journey in length even down to the 12th cent., extended between the Nile and the Girzeh Canal, to the N. as far as Gîzeh, and to the S. about as far as the latitude of the Pyramids of Dahshûr. The most important quarters and buildings of the city appear to have stood in the fields of the villages of Bedrashên, Mît Rahîneh, and Kaṣrîyeh.

History. Memphis, the capital of the province of 'the White Wall', belonged to Lower Egypt and from a very early period played an important strategic and political rôle, owing to its position on the borders between the two ancient kingdoms of the 'North' and the 'South' (p. xcv). A later tradition ascribes its foundation to Menes, the first historical ruler in Egypt, who is said to have built also the temple of Ptah (Hephæstos), the patron-god of the city. Memphis consisted of several quarters, the most important of which were the 'White Wall' (in later times the citadel), the 'South Wall', with a temple of Ptah, and the 'House of the Spirit of Ptah', or great temple-precincts of that god. Under the 6th Dyn. a new

quarter was founded, in which King Pepy fixed the residence of his court and near which the sepulchral pyramid of the ruler was situated. This quarter, and also the pyramid, were called *Meryrē-men-nofer*, *i.e.* King Meryrē (Pepy) remains beautiful', and this name (in the later form *Menfe*, in Greek *Memphis*) was afterwards applied to the whole city. Memphis attained its greatest prosperity under the monarchs of the Ancient Empire, who resided here or in the vicinity (near Gizeh). When Thebes became the centre of Egypt and the Theban Ammon the most revered among the gods, under the Middle and New Empires, Memphis appears to have retrograded. But even in the time of the 20th Dyn. the temple of Ptah was the largest in the country but two. In the course of the contests for the possession of Egypt, which raged after the 22nd Dyn., the city was captured by the Ethiopian Piankhy and by the Assyrians, and on several other occasions.

Cambyses, the first monarch of the Persian dynasty, took the city by storm after his victory at Pelusium (B.C. 525) over Psammetikh III.; and even after the foundation of Alexandria (B.C. 332) it still retained some importance. Under Augustus it was a large and populous city, though its palaces, elevated on an eminence, lay ruined and deserted. Among the temples that still existed were those of Ptah, of Apis (p. 128), and of a female deity, who was identified with the Aphrodite of the Greeks. In consequence of the edict of Theodosius (A.D. 379-395; comp. p. cix) the temples and statues were destroyed, and under the later Byzantine monarchs the heretical Monophysites (p. cx) seem to have been very numerous here. Mukaukis, the leader of the Copts, was established at Memphis while negotiating with 'Amr Ibn el-'Âs, the general of 'Omar (p. 32). The Mohammedan conquerors transferred their residence to the right bank of the Nile (comp. p. 68), opposite the northernmost part of Memphis, using the well-hewn blocks, which had once composed the venerable palaces and temples of the ancient city of Menes, for the construction of their palaces, castles, and mosques at Cairo. Memphis, however, was so vast, that it was long before its plunderers succeeded in entirely destroying it. Down to a late period, however, the ruins of Memphis excited the admiration of all visitors. Thus 'Abdellatîf (at the end of the 12th cent.) assures us that even in his time the ruins contained a profusion of wonders which bewildered the mind and baffled description. — After his time the rapidly dwindling ruins of Memphis are rarely mentioned.

The path diverging to the left from the Bedrashên embankment, and leading through the palm-grove to the village of *Mît Rahîneh*, brings us to the ***Colossal Statues of Ramses II.**, which once marked the entrance to the temple. The first of these, discovered a short time ago, is made of granite, and lies on its back on a slight eminence, so that to see the face it is necessary to climb on to its breast. Its length is 25 ft., not including the crown which is 6½ ft. in length.

The square hole in the head of the colossus was for the insertion of the crown, which now lies on the ground beside it. On both shoulders, breast, girdle, and bracelet occurs the name of the king; and on the pillar at the back is an inscription. On the left of the statue is an incised relief of Princess Bent-Anat. — A stele of Apries (26th Dyn.) and the upper part of a double statue of Ptah and Ramses II. (?) have also been found on this spot. In the rounded pediment of the stele appear Ptah, on the left, and the hawk-headed Sokaris, on the right.

A few min. farther on we reach the hut which conceals the *Second Colossus* (adm. 4 pias. for those without official admission ticket, see p. 123), discovered by Messrs. Caviglia and Sloane (p. 110) in 1820. A wooden flight of steps ascends to a platform

from which the statue is inspected. It consists of remarkably hard and fine-grained limestone, and before it was injured was about 42 ft. in height, corresponding to the measurement given by Herodotus (30 cubits of $1^1/_2$ ft. each). The workmanship is admirable. The handsome and gentle features of the king are admirably reproduced. An artificial beard is attached to the chin. In the girdle is a dagger adorned with two hawk's heads. On the right shoulder, the breast, and the girdle appear the prænomina of Ramses II. — There can be no doubt that these statues are the two mentioned by Herodotus as having been erected by Ramses II., the Sesostris of the Greeks, in front of the temple of Hephæstus-Ptah at Memphis, after his victories over the peoples of the E. In the time of Strabo one only was standing.

In front of the hut are several fragments of monuments, showing the name of Ramses II.

To the N. of the colossi, near the village that crowns the hill of Kôm el-Khanzîr, are the foundations of a temple of Ptah, built by Ramses II., with representations of local deities.

In 1851-54 Hekekyan-Bey, an Armenian, was employed by the London Geological Society to make excavations here; and having sunk shafts at 96 different places, he found bones of domestic animals, fragments of pottery and bricks, and various implements (*e.g.* a copper knife), at different depths. Near the colossal statues, beneath strata of Nile-mud, which had not been covered with sand from the desert, was discovered a fragment of red terracotta, at a depth of 39 ft. The alluvial deposits at this spot are calculated, though on a not very trustworthy system, to have increased at the rate of $2^3/_4$-3 in. in each century, which would make this fragment of pottery, buried at a depth of 39 ft., at least 4000 years older than the monument of the great Ramses.

From Mît Rahîneh (Memphis) *to Saḳḳâra.* We ride towards the W. from the statue of Ramses, leaving the village of Mît Rahîneh at a little distance to the right. On quitting the palm-grove we obtain an interesting view; immediately to the right, shaded by palm-trees and lebbeks, is the small *House of Tigran-Bey*, a nephew of Nubar Pasha. About 1 M. to the W. is another long palm-grove surrounding Saḳḳâra and bordering the desert; beyond this, on the yellow sand of the desert, rise eleven pyramids. The first of these, to the left, is the S. brick-pyramid, beyond which are the blunted pyramid, the N. brick-pyramid, and the great pyramid, all belonging to the group of Dahshûr (p. 144). Not far from these we next perceive the Maṣṭaba Fir'aun, with the pyramid of Pepy II.; then, exactly above the houses of Saḳḳâra, two pyramids, the lesser of which is that of Pepy I.; and, lastly, to the right, the pyramid of Onnos, the great step-pyramid, and two smaller ones (to the right, that of Teti). These last eight pyramids belong to the group of Saḳḳâra. — Having nearly reached ($^3/_4$ hr. from the statues of Ramses) *Saḳḳâra*, we leave the village to the left, passing an open space with a pond, turn towards the N., and skirt the palm-groves. (At the end of these, on the left, is a beautiful, shady sycamore, close to a spring of good water.)

PYRAMIDS AND TOMBS OF SAKKÁRA

from Plans by Lepsius with additions by Reil.

Scale 1: 25.000

0 200 400 1000 Yards

Modern Buildings are coloured black.

To the Mastaba Fir'aun

Remains of Pyramid of Merenrē

Brick Wall

Ruined Pyramid

Pyramid of Pepy I.

Remains of Pyr.

Road to Mastaba of Fir'aun

Remains of House in crude

Sheikh's Tomb, Sycamore & Well

S. *N.*

Sakkara

Summer Route to Bedrashên

Cultivated Land, inunda

Plan I.
(S. Extention of the Principal Map)

Groups of the PYRAMIDS OF SAKKÁRA.

Pyramid of Pepy II.

Mastaba Fir'aun

Remains of Brick Wall

Ruined Pyramid

Line of Section

Debris of three Pyramids

To the Village of Sakkara

A *B*

Geograph. Instit. of Wagner & Debes, Leipzig.

Continuation see Plan I

Continuation.

Stone Enclosure
slaughtering cattle

Tombs of Apis

To Sheb'rament & the Pyramids of Gizeh

Mariette's House

Remains of Dromos

Tomb of Ptah-Hotep

Tomb Caverns

Tomb of Thy or Ty

To the Pyramids of Abusir

Pyramid of Ormos

Tomb of Sabu

Rock-Caverns, filled up

Step-Pyramid

Roman Tombs covered up

To Gizeh

Remains of Pyramid nearly obliterated

Rock-Caverns

Stone Pyramid

Tomb of Mereruka

Pyramid of Teti

Tomb of Kagemna

Tombs now covered up

Tomb with Cor

Enclosure of Nile Cats' Burying-Ground

Ruined Pyramid

Abusir

Acacias

Water Summer from Sept. to Nov.

Uncompleted Pyramid

Great Pyramid

Enclosure

N. Pyramid

Central Pyramid

Small Pyramid

To the Pyramids of Gizeh skirting the Desert

Lake of Abusir

Road to Abusir

Plan II.
(N. Extension of the Principal Map)

PYRAMIDS AND TOMBS of ABUSÎR.

A different route must be followed during the period of the inundation, when the low ground between Mit Rahîneh and Saḳḳâra is under water. From the statues of Ramses we return to the (5 min.) end of the embankment (see p. 124), which leads back to Bedrashên, and then turn to the N. and traverse the whole of the plantation, until we reach another embankment which winds across the plain towards the W., and is interrupted by two bridges. Distance from the statues of Ramses to the 1st bridge 20 min.; thence to the second bridge 1/4 hr. In 20 min. more we reach the margin of the desert at the site of an old village (now unrecognizable; marked 'Remains of a house in crude brick' on the map) where we join the above route.

The united two routes ascend to the plateau, and bring us in sight of the great **Necropolis of Saḳḳâra, which extends about 4 1/3 M. in length from N. to S., and 1/4-1 M. in width from E. to W. It contains sepulchral monuments of every kind, from the pyramid to the rock-hewn cavern, dating both from the ancient and the later empire. Loose heaps of light-coloured sand mark the position of recent excavations. The whole of the Necropolis has been repeatedly explored both by the Byzantines and the Khalifs, as well as by modern explorers.

The Arab name *Saḳḳâra* means 'hawk's nest'; but it has arisen here probably from the corruption of some earlier Egyptian name connected with *Sokar*, the god of the dead of Memphis.

Two routes to Mariette's House, which is 20 min. distant, are shown on the map. That to the right passes several unimportant pyramids, with the so-called Cemetery of the Cats, where numerous mummies of cats and ibises were found, to the extreme right. Nothing is to be seen here, as the tombs are now closed, being considered dangerous. The whole of the soil of the Necropolis is indeed so honey-combed with tombs that great caution should be used in traversing it. Some of the open shafts are 50 ft. in depth. — The route to the left, leading straight towards the Step Pyramid, is preferable. The outside of the Pyramid may be inspected as we pass; it is seldom climbed, as the stone of which it is composed is too friable.

The *Step Pyramid of Saḳḳâra (Arab. *El-Haram el-Medarrageh*, *i.e.* 'the pyramid provided with steps'), a very conspicuous feature in the landscape, may be regarded as the 'Cognisance of Saḳḳâra'. It was the tomb of the ancient king *Zoser* (3rd Dynasty), and is one of the oldest historical monuments in Egypt that have come down to our days. The pyramid consists of six stages, the lowest of which is about 37 3/4 ft. in height, the next 36 ft., the third 34 1/2 ft., the fourth 32 3/4 ft., the fifth 31 ft., and the sixth 29 1/3 ft., while each stage recedes about 6 1/2 ft. as compared with the one below. The perpendicular height is 196 ft. For the graduated construction, comp. p. 110. The pyramid is built of inferior stone quarried in the neighbourhood, for the Libyan desert at this point overlies a poor clayey limestone. The pyramid may be ascended with the help of the Beduins, but the view from the summit is very inferior to that from the Pyramid of Kheops (p. 112). The original entrance was on the N. side, at the foot of the lowest step.

The Interior is now inaccessible. It contains a complicated series of passages and chambers, which, however, are due to treasure-hunters and to later attempts at restoration; for the original construction of King Zoser had only one sloping entrance-shaft, with balustrades at the sides, and a single tomb-chamber.

About 300 paces to the S.W. of the Step Pyramid is the **Pyramid of King Onnos** or **Unas** (5th Dyn.), which may be inspected on the return, if time permit.

Interior. The pyramid was opened in 1881. A sloping *Passage* runs from the middle of the N. side to an *Antechamber*, now closed by a door (opened on request by the keeper of Mariette's House), beyond which a straight *Corridor*, originally blocked at the farther end by three trap doors, leads to a *Central Chamber*, with the *Tomb Chamber* on the right (W.) and another *Small Room* on the left (E.). The last has a flat roof and three recesses but no paintings or inscriptions; while the central chamber and the tomb-chamber both have painted roofs and walls covered with inscriptions. These hieroglyphics are cut into the stone and filled with blue pigment. They relate to the life beyond the tomb, and are of the greatest importance as the oldest religious Egyptian text known. The granite sarcophagus of the king stands in the tomb-chamber, close to the W. wall. The three other walls are of Oriental alabaster and are adorned with brightly coloured paintings of doors.

The *View* from the top of the pyramid, which may be climbed without assistance, repays the exertion. To the N. are the Pyramids of Abusîr and Gîzeh; to the S. those of Sakkâra and Dahshûr; and to the E., the Step Pyramid and the palm-groves and fields of Sakkâra and Mît Rahîneh.

Beyond the Step Pyramid, as we continue on our way to Mariette's House, a striking view opens towards the N. In the foreground lies the green valley of the Nile, bordered by palm-trees, and framed on both sides with the yellowish-grey desert; and we also observe the alabaster mosque of Mohammed 'Ali at Cairo. On the left tower the three pyramids of Gîzeh, and the three nearer pyramids of Abusîr. The path turns to the right beyond the next heap of rubbish (N.W.), crosses the hollow, and soon reaches —

Mariette's House. Mariette, the famous French Egyptologist, first rose into notice by his discovery of the Apis Tombs in 1851; and from 1858 till his death in 1881 was director of the official excavations in Egypt. Strangers are quite at liberty to enter and use the broad covered terrace in front of the house, but for any very protracted occupation of it the permission of the museum authorities should be obtained. No charge is made for admission to the terrace, but it is usual to give a fee of 2½ pias. or more, according to the number of the party, to the Beduins who take charge of the house, and who are much better conducted than their rapacious brethren of Gîzeh. A guide to the tombs must be taken at Mariette's House, as visitors are not admitted to them unattended. (Bakshîsh for the tombs of Apis and Thy, 5 pias. for two persons.)

A trodden path leads from Mariette's House, to the N.W., in 2 min. to the ****Apis Tombs**, the subterranean part of the Egyptian Serapeum, hewn in the rock.

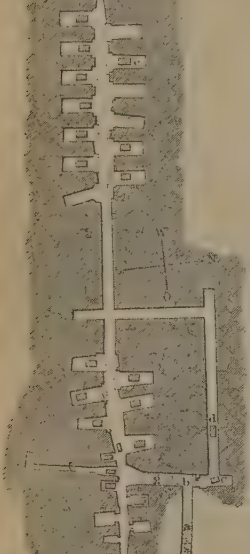
Apis, the sacred bull of the god Ptah (p. 125), which was worshipped in a special temple at Memphis, was after death embalmed like a human

being and interred with great pomp in the necropolis of Memphis. As early as the reign of Amenophis III., and probably still earlier, the Apis tombs consisted of a subterranean tomb-chamber, reached by a sloping shaft, over which a chapel was erected in honour of the bull. Under Ramses II. a large common grave was prepared for the Apis bulls by Prince Kha-em-weset; a subterranean gallery, over 100 yds. in length, was hewn in the rock and flanked with chambers, which were walled up after receiving the wooden coffin containing the sacred remains. Psammetikh I. caused a similar gallery with side-vaults to be constructed at right angles to the first one. These vaults, which were added to at intervals down to the Ptolemaic period, were much larger and more carefully constructed than the previous series. They have an aggregate length of about 380 yds. and are about 10 ft. in width and 17½ ft. in height. Above them rose a large temple for the cult of the dead god. — The ancient Egyptians believed that like the soul of men (p. cxl) the spirit of the deceased bull was united with Osiris, and became the 'Osiris-Apis' (Egypt. *Osr-hapi*; Gr. *Osorapis*). He thus became a kind of god of the dead and was called, like Osiris, 'Lord of the western land'; pilgrims crowded to the tomb to pay their devotions and to present votive offerings. The last were usually small memorial tablets, which were inserted in the walls of the subterranean galleries. The worship of the foreign god *Serapis* or *Sarapis*, introduced under Ptolemy I., rapidly spread in Egypt, and it is easy to understand how the new *Serapis* was confounded with *Osorapis* and worshipped along with the latter in the ancient temple in the necropolis of Memphis. The temple itself came to be commonly known as the *Serapeum* or *Serapeum*. Within the extensive chambers of the Serapeum there was established a colony of hermits, who lived in the strictest seclusion in small cells, receiving even their food through narrow windows or air-holes. There is no doubt that these were the prototypes of the Christian monks and ascetics of a later period. — A second temple of Osorapis, built by Nektanebos, once stood opposite the temple covering the Apis tombs (W. of Mariette's house). These temples were connected by a path enclosed by walls, on which stood Greek statues, a few of which are still on their original site (but now covered with sand). The great *Sphinx Avenue*, which led to the W. through the necropolis to the *Serapeum*, terminated in front of the temple of Nectanebos in a semicircular space adorned with statues of Greek philosophers. But the remains of all these monuments are now covered with sand, and only the gallery of *Apis Tombs* constructed by Psammetikh is accessible to visitors.

Passing through the Gateway (Pl. a), we enter a Chamber (Pl. b) of considerable dimensions, with niches in the bare limestone walls, where many tombstones of deceased bulls and votive tablets (see above) were found. Visitors light their candles here. The guide now proceeds towards the right. After a few paces we observe at our feet a huge block of black granite (Pl. c), which once formed the lid of a sarcophagus. Beyond it we turn to the left, and after ten paces reach an enormous granite sarcophagus (Pl. d), which nearly fills the passage. The lid and the sarcophagus, which belong to each other, were probably stopped here on their way to the vault for which they were destined, in consequence of the overthrow of the worship of Apis. Near the end of this passage we turn to the left (S.) into another, which leads us to the —

Principal Passage (Pl. A, B), running parallel with the first, from E. to W., and penetrating the solid rock. This passage is flanked with the side-chambers, about 26 ft. in height, the pavements and vaulted ceilings of which are constructed of excellent

Mokattam stone. Twenty-four of the chambers still contain the huge sarcophagi in which the Apis mummies were deposited. These monster coffins each consist of a single block of black or red polished granite or of limestone, and average 13 ft. in length, 7 ft. in width, and 11 ft. in height, and no less than 65 tons in weight. The covers, five of which are composed of separate pieces of stone cemented together, have in many instances been pushed on one side, and on the top of some of them the Arabs, for some unexplained reason, have built rude masses of masonry. All the sarcophagi, when discovered by Mariette, had been emptied of their contents, with the exception of two, which still contained a number of trinkets. Only a few of the sarcophagi bear inscriptions; one bears the name of *Amasis*, another that of *Cambyses*, and a third that of *Khabash* (p. ciii).



Near the E. end of the principal passage we reach a side-passage (Pl. f) diverging to the right, from which another passage leads to the right, in a direction parallel with the main corridor, but now built up, as it was in a dangerous condition. Opposite, we pass over another sarcophagus by means of steps (Pl. g) and thus regain the door by which we entered the vaults. The temperature in these subterranean chambers is always about 79° Fahr.

Before taking our leave of this extraordinary place, we may quote the interesting words of its discoverer: —

'I confess', says Mariette, 'that when I penetrated for the first time, on 12th Nov., 1851, into the Apis vaults, I was so profoundly struck with astonishment that the feeling is still fresh in my mind, although five years have elapsed since then. Owing to some chance which it is difficult to account for, a chamber which had been walled up in the thirtieth year of the reign of Ramses II. had escaped the notice of the plunderers of the vaults, and I was so fortunate as to find it untouched. Although 3700 years had elapsed since it was closed, everything in the chamber

seemed to be precisely in its original condition. The finger-marks of the Egyptian who had inserted the last stone in the wall built to conceal the doorway were still recognisable on the lime. There were also the marks of naked feet imprinted on the sand which lay in one corner of the tomb-chamber. Everything was in its original condition in this tomb, where the embalmed remains of the bull had lain undisturbed for thirty-seven centuries'.

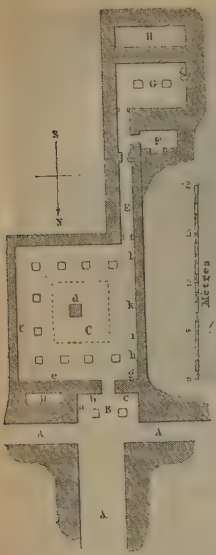
Next to the Apis Tombs the Mastaba of Thy is the most interesting point at Sakkâra. It lies to the N.E. of Mariette's House, in an old street of tombs, now covered up; and the surface of the soil has been so raised with deposits of the sand of the desert that the tomb rather resembles a subterranean rock-structure than a building on the surface of the earth.

The **Mastaba of Thy (commonly called *Ti*) is one of the best preserved monuments of this kind, and one of the most interesting to students of the history of civilization and art. It was discovered and excavated by Mariette, and has recently been restored by the 'Services des Antiquités de l'Egypte', as is recorded on a tablet at the entrance.

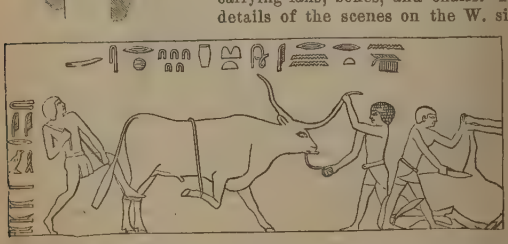
The tomb dates from the 5th Dyn., *i.e.* is about 4500 years old. The masonry is carefully jointed and the delicate and flat **Mural Reliefs*, especially the admirable representations of animals, are perhaps the best that Egyptian art has ever achieved. The human figures are designed in accordance with the usual prescribed convention (p. clxv), but everything else is treated with a refreshing fidelity to nature. The imperfect lighting of the tomb unfortunately prevents some of the reliefs from producing their full effect, and various delicate details inevitably escape the visitor. The colouring still remains at some points. — The deceased Thy held the positions of royal architect and manager of the pyramids of *Kings Neferkerē* and *Ra-en-woser* (5th Dyn.), whose contemporary he probably was.

From the street (Pl. A) we first enter the *Small Vestibule* (Pl. B), which contains two pillars (upper parts restored), against which is a figure of Thy, in a long wig and a short, broad apron, holding a staff in one hand and a kind of club in the other. On the E. wall are several female peasants (Pl. a), representing the

villages belonging to Thy, bringing food to the tomb; on the N. wall is poultry (Pl. b). The other paintings are obliterated.



We next enter the *Great Court* (Pl. C), an extensive quadrangle, with a modern wooden roof borne by ten freely restored square pillars. This hall was the scene of the offerings to the deceased and the sacrifice o victims. In the centre of the court is sunk the mummy-shaft (Pl. d), by which we may descend to a low subterranean passage extending the whole length of the building, and leading first to a kind of vestibule and then to the tomb-chamber of Thy (Pl. H). The now empty sarcophagus completely fills the niche in which it stands, so that only the front of it can be seen. — The *Wall Paintings* in the great court deserve no long examination; they are much injured by exposure and some have altogether faded. On the N. side (Pl. e) was formerly represented the sacrifice of cattle, shown in the woodcut below.† Behind the wall here is another chamber ('Serdâb'; Pl. D; p. 137). On the E. side (Pl. f) there are reliefs only to the left: Thy borne in a litter, preceded by attendants carrying fans, boxes, and chairs. The details of the scenes on the W. side



† We annex woodcuts of some of the best of these scenes, from photographs taken from impressions obtained by Dr. Reil (d. 1880), and therefore almost facsimiles. With the exception of the large picture of Thy engaged in hunting (p. 140), which is one-nineteenth the original size, they are reduced to one-twelfth of the original size.

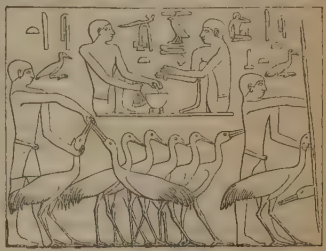
can hardly now be made out. Next the entrance are scenes of the fattening of geese and of the feeding of cranes (Pl. g). We next observe (Pl. i) a complete poultry-yard, etc. The partly destroyed figure of Thy occurs twice (Pl. h and l), once (h) accompanied by his wife.

The door in the corner admits to a *Corridor* (Pl. E), in which the wall-paintings are in better preservation. Over the door by

Preparing meat for cooking.

which we enter are musicians and dancers. On each side-wall are several series of bearers of offerings. On the left also is a 'stele' dedicated to *Nefer-hotpes*, the wife of Thy. Over the door on the S. side is Thy in a boat (damaged). This door admits us to a *Second Corridor* (Pl. E'). In the lower row on the left wall the slaughter of cattle for sacrifice is represented; in the upper row statues of the deceased are being drawn to the tomb on sledges, in front of which a man pours water as a libation. On the

Fattening geese.

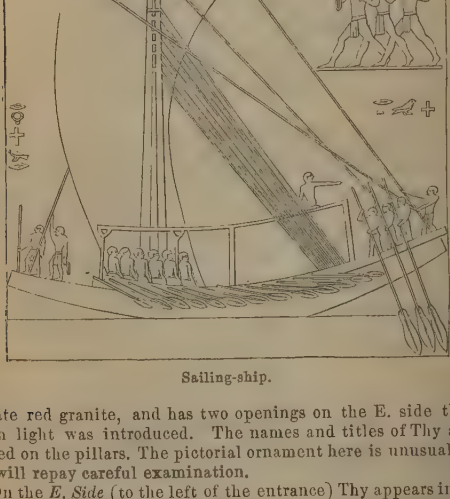


Feeding cranes; the two men above are preparing the food.

right wall appear ships bringing sacrificial gifts from Thy's estates in the Delta. The curious steering-gear should be noticed. A door on the right now leads into a *Side Chamber* (Pl. F). On the upper part of the left door-post a piece of the sycamore wood to which the door was attached is still in its place. Right Wall: Thy, who stands to the right, receives from his servants sacrificial gifts (flowers, cakes, poultry, etc.); in the top row, tables. Back Wall: at the top,

baking; below, a man measures corn, while a scribe notes down the quantity. Left Wall: Thy; to the right, servants with gifts. Entrance Wall: Tables with vessels.

Leaving the corridor, we pass through the door opening to the S. (with a figure of Thy on each side), and enter the *Tomb Chamber* (Pl. G) itself, 22¾ ft. broad, 23¾ ft. long, and 12½ ft. in height, and embellished with special care. The modern ceiling rests on two massive square pillars, coated with stucco and coloured to



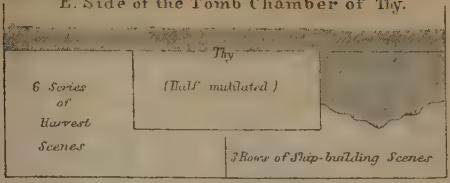
Sailing-ship.

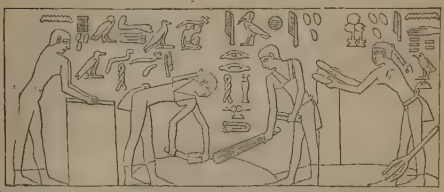
imitate red granite, and has two openings on the E. side through which light was introduced. The names and titles of Thy are inscribed on the pillars. The pictorial ornament here is unusually rich and will repay careful examination.

On the *E. Side* (to the left of the entrance) Thy appears inspecting the harvest operations, which are represented in six scenes (beginning at the top): the corn is reaped, placed in sacks, and loaded upon asses, which bear it to the granary; the ears are taken from the sacks and piled in heaps; then follows the treading out of the corn by oxen or asses; the threshed grain along with the chaff is piled in a great heap by means of three-pronged forks, then sifted, and winnowed with two small boards; finally it is placed in a sack by a woman.

Farther to the right on this wall are two preserved and several damaged ship-building scenes, representing the various operations:

E. Side of the Tomb Chamber of Thy.

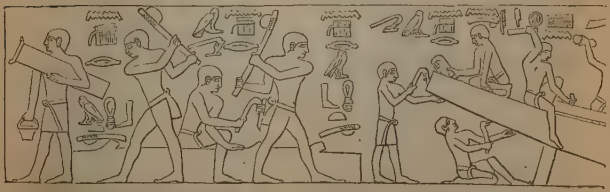




Winnowing corn.

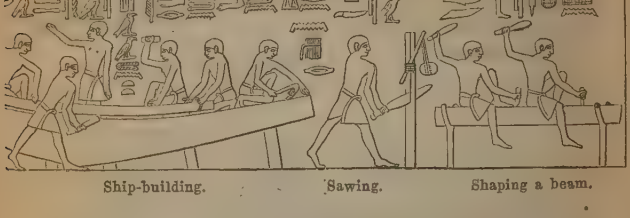
Reaping.

Ass with a sack of corn.



Shaping a tree-trunk. Ship-building.

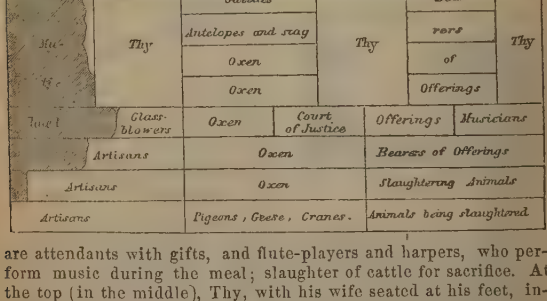
shaping the tree-trunks, sawing boards, and the actual construction of the ship, on which some workmen are using hammer and chisel, while others are placing the planks. In one of the ships sits Thy, inspecting the work. The primitive saws, axes, hammers, drills, and other tools used by the workmen are particularly interesting.



Ship-building. Sawing. Shaping a beam.

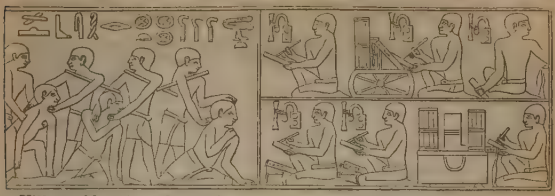
The *S. Side* is richly covered with representations, but the upper parts are damaged. From right to left. At the top Thy is seated at table, while attendants bring various sacrificial gifts. Below

S. Side of the Tomb Chamber of Thy.



are attendants with gifts, and flute-players and harpers, who perform music during the meal; slaughter of cattle for sacrifice. At the top (in the middle), Thy, with his wife seated at his feet, inspects the different kinds of animals (antelopes, gazelles, goats, stags, cattle; each with the name above) which are being brought for sacrifice by the peasantry of his estates. Below, three rows of cattle; three village-elders are forcibly brought to the estate-office to give evidence as to taxes; at the bottom, poultry of all kinds (cranes, geese, pigeons). To the left. At the top, Thy and his wife.

A small cleft in the wall here leads to a second *Serdâb* (Pl. H), in which a complete statue of Thy and several broken ones were found



Village-elders brought to give evidence. Estate-office.

To the right and left of the cleft are two men offering incense to Thy. Below, Men blowing a furnace (perhaps for glass-making) with long tubes; sculptors; carpenters. To the left are men polishing a door and a chest; then, men sawing planks; two men polishing a bedstead, below which stands a head-rest; a man using a drill. Then leather-workers and market-scenes; one dealer has a skin

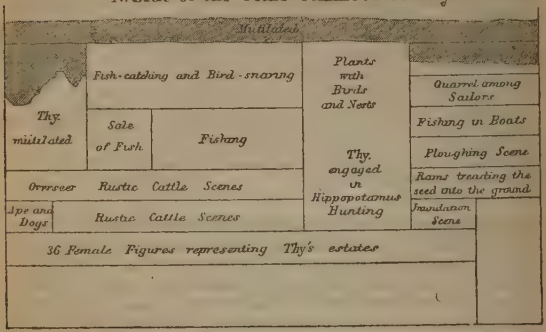
Carpenters at work.

and two pots of oil for sale; another has a wallet for which a man offers him a pair of sandals.

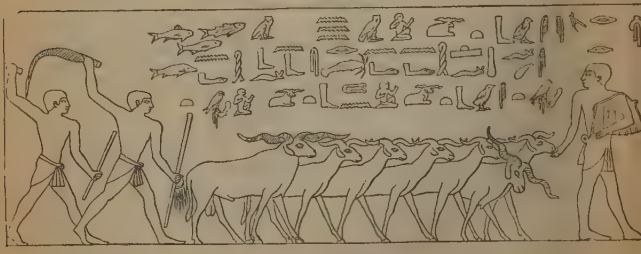
On the *W. Side* of the tomb-chamber are two large door-shaped steles, representing the entrance to the realm of the dead. In front of the left stele is a slab for the reception of offerings. In the centre of the wall are slaughterers and the presentation of gifts

(damaged); above are tables. In front of these stood statues of Thy and his wife (p. 77).

N. Side of the Tomb Chamber of Thy.



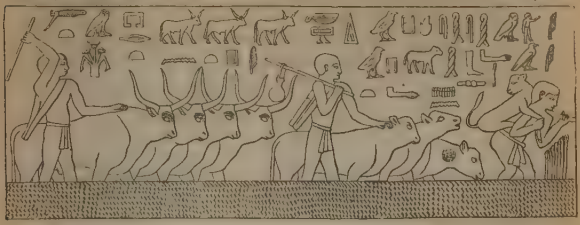
Ploughing. Tilling. Sowing.



Rams treading in the seed.

The ***North Side* of the chamber is adorned with the most elaborate and best preserved scenes. To the right (beginning at

the top; the top rows difficult to distinguish): Boatmen quarrelling and fighting; fishing; tilling the ground, a man ploughs with two oxen, which another man drives (note the shape of the plough), a

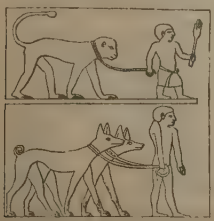


Cattle driven through a river.

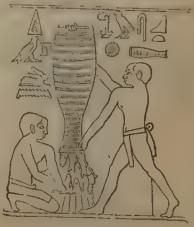
third man breaks the clods, while a fourth is sowing; an overseer stands near. — Rams are driven over the newly-sown ground to tread in the seed, while men hoe the ground, to the right. Cattle, returning from pasturage in the Delta, are driven through the water; one of the herdsmen, in front, carries a young calf on his shoulders. — In the Centre, Thy sailing through the marshes in a

Cattle feeding.

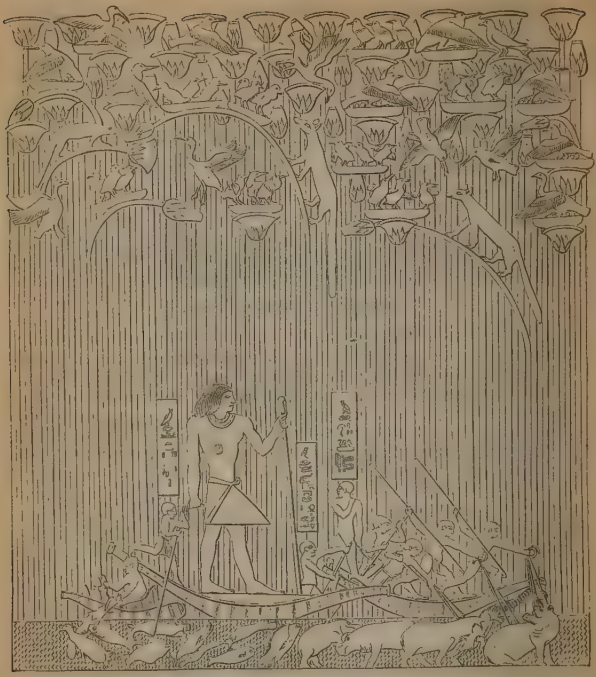
boat of papyrus. In front of him is a small boat whose crew is engaged in hunting hippopotami, near which a hippopotamus



Dwarfs with ape and dogs.



Captured fish.

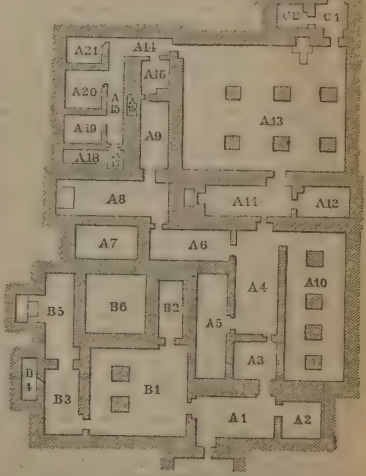


Thy sailing through the marshes.

Peasant-women with offerings.

devours a crocodile. In a boat behind is a man fishing. In the surrounding papyrus-thicket various birds are sitting on their nests or fluttering about. — To the left (beginning at the top): Fishing and bird-snaring (two rows); fisherman shaking fish from a kind of wicker bow-net into a basket; two men seated at a small table cutting up fish; cattle pasturing; a cow is represented calving, another is being milked, while an overseer leans on his staff close by and a herdsman grasping a calf by the legs prevents it running to its mother; to the left, calves tethered to pegs in the ground and browsing or frisking; to the right, a herd of cattle is being driven across a river by herdsmen in small papyrus boats; to the left are two dwarfs with their master's pet ape and a leash of greyhounds.

The narrow strip running along the entire N. wall at the bottom consists of a procession of 36 female peasants bearing sacrificial offerings of meat, poultry, vegetables, fruits, and drink. The different figures represent the various estates of the deceased Thy, the name of each being inscribed beside its representative.



The ***Tomb of Mereru-ka** (or in a shorter form, *Meri*) is another grave well worthy of a visit. It is situated at the N.W. angle of the *Pyramid of Teti*, which lies to the S. of Mariette's house, beyond a ruined stone pyramid. It was discovered and excavated in 1893 by M. de Morgan (p. 75). The tomb dates from the beginning of the 6th Dyn., and contains 31 rooms and passages, divided into three sections, of which that marked A on the plan belonged to *Meri*, that marked B to *Hert-watet-khet*, his wife, and that marked C to their son *Meri-Teti*. The reliefs here are perhaps not so delicate as those in the tomb of Thy,

but both they and the general arrangement of the grave are of the greatest interest.

Rooms marked A. To the right and left of the *Entrance:* Meri and his wife (the latter on a small scale). To the right in the entrance: Meri seated on a chair, holding in one hand a shell containing colour, and in the other a pen, while a writing-apparatus hangs from his shoulder; in front of him stands his son *Khenu*, above whom are three deities, representing the three seasons of the Egyptian year. To the left: *Meri*, before whom is his little son *Meri-Teti*, holding a lotus-stalk and a bird; behind Meri appear his wife and several rows of attendants. — A 1. *N. Wall.* Meri, in a papyrus boat with his wife, spearing fish; in two smaller boats are men securing three hippopotami by means of snares and poles; in the reeds are birds and in the river fish. *S. Wall.* Meri hunting in the marshes, in a boat, accompanied by his wife. The details are beautifully rendered (birds, fish, etc., hippopotamus with a crocodile in its mouth). Below, to the left, cattle crossing a stream; above, tethered cattle; the positions of the cattle are accurately observed and reproduced. — A 2 contains the mummy-shaft. — A 3. *E. Wall.* Meri and his wife (to the left) inspecting various operations, which are represented in six rows. In the two lowest rows are goldsmiths, some making a necklace; in the 3rd row, three statues are being drawn to the tomb; in the 4th row are carpenters making bedsteads; and in the two top rows are men making stoneware vessels. *W. Wall.* Meri and his wife, accompanied by attendants, at a hunt in the desert; desert animals; hound seizing an antelope; lion devouring an ox; hedgehogs; hares. — A 4. *E. Wall.* To the right, Meri and his wife, with attendants, watching the capture of fish; to the left, Meri and his wife, preceded by servants, one of whom leads a monkey and two hounds in a leash. *W. Wall.* To the left is the estate-office, a hall with lotus-bud columns, in which the clerks sit, while the village-elders are being dragged, not without cudgelling, to give evidence as to taxes (comp. p. 136). To the right, Meri and his wife inspect the offering of sacrifices to the statues of the deceased. — A 5 contains no reliefs. Leaving A 6-A 9 unvisited for the present, we turn to the right and enter —

A 10, the roof of which is supported by four pillars, bearing incised reliefs of the deceased. *W. Wall* (beginning to the left). The funeral couch is consecrated with solemn ceremonies in presence of Meri and his wife; the deceased, along with a harpist, sits upon a large couch with lions' feet, beneath which are two rows of vases; the deceased Meri, seated in an easy chair, receives gifts of various kinds in vases and boxes from his retainers. *N. Wall.* Priests of the dead bring stands loaded with meat and drink to the deceased. *E. Wall.* Meri and his wife, with attendants; servants bringing sacrificial gifts; male and female dancers (two lowest rows). *S. Wall.* The deceased receiving sacrificial gifts. — A 11. All that is preserved here is the door-stele on the *W. Wall*, behind which is a Serdâb. — A 12. *N. Wall.* The deceased receiving gifts; in the second row from the bottom are ten barns or storehouses; in the lowest row, treading grapes and pressing the trodden grapes in a sack.

*A 13 has six square pillars, on which Meri is represented standing. *N. Wall.* In a recess is a statue of Meri (front view), with a sacrificial tablet in front. Mural reliefs (from right to left): Meri inspecting domestic animals, etc. (in the top row, boat-building, in the four lower rows, gazelles, goats, antelopes, and cattle, in the lowest row, feeding tame hyenas); three men, on a large scale, grasping each other; Meri in a sedan-chair, with a large retinue, including two dwarfs leading dogs. *W. Wall* (much damaged): ships. *S. Wall* (bottom row only preserved). Funeral: entrance to the tomb, with a priest and dancers in front of it; to the left, men carrying a large chest; sacrificial gifts; four ships, with several men in the water; the funeral procession with professional mourners (very graphic). To the left of the door, the deceased, accompanied by two women, sails in a boat through the marshes; crocodiles and fish in the water. *E. Wall.* To the right, harvest operations in pre-

sence of the deceased and his wife and mother. To the left, Meri and his wife playing draughts. *Over and beside the door* to C 1: Meri, his wife, and mother, with female dancers and musicians; various games. We now enter the —

Rooms marked C. — C 1. *E. Wall.* To the right, poultry-yard, fattening geese; to the left, cattle and antelopes. *N. Wall.* Meri-Teti, son of Meri, receiving sacrificial gifts from servants. *W. Wall.* Gazelles and goats. *S. Wall.* Servants with poultry and fish as sacrificial gifts. — C 2 has no reliefs. — C 3. *E. Wall.* In the two lowest rows, cattle being slaughtered for sacrifice; in the upper rows, Servants bringing gifts, cattle, gazelles, etc. *N. & S. Walls.* Meri-Teti at table; servants bringing gifts. *W. Wall.* Door-stele, with an altar in front of it. — C 4. *E. Wall.* To the left, Meri-Teti, to the right, his attendants; in the lower rows, men bearing large chests full of clothing. *N. Wall.* In the centre, the deceased, at the sides, stands with sacrificial gifts (vases) and servants bringing jars and boxes; to the right large jars are being brought on sledges. *W. Wall.* Attendants with gifts (unfinished); square hole leading to C 5, the *Serdeb*. *S. Wall*, unfinished. — We now return to A 13 and turning to the right (W.) enter the unvisited —

Rooms marked A (continued). A 14 leads to several store-chambers (A 15 - A 21), only about 3 ft. high; the names are inscribed above the doors. From A 16 we enter — A 9. *W. Wall.* In the centre are Meri and his wife, to the right and left are servants bearing pieces of cloth, vessels of sacred oil, and boxes; a sledge with four large jars. *E. Wall*, similar scenes. — A 8. Beyond the door-stele on the *W. Wall*, nothing of interest. — A 6. *W. Wall.* Feeding of poultry (pigeons, geese, cranes). A narrow cleft in this wall leads to the Serdâb (A 7), in which a painted statue of Meri was found. *S. Wall.* Peasant-women, representing villages the names of which are inscribed, bringing gifts. *N. Wall.* To the left, the slaughtering of cattle, to the right, Meri inspecting his fishermen.

Rooms marked B. — B 1. *N. & S. Walls.* The wife of Meri (see above) receiving various gifts from her attendants. *W. Wall.* Meri's wife, son, and daughter; four servants bearing a litter adorned with lions; to the left, fishing scene, above are servants with fish baskets, etc.; at the top, Peasants bringing cattle (graphically represented) for sacrifice. — B 2. Staircase. — B 3. *N. Wall.* Dancers before Meri's wife. On the other walls are servants bringing food for the deceased, and cattle. — B 4. Serdâb. — B 5. *W. Wall.* In the centre is a door-stele, in front of which is a square block once supporting a sacrificial tablet; to the right and left is the deceased at table, with servants bringing food, flowers, etc. *N. Wall.* Meri's wife and son in a litter (see above), near which are three dogs and a pet ape. — B 6. Empty.

To the right (E.) of Meri's Tomb lies the **Mastaba of Ka-gemne,** a vizier and judge, also of the 6th Dyn. and excavated in 1893. (The name is erroneously given on the tablet over the entrance as *Ka-bi-n.*) The representations in this tomb are of little interest. On the left wall of the first room are hyenas being fed, lying on their backs, with their legs tied.

Among the tombs now covered with sand and thus unfortunately inaccessible are the *Mastaba of Ptahhotep* (to the S. of Mariette's House), the reliefs in which rival those of the contemporary Tomb of Thy, and the *Mastaba of Sabu* (to the E. of Mariette's House), which also contains fine reliefs.

After having visited the Necropolis, the traveller may, if time permit, proceed to the *S. Group of Sakkâra*, a ride of 1¼ hr. to the S. of Mariette's House. We pass near a space of ground about 440 yds. square, enclosed by broad and massive, but now very dilap-

idated walls on the E., N., and W. sides, while the S. side is bounded by the natural hills of the desert. — The route now leads straight to the Maṣṭaba Fir'aun, the most interesting monument in the S. group. To the left are the dilapidated *Pyramids of Pepy I.* and *Merenrē* and a pyramid called by the Arabs *Haram esh-Showwâf*. On the N.W. side of the maṣṭaba is the *Pyramid of Pepy II.*, which still retains its original form. All these pyramids are constructed exactly in the same manner as that of King Onnos (p. 128), and like it contain texts relating to the life beyond the tomb (p. cxl). They are all now inaccessible. The *Maṣṭaba Fir'aun* is oblong in form, like all the other tombs of the kind, with walls sloping inwards. The entrance is on the N. side. It was first explored by Mariette. The passages in the interior resemble those in the pyramids of Onnos and his successors, so that this monument may probably enough be a king's grave, as its name implies ('grave of Pharaoh'). The top, which is easily reached, commands a fine view.

On the S. and E. slopes of the plateau of Saḳḳâra are numerous *Rock Tombs*. They are far simpler than the Maṣṭabas both in point of construction and of internal decoration.

About ½ hr. to the S. of the Maṣṭaba Fir'aun lie the Necropolis and Pyramids of **Dahshûr**. Here rise two large and two smaller pyramids of limestone, and two of brick (the 'Black Pyramids'), together with remains of others, all of which are at a considerable distance from each other. The *N. Brick Pyramid*, which was once covered with slabs of stone, is probably the tomb of King Usertesen III. (12th Dyn.). The length of the side at the base is 345 ft., while the height is now only about 90 ft. To the N. of this pyramid, but within the girdle-wall that formerly enclosed it, are two subterranean galleries with tomb-chambers in which female members of the royal family were interred. In the lower of these galleries were found the jewels of the princesses Sat-Hathor and Meryt, which now form one of the chief attractions of the Gizeh Museum (p. 79).

To the S.W. of the N. Brick Pyramid lies the larger *Stone Pyramid*. This is still 326 ft. in height and 234 yds. in width, being nearly as large as the Great Pyramid of Gizeh, and in its solitude presents a very imposing appearance, even to an accustomed eye.

To the E. and S. are remains of several other pyramids. Still farther to the S. rises a pyramid of peculiar form, sometimes called the *Blunted Pyramid*, the lower part rising at an angle of 54° 41', while the sides of the apex form an angle of 42° 59'. This pyramid is 206½ yds. square and 321 ft. in height. The interior was explored as early as the year 1660 by an English traveller named Melton. In 1860 M. Le Brun found a small chamber in the interior. No clue to the name of the builder has been discovered, but this pyramid probably dates back to the earliest period of Egyptian history.

To the E. of the Blunted Pyramid and a few kilomètres to the S. of the N. Brick Pyramid, not far from the village of Menshîyeh, which lies on the edge of the desert to the N. of Dahshûr, rises the *S. Brick Pyramid*. This, which was originally covered with limestone slabs, was perhaps built by a king of the 13th Dynasty. To the N. of it, but enclosed by the former girdle-wall, are the graves of *King Hor* (perhaps a colleague of the king interred in the pyramid) and *Princess Neb-hetepti-khrot* (p. 79).

10. Baths of Ḥelwân and Quarries of Ṭurra.

Railway to (14 M.) Ḥelwân viâ Ṭurra in 25-45 min.; trains hourly to and from Cairo (fares and times to be learned at the hotels).

The trains start from the station in the *Bâb el-Lâḳ Square* (Pl. B, 5), and follow the direction of the Shâri'a el-Manṣûr. Beyond the stations of *Seiyideh Zênab* (Pl. B, 7), *Fum el-Kalîg* (p. 66), *St. Georges*, and *Madâbegh* (to the E. of Old Cairo), the railway traverses the narrow plain between the Nile and the Arabian hills, generally on the boundary between the cultivated land and the desert. — After another stoppage it reaches *Ṭurra* or *Ṭurâ*. A little to the right are the large military establishments and gunpowder mills and about $1^1/_2$ M. to the left are the quarries (p. 147) which, from the railway, look like openings in the cliffs. On the hill stand the ruins of an old fort. — *Maṭ'ara*, a village on the Nile, is noted for the slabs of stone obtained in the neighbourhood, known as 'Balâṭ', and used for paving purposes in almost every house of the better class in Egypt. — Beyond stat. Maṭ'ara the line, leaving the Nile, skirts the slopes of the *Gebel Ṭurra*, and after ascending a considerable incline reaches the plateau on which the Baths of Ḥelwân are situated.

14 M. **Ḥelwân.** — **Hotels.** *Hôtel Hélouan (the property of the Ḥelwân Railway Co.), opposite the station, sumptuously fitted up, with terrace, pens. from 60 pias., European waiters; *Grand Hôtel des Bains, with veranda, pens. from 35 pias., incl. room; *Heltzel's Hotel, well equipped, pens. 40 pias. — *Pension Loir*, of the first class; *Pension Antonio*. — *Private Lodgings*, at various prices, are easily obtained. — Additional information may be obtained at the viceregal bath-office.

Physicians. *Dr. Page May*, medical inspector; *Dr. A Fényes*; *Dr. Clemen*, a German. — Druggist, *Dr. Küppers*, a German.

English Church. — Roman Catholic Church, belonging to the *Missionaires de l'Afrique Centrale*.

Sand Carts and horses may be hired at the Hôtel Hélouan and the Grand Hôtel. — Good *Steam Launch*, 20*s*. per half-day, 30*s*. per day. — Open *Victorias* may be obtained to drive to the Nile; or a *Trolley*, pushed by a couple of Arabs, may be hired to convey visitors along the railway line to or from the Nile.

Ḥelwân, French *Hélouan-les-Bains*, an artificial oasis in the desert, 3 M. from the Nile, and 115 ft. above the average water level, has belonged to the Egyptian government since 1880. Water is brought from the Nile by a conduit. In spite of the difficulty of bringing provisions and even garden-mould from a distance, Ḥelwân has hitherto had a very prosperous existence. Visitors who have come to Egypt for their health are strongly recommended not to remain in Cairo, but either to go on at once to Upper Egypt or to pass the winter in Ḥelwân, where, besides the baths, they enjoy the advantages of perfect quiet and a remarkably pure and dustless atmosphere (comp. p. lxxvi).

An Egyptian military band plays at Ḥelwân every Sun., and a British military band once a week (usually on Thurs.) during the

season. — In the desert, about 5 min. walk from the Hôtel Hélouan, are good *Golf Links*. Two *Tennis Courts* have also recently been laid down at Ḥelwân.

The sulphur, saline, and chalybeate springs, which were also probably used in ancient times, have a temperature of 87° Fahr. and resemble those of Aix in Savoy and Hercules Bad in Hungary in their ingredients. In 1868 attention was drawn to them by Dr. Reil, and in 1871-72 they were utilised for sanatory purposes by order of the Khedive Ismaʿîl. The well-equipped *Bath House*, belonging to M. Suares, contains various kinds of baths (swimming baths in summer) and accommodation for douches, inhalation, and drinking the waters. A European masseur and a masseuse are at the service of visitors. There is also a basin containing water strongly impregnated with sulphur, $4^1/_2$ ft. deep, and 1200 sq. yds. in area. The interior of the Khedive's bath-house may also be inspected.

A new *Bath Establishment*, including 26 immersion-baths, 8 large combination-rooms, with needle-baths, douches, and sprays of all kinds, waiting-rooms, a large hall, etc., is to be opened in the winter of 1897-98.

Near the sulphur springs, especially those situated farther to the W., which are still uncovered, a quantity of flint splinters have been found. — The banks of the Nile afford good wild-fowl shooting, but the desert game is shy and not easily reached.

Ḥelwân is a very convenient starting-point for Saḳḳâra (p. 127) and Dahshûr (p. 144).

An excursion to the quarries of **Maʿṣara** and **Ṭurra** takes half-a-day. Those who visit them from the stations of the same name (see p. 145) must bring good donkeys with them from Cairo. The ride thither from Ḥelwân takes $1^1/_2$ hr.; candles and matches should not be forgotten. These quarries, which are still worked, yielded some of the stone used in the construction of the Pyramids and Maṣṭabas. The stone is transported to the bank of the Nile by means of tramways, carts, camels, and mules. The Arabs of the present day quarry the stone on the outside of the rocky slopes only, while the quarrymen of the Pharaohs penetrated into the interior of the mountain and excavated large chambers, when they came to serviceable stone. These apparently endless dark rocky halls can scarcely be trodden without a feeling of awe. The roofs are supported by pillars of rock. A few inscriptions, recording the opening of new halls in the quarries, some demotic inscriptions, and reliefs (Kings Amenemhēt, Amosis, Amenophis III., Nekht-Har-ehbēt) are still preserved.

The Egyptians named these the quarries of *Royu* (or *T-royu*), which the Greeks corrupted into *Troja*, while Strabo relates that the village beside the quarries was 'an ancient residence of captive Tro-

jans who had followed Menelaus to Egypt and remained there'. — The inscriptions prove that the quarries were worked during the Ptolemaic period.

From Helwân an interesting visit may be paid to the *Wâdi Hof* (donkey in ½ hr.; provisions and water should be taken), with its fine fossils and remarkable desert vegetation, which is finest after rain.

About 7 M. to the S.E. of Helwân is the *Wâdi Gerâwi*, a desert ravine running E. and W. between abrupt limestone cliffs. Dr. Schweinfurth discovered here the remains of a large WEIR of masonry, probably erected under the Early Empire to arrest the water flowing down the ravine in rainy winters and so to provide drinking-water for the workmen employed in the alabaster quarries, 2½ M. to the E. The erection consists of an embankment, 33 ft. high, 200-260 ft. long, and 145 ft. thick, stretching quite across the ravine, and constructed of solid masonry faced with limestone slabs on the E. side. Remains of the stone-huts of the workmen were found in the vicinity.

Abdul Aal Sup

11. The Fayûm.

Comp. Map, p. 178.

A TOUR THROUGH THE FAYÛM, including a visit to the Labyrinth, the site of Lake Mœris, the Birket Karûn with its abundant wildfowl, and the ruins in its neighbourhood, takes about 6 days, and requires a tent, a dragoman, and a supply of provisions. A dragoman charges 30-40 fr. a day for each person, according to the requirements of his employers, and for that sum he is bound to provide them with a tent, provisions (wine excepted), and donkeys, or other means of conveyance, and to pay railway-fares and all other expenses. A written contract (comp. p. xxviii), specifying the places to be visited, the points where some stay is to be made (on which occasions a reduced charge per day should be stipulated for), and other particulars, should be drawn up before starting. Those who intend to visit Medînet el-Fayûm, its immediate environs, and the Birket Karûn only, can accomplish their object in 3 days (including the railway journey) and may dispense with a dragoman. The nights are spent at Medîneh (p. 150), but the traveller should be provided with a moderate supply of food. An introduction to the Mudîr will be of great service in enabling the traveller to procure the necessary boats for crossing the lake (p. 154). The three days may be spent as follows. *1st Day.* Railway from Cairo to Medîneh; inspect that town and the ruins of Arsinoë, and ride to Biahmu and back. *2nd Day.* Railway to Abuksa; on donkey-back thence to the lake, and cross the latter to the ruins of Demeh; return the same way. *3rd Day.* Excursion to Hawâra (Labyrinth) or Begîg; railway back to Cairo.

RAILWAY from Cairo to Medînet el-Fayûm, 75 M., in about 4 hrs. The trains are often late. — A train starts daily at 8 a.m. from the principal station, reaching Wasta (p. 177) about 10 a.m. (halt of 20 min.; change carriages); thence branch-line to Medînet el-Fayûm in 1¼ hr. A second train starts from Cairo at 2.15 p.m., reaching Wasta at 5 p.m., whence it proceeds at 5.30 p.m., reaching Medîneh at 7 p.m. — From Medînet el-Fayûm the line goes on to Senhûr, but for a visit to the Birket Karûn horses must be brought from Medîneh (comp. p. 154). — A train leaves Medînet-el-Fayûm daily at 2.18 p.m., reaching Wasta at 5 p.m., leaving Wasta again at 5.30 p.m., and reaching Cairo at 7 p.m.

SITUATION AND HISTORY OF THE FAYÛM. In the great plateau of the *Libyan Desert*, which rises 300-400 ft. above the sea-level, is situated the province of the FAYÛM (from the ancient Egyptian 'Phiom', *i.e.* lake), the first of the oases, which is usually considered to belong to the valley of the Nile, and is justly celebrated for its extraordinary fertility. This tract is in the form of an oval basin and is enclosed by the Libyan hills, which are here of moderate height, and lies about three-fifths of a

degree to the S. of Cairo. It enjoys a remarkably fine climate, and has but rarely been visited by the plague. This 'land of roses' is still one of the most beautiful parts of Egypt. The oranges and mandarins, peaches, olives, figs, cactus fruit, pomegranates, and grapes grown here are much esteemed, and the fields, which are watered by means of wheels of peculiar construction, yield rice, sugar, cotton, flax, and hemp, besides the usual cereals. The beginning of November is probably the season at which the traveller will obtain the most distinct idea of the fertile character of the district. Even at the period of the Ptolemies and the Romans the products of the Fayûm were much extolled. 'The Arsinoite Nome', says Strabo, 'is the most remarkable of all, both on account of its scenery and its fertility and cultivation. For it alone is planted with large and richly productive olive-trees, and the oil is good when the olives are carefully gathered; those who are neglectful may indeed obtain oil in abundance, but it has a bad smell. In the rest of Egypt the olive-tree is never seen, except in the gardens of Alexandria, where under favourable circumstances they yield olives, but no oil. Vines, corn, podded plants, and many other products also thrive in this district in no small abundance'. The Fayûm is entirely indebted for its fertility to the *Bahr Yûsuf* (p. 200), a channel 207 M. in length, which diverges from the Nile to the N. of Assiût, and flows through a narrow opening in the Libyan chain into the Fayûm, where it divides into numerous ramifications, abundantly watering the whole district. At the point where the Bahr Yûsuf enters the Fayûm, the district forms a plateau of moderate height, descending towards the W. in three gradations towards the Birket Karûn, a long, narrow lake, extending from S.W. to N.E. On the easternmost and highest part of the oasis the Labyrinth was once situated; the central part yields the luxuriant crops for which the province is famous; while the westernmost part chiefly consists of sterile desert land. To the W. and N. of the Birket Karûn rise precipitous limestone hills, beyond which lies the immense sandy Libyan Desert.

In antiquity the Fayûm was known as *Te-she* or 'lake-land' (Gr. *Limne*, the lake), from the great inland lake frequently mentioned and described by Greek travellers and geographers under the name of *Lake Mœris* (from Egypt. *me(r)-wēr*, *mūēr*, great canal), of which the last trace must be recognized in the present *Birket Karûn*. The lake was fed from the Nile by the *Bahr Yûsuf* (see above), which entered the Fayûm at about the latitude of Benisuêf and probably fell into the lake to the N.W. of Medînet el-Fayûm, somewhere in the vicinity of the modern *Edwa* (p. 150). At the most remote period the lake had a circumference of about 140 M. (Herodotus says 360 stadia, *i.e.* 335 M.), with an area of about 770 sq. M., and lay, according to recent calculations, 70 ft. above the level of the Mediterranean; whereas the present lake is 130 ft. below sea-level. The ancient Lake Mœris thus occupied almost the entire basin of the Fayûm, leaving uncovered only a narrow strip of fertile land on the S., known as the 'Lake-land', on which stood the capital *Shetet* (Crocodilopolis, p. 150), protected by embankments against inundation. Of the actual boundaries of the lake we can only say that on the N. it stretched as far as the eminence with the desert temple discovered by Schweinfurth, with the hill of Demeh extending S. into the lake as a peninsula, while on the S. the waters probably reached the neighbourhood of Edwa, Bihamu, and Fidmîn. The chief importance of the lake lay in the fact that by the construction of huge locks and dams (probably due to the rulers of the Middle Empire) it had been converted into a reservoir of the first rank, in which the surplus water of the annual inundation was retained for subsequent distribution as required. Strabo describes the lake in the following terms: 'Owing to its size and depth Lake Mœris is capable of receiving the superabundance of water during the inundation, without overflowing the habitations and crops; but later, when the water subsides, and after the lake has given up its excess through the same canal (*i.e.* the Bahr Yûsuf), both it and the canal retain water enough for purposes of irrigation. This is accomplished by natural means, but at both ends of the canal there are also lock-gates, by means of which

the engineers can regulate the influx and efflux of the water.' These two locks, which regulated the influx of the water into the Fayûm and its efflux northwards in the direction of the Delta, must have been situated near the modern el-Lahûn, where there is a lock to this day. — The statement of Herodotus that Lake Mœris was an artificial construction thus rests upon an error and is moreover in direct contradiction to Strabo's account, which expressly mentions that in its size and colour the lake resembled the sea and that its banks looked like the sea-shore. For the pyramid and statues mentioned by Herodotus as standing in the lake, see p. 152.

The date at which the lake ceased to discharge the above useful functions cannot be accurately determined. In the 2nd cent. after Christ its surface was only about 13 ft. above the sea-level while its total area approximated to that of the modern Birket Karûn. But this decrease may have taken place in the course of comparatively few decades after the influx from the Nile ceased, for it appears from careful calculations that mere evaporation could reduce the lake from an elevation of 70 ft. above the sea to the sea-level in the course of about 20 years. Various attempts have been made to reduce the lake area by means of embankments and to win ground for agricultural purposes by draining the marshes; and the success that has attended these efforts is attested by the fertile fields and prosperous villages that have occupied for centuries the erstwhile site of Lake Mœris. The ancient patron-god of the land was the water-god Sobk (Suchos), to whom the crocodile was sacred, and who was therefore represented with a crocodile's head. In the Ptolemaic period, Philadelphus raised Queen Arsinoe to the dignity of patron goddess, and the district became known as the Arsinoïtic nome.

The *Inhabitants* are fellâhîn, or tillers of the soil, and Beduins. To the latter race belong the poor fishermen who inhabit the banks of the Birket Karûn.

From Cairo to **el-Wasṭa** (51 M.), see R. 17. Travellers coming from Cairo change carriages here; stay of 20 min. in the forenoon, ½ hr. in the afternoon.

The branch-line to the Fayûm runs towards the W., across cultivated land, to the village of *Abu Râdi*, beyond which it traverses a desert tract, and crosses the low and bleak Libyan chain of hills, reaching its highest point at a level of 190 ft. above the sea. At (15 M.) *Siala (Sêta)* the Pyramid of el-Lahûn (p. 153) is visible on the horizon to the left. We cross first the *Baḥr Sêta*, which flows towards the Baḥr Yûsuf from the N., and then the water-course of *Baḥr Tamîyeh* or *el-Bats* (p. 152). Near the station of (18½ M.) *Edwa (Adweh*; 69 ft.) is a cemetery with the dilapidated tombs of several shêkhs. Numerous palm-branches are placed by the tombstones as tokens of affection. We pass the station of *el-Maslûb* and traverse rich arable land.

23½ M. **Medinet el-Fayûm** (*Hôtel du Fayoum* or *Locanda Manuli*, plain but very fair, pens. 40 pias. daily), the 'town of the lake-district', is situated to the S. of the site of *Crocodilopolis-Arsinoë*, the ancient capital of the province. It contains about 31,200 inhab. (including many Greeks), and is a not unpleasing specimen of an Egyptian town. Post and telegraph office. Between the station and the town we observe a peculiar, undershot sâḳiyeh, or water-wheel driven by the water itself; and beside the hotel is a mill with a similar wheel. The very long covered bazaar contains

nothing of special interest. The *Baḥr Yûsuf* (p. 148) flows through the town, its running water forming a feature quite unusual in Egyptian towns. The mosque of *Kâit Bey*, built on a bridge over the Baḥr Yûsuf, on the N. side of the town, and now somewhat dilapidated, is the only interesting building of the kind. It contains numerous antique columns, brought from the ancient Arsinoë, some of which have shafts of polished marble with Arabic inscriptions, and Corinthian and other capitals. The carved pulpit is fine. Below the mosque, on the bank of the Baḥr Yûsuf, are some remains of ancient masonry. At the W. end of the town the Baḥr Yûsuf radiates into numerous branches, which water the country in every direction. The dilapidated mosque of *Ṣofi* situated here forms a picturesque foreground.

To the N. of the town are the extensive rubbish-mounds, known to the inhabitants as *Kîmân Fâris*, or 'rider's hills', covering an area of about ½ acre and rising to the height of 65 ft. These mark the site of **Krokodilopolis-Arsinoë.**

The ancient Egyptian name of this town was *Shetet*. It was the centre of the worship of the crocodile-headed water-god *Sobek* (the Greek *Suchos*), under whose protection the entire lake-land stood. The crocodile was sacred to Sobek, and the Greeks therefore named the city *Krokodilopolis*, or 'crocodile town'. It never attained to any political importance. Ptolemy II. Philadelphus seems to have converted it into an essentially Hellenic city by adding new quarters, founding Greek temples and educational institutions, and introducing the Greek language. At a later period it was usually known as the 'City of the dwellers in the Arsinoïte Nome', or, more briefly, as *Arsinoë*. At the time of its greatest prosperity it had over 100,000 inhabitants.

A visit to the Ruins is of great interest, although no extensive remains of monuments now exist and although the site is sadly cut up by Sebaḫ-trenches. We proceed due N. from the mosque of Kâit Bey, following the trodden path through the extensive modern burial-place. The embankments, like ramparts, to the right and left, are remains of *Saltpetre Pans*, such as were formerly used to extract the sebach-salts from the rubbish-heaps of ruined towns. To the N. of that on the left lies a mound of rubbish known as *Kôm el-Kharyûna*, the highest part of which, *es-Sâya*, encloses the ruins of some large building. During the last twenty years large discoveries have repeatedly been made here of papyri, most of which are now in the Archduke Rainer's collection in Vienna, while others are in the museums of Berlin and other towns. Most of the papyri are Greek business documents (records, receipts, letters, etc.), but some literary specimens have also been found, containing fragments from Homer, Euripides, Thucydides, etc. Others are written in Coptic, Persian (of the Sassanide dominion in Upper Egypt; p. cx), Syriac, or Arabic, and these also relate mainly to business matters. Perhaps these papyri, or some of them, have been deposited here merely as so much waste-paper, for similar discoveries have been made in some of the other rubbish-mounds of Arsinoë. — Beyond the railway-embankment, to the left, we now see the highest mound,

the *Kôm Fâris* (65 ft.), the top of which commands a survey of the whole of the Fayûm. To the right (W.) are the black mound known as *Kôm en-Nûmshi*, and the long *Kôm et-Taiyûra*, where papyri have been discovered. More to the N., on the W. verge of the ruins, rises the *Kôm el-'Addâmeh* ('bone-mound'), which was used in the 5-6th cent. after Christ as the burial-place of the poorer inhabitants. In the tombs here numerous toys, well-preserved textile fabrics, etc. have been found. We follow the path to the N. and presently find ourselves in a section of the ruins, which, in Dr. Schweinfurth's words, 'to this day produces the impression of a city but recently destroyed. The walls of the houses still stand far and wide, but the narrow interlacing lanes, bewildering in their ramifications and interrupted by countless trenches and holes in the ground, render it impossible to obtain any clear idea of the general plan'. On the extreme N. edge of the ruins, partly projecting into the cultivated land, we may detect traces of the ancient principal temple, which was dedicated to Sobek. This existed as early as the 12th Dyn., and was afterwards rebuilt by Ramses II. Within the rectangular girdle-wall, which was built of sun-dried bricks, lie fragments of an architrave of red granite and isolated blocks of limestone bearing the names of Ramses II. and other kings. Most of the temple, however, was removed by the later inhabitants and incorporated in new buildings. Beside the temple lay originally the sacred pond in which the crocodile of Sobek was kept. — We now turn to the W. and reach the *Bahr Tirsa Canal*, on which are several water-wheels. The large mounds of rubbish at the village of *Menshîyet 'Abdallah* probably also belonged to the ancient city. We return southwards, skirting the canal and the edge of the cultivated ground. To the right rises the large mound of *Kôm el-Bulîyeh* ('mound of the Nile carp'), on the S. side of which are the walls of an apparently fortified building, probably dating from the Arab period. Farther to the S. are the *Kôm et-Taiyûra* (see above), and the above-mentioned *Saltpetre Pans*. — Among the ruins have also been found numerous Greek lamps and terracotta figures of gods, etc., which probably stood in the houses of the citizens as ornaments or as domestic deities.

Excursions. From Medînet el-Fayûm railways run viâ *Senru* (*Senaro*) and *Ebshuai* (*Abshawi*) to (15 M.) *Abuksa* (p. 154), and viâ *Bîhâmu* to (7½ M.) *Senûres* (see below).

The village of Bîhamu or *Biahmu*, which lies on the railway to Senûres (see above), 4½ M. to the N. of Medînet el-Fayûm, is usually visited on donkey-back (1¼ hr.; there and back 5 pias.). The road, which leads in the direction of the railway-embankment through fertile fields and past murmuring irrigation channels, affords an insight into the fertility of the district. A short distance to the N. of Bîhamu rise two large stone *Buildings*, which present the appearance of ruined pyramids and are called by the natives *Kursi Fir'aun* ('Pharaoh's chair') or *es-Sanam* ('the idol'). These were the pedestals of two colossal sandstone *Statues of King Amenemhêt III.*, remains of which have been found by Prof. Flinders Petrie who estimates their original height at 40 ft. Each was surrounded by a

girdle-wall, with a granite door on the N. side. These pedestals were once washed by the waters of Lake Mœris, and there is practically no doubt that in them we must recognize the two pyramids described by Herodotus (p. 149) as standing in Lake Mœris, each with a colossal seated human figure upon it. The king's object in erecting his statues in the water is, however, still problematical.

In a deep water-filled hollow in the fields near **Begig** (or *Ebgig*), 3 M. to the S.W. of Medînch, lies a fine obelisk, broken into two parts, which must once have been at least 46 ft. in height (route to it rough and dirty). Its cross section is of oblong rectangular shape and its summit is rounded. The inscriptions, which are damaged at many places, inform us that the monument was erected by Usertesen I., who also founded the obelisk of Heliopolis (p. 101).

Nearly a whole day is required for a visit to the *Pyramid of Hawâra* (horse 10, donkey 5 fr.). The route leads at first for $^3/_4$ hr. along the bank of the Baḥr Yûsuf. The first village of any importance is *Uhâfeh*. Our path traverses well cultivated land with numerous water-wheels. About $^1/_2$ hr. from Uhâfeh, and beyond two smaller villages, we reach a bridge of ancient brick masonry, and a little farther on is the *Baḥr Belâ Mâ* ('river without water'), also called *el-Bats*, a deep channel terminating near the N.E. end of the Birket Karûn (p. 154). Even in winter the water forms only a few scanty pools. We now ascend the plateau (the highest in the province, 88 ft. above the sea-level) on which lies **Hawâret el-Kasab** or *Hawâret el-Makta'*, a considerable village, with a mosque (reached in $1^3/_4$ hr. from Medînet el-Fayûm). The traveller may apply to the shêkh-el-beled (prefect of the village) for a guide to the Pyramid of Hawâra. If the water is high, and the canals have to be avoided, we have to make a circuit of nearly 2 hrs. to the pyramid, but otherwise it may be reached in $^3/_4$ hour. In the latter case we ride (or are carried on the back of an Arab) across the *Baḥr Ṣêla*, which intersects the ruins near the Pyramid of Hawâra, and which is sometimes called by the Arabs *Baḥr el-Melekh*, *i.e.* river of salt, or *Baḥr esh-Sherki*, *i.e.* river of the East. On the desert-plateau beyond rises the **Pyramid of Hawâra,** the tomb of *Amenemhêt III.* This consists of unburnt bricks of Nile mud mixed with straw, and, when its sides were perfect, covered an area about 115 yds. square. The limestone incrustation, however, had disappeared even in the Roman period. The nucleus of the structure is a natural mass of rock, 39 ft. in height. The dilapidated summit is easily reached in a few minutes by a flight of well-worn steps. The entrance to the pyramid, on the S. side, was discovered in 1889 by Prof. Flinders Petrie. An intricate series of passages in the interior leads to the tomb-chamber, which is 22 ft. long, 8 ft. wide, and 6 ft. high. Amenemhêt III. and his daughter *Ptahnofru* were interred here.

On the S. the pyramid was adjoined by a large temple, the main portion of which was probably dedicated to the manes of Amenemhêt. This edifice, however, which served as a quarry for centuries after the Roman period, has completely vanished, with the exception of an extensive space strewn with small fragments

of stone. But the traces of its mortar-set foundations convey an idea of its size, which must have been greater than that of any other Egyptian temple. There is no doubt that this edifice was the famous **Labyrinth**, of which ancient travellers speak with such unbounded admiration.

For the best description we are indebted to Strabo, who visited the Labyrinth in person. He says: 'There is also the Labyrinth here, a work as important as the Pyramids, adjoining which is the tomb of the king who built the Labyrinth. After advancing about 30-40 stadia beyond the first entrance of the canal, there is a table-shaped surface, on which rise a small town and a vast palace, consisting of as many royal dwellings as there were formerly nomes. There is also an equal number of halls, bordered with columns and adjoining each other, all being in the same row, and forming one building, like a long wall having the halls in front of it. The entrances to the halls are opposite the wall. In front of the entrances are numerous long covered passages, intersecting each other and thus forming such a winding path, that the ingress and egress to each hall is not practicable to a stranger without a guide. It is a marvellous fact that each of the ceilings of the chambers consists of a single stone, and also that the passages are covered in the same way with single slabs of extraordinary size, neither wood nor other building material having been employed. On ascending the roof, the height of which is inconsiderable, as there is only one story, we observe a stone surface consisting of large slabs. Descending again, and looking into the halls, we may observe the whole series borne by twenty-seven monolithic columns. The walls also are constructed of stones of similar size. At the end of this structure, which is more than a stadium in length, is the tomb, consisting of a square pyramid, each side of which is four plethra (400 ft.) in length, and of equal height. The deceased, who is buried here, is called Imandes. It is also asserted that so many palaces were built, because it was the custom for all the nomes, represented by their magnates, with their priests and victims, to assemble here to offer sacrifice and gifts to the gods, and to deliberate on the most important concerns. Each nome then took possession of the hall destined for it.' — The remains of brick buildings, which still linger on this site and which were erroneously regarded by Lepsius as remains of the Labyrinth, date from a village of the Roman period.

To the N. of the pyramid stretches the large necropolis used since the period of the Middle Empire by the richer inhabitants of *Shetet-Krokodilopolis*. The older graves are much injured, but those of the Græco-Roman period are in good preservation, and have yielded numerous mummies. In many cases these had portraits of the deceased painted on thin cedar boards or upon linen, placed upon the head. — Of still greater value are the portraits found at *el-Rubayât*, 13 M. to the N.E. of Medînet el-Fayûm, which were purchased and brought to Europe by M. **Theodor Graf**.

A visit to the **Pyramid of el-Lahûn** or **Illahûn** (Egypt. *Le hōne*, *i.e.* 'mouth of the canal', see p. 148) is not very interesting. The pyramid, which is built of Nile bricks, may be reached from Hawâret el-Kasab in 4-5, or from the Labyrinth in 3-4 hours. It has recently been opened by Fraser, and identified as the tomb of Usertesen II. The remains of the ancient embankments, which were at one time supposed to belong to Lake Mœris, date from the time of the Khalifs. Those who are interested in hydraulic engineering should inspect the entrance of the Bahr Yûsuf into the Fayûm. — About ½ M. to the E. of the pyramid of el-Lahûn Prof. Flinders Petrie discovered a temple in 1889, and close beside it the ruins of the town *Helep-Usertesen* ('Contented is Usertesen'), now called *Kahûn*. The latter was founded by Usertesen II. (12th Dyn.) for the labourers on his pyramid and had but a brief existence. The lines of the streets may still be traced, and numerous domestic articles were found among the ruined houses.

Gurob, 1½ M. to the W.S.W. of Illahûn and close to the edge of the desert, owed its origin to Thutmosis III., who built a temple there. Many of the inhabitants were foreigners. Prof. Petrie discovered here fragments of pottery of the time of the 12th Dyn., resembling the most ancient potsherds found at Mycenæ.

Birket Karûn and *Kasr Karûn* (tent, horses, provisions, etc., comp. p. 147). An introduction to the Mudîr should be obtained, who will assist travellers to obtain boats to cross the lake; otherwise all the boats may be out fishing.

I. One Day Excursion to the *Birket Karûn* and *Demeh*. Donkeys should be taken by train or sent on early in the morning to Abuksa. We take the train (at 6 a.m.) from Medînet el-Fayûm to (15 M., in 55 min.) *Abuksa* (comp. p. 151). Between the stations of *Senrû* and *Ebshuai* lie the ruins of an ancient town. *Abuksa* is situated on a hill and commands a fine survey of the lake and the Libyan mountains. Near the station is a sugar-factory (closed at present). — From Abuksa we ride to the N. along an embankment intersecting the fields, and in ½ hr. reach the fellâhîn village of *Kafr Abud*, where cultivation ceases. Thence the route, still running to the N., crosses the ancient bed of the lake, which is now overgrown with heath and affords pasturage to numerous herds of buffaloes. Various small water-courses and canals are traversed; and in 1½ hr. more we reach the banks of the Birket Karûn, which are covered with reeds and tamarisk shrubs.

The **Birket Karûn**, *i.e.* 'lake of Karûn' (the Hebrew Korah), is also, though erroneously, called *Birket el-Karûn*, or 'lake of the horns', from its shape. It measures 34 M. in length, and, at its broadest part, is about 6½ M. wide. It lies about 130 ft. below the level of the Mediterranean, and its depth averages 13 ft. The greenish water is slightly brackish (scarcely fit for drinking), and abounds in fish, some of which are very palatable. The right of fishing is let by government, and the whole of the fishermen dwelling on the banks of the lake are in the service of the lessee, who receives one-half of the catch. The boats (*merkeb*) are very simply constructed, being without deck or mast; the traveller must take up his quarters on the flooring in the stern; none of the boats have sails, for, as the fish are said always to go in the same direction as the wind, the fishermen have to row against the wind in order to catch them. Numerous pelicans, wild duck, and other water-fowl frequent the lake. The banks are extremely sterile; on the N. side are barren hills of considerable height. In the lake are two islands of some size; that to the E. is named *el-Kenîseh* or 'the church', that to the W. *Geziret el-Kurn*, or 'island of the horn'.

The lake is crossed in 1-1½ hr., according to the wind. We land on the N. bank immediately to the W. of the peninsula of *el-Kurn*. Thence a somewhat steep path ascends to the (1¾ M.) ruins and temple of **Demeh** *(Dimeh)*.

The ridge on which Demeh stands was in antiquity a peninsula extending southwards into Lake Mœris, and known as *Soknopaiou Nēsos*, *i.e.* 'island of (the god) Soknopaios' (a form of Sobek, the Fayûm deity). The town was founded in its fortified position with a view to provide a secure point of departure for the caravans trading with the oases in the Libyan Desert. Its temple, built under the Ptolemies, was dedicated to Soknopaios and the 'beautifully-enthroned' Isis.

A street, 400 yds. in length, formerly embellished with figures

of lions, leads past well-preserved houses to a platform on which an important temple once stood. The paved court was surrounded by a brick wall, and the temple itself contained several apartments, those in the rear being lined with well-jointed limestone-blocks, and those in front having walls of roughly hewn stone coated with stucco. Very few reliefs have been found here; on one appears a Ptolemy praying before a ram-headed deity (probably Ammon).

At the foot of a steep descent in the Libyan Desert, about 5 M. to the N.W. of Demeh, Dr. Schweinfurth discovered a small temple of limestone masonry, perhaps dating from the Early or the Middle Empire. It contains seven recesses and several other apartments, but no sculptures or inscriptions. In the vicinity are remains of an ancient quay. Travellers who propose to visit this temple must spend the night at Demeh, taking thither water and provisions in the boat.

In the desert, to the E. from the E. bank of the lake and to the N.W. from Ṭamiyeh, rises the mound of *Kôm Ushîm*, covering the ruins of *Karanis*, a Greek town frequently mentioned in local history with a temple of Pnepheros and Petesuchos. — The mound *Kôm el-Ḥatîl*, 7 M. to the E. of Karanis, marks the site of Bacchias, with a ruined Greek temple. Both mounds were explored in 1896 by Messrs. Hogarth and Grenfell, at the expense of the Egypt Exploration Fund.

II. Longer Tour. Four days at least are required for the somewhat longer route viâ *Ṣenhûr and the lake to Ḳaṣr Ḳarûn*, if the traveller wishes to visit *Demeh*, and shoot on the lake. — The route from Medîneh first skirts the railway and the villa of Maḥmûd Bey, and then passes the tomb of a shêkh. A number of dry ditches must be crossed, and also several canals, where the traveller on horseback will hardly escape from wetting his feet when the water is high; if he rides on a donkey, he should get the Arabs to carry him and his saddle across. The fields which we pass are remarkably well cultivated, and the eye rests with pleasure on trees of various kinds, including fine olives in the gardens, with hedges of cactus. The vegetation is most luxuriant in the neighbourhood of *Fidmîn*, a village picturesquely situated on a slope. The *Baḥr el-Ṭâḥûneh* ('mill river'), one of the broader canals, must be crossed here. Beyond this point the country is, at places, green and well irrigated, and at others dry and sterile. After a ride of three hours we reach the locks and the bridge *Ḳanâṭir Ḥasan*. The large body of water of the canal, which is conducted from the Baḥr Yûsuf, here falls into a channel, which, with many ramifications, conveys it to the fields of Ṣenhûr.

The large village of **Ṣenhûr,** occupying the site of an ancient town of some importance, lies on the border of the second plateau of the province. Those who visit Ḥawâra (p. 152) reach the first plateau, while the second is crossed on the way to Ṣenhûr; the third lies at our feet when looking down on the Birket Ḳarûn from the great *Kôm, i.e.* the ruin-strewn hill to the N. of the village. The handsome house of the shêkh el-beled offers good accommodation, and even quarters for the night. The traveller should make a bargain here for a boat with the shêkh of the fishermen. About

30 fr. for the day, and a bakshîsh for the rowers (of whom 6-8 are necessary for speed) are demanded.

From Senhûr to the Birket Karûn takes about $1^1/_2$ hr. The route leads through sugar-plantations. We reach the lake near the peninsula known as *el-Gezîreh*, on which stands a heap of ruins. A short distance to the W. are the scanty remains of *el-Hammâm*. The traveller, after having ridden to the lake, should not forget to order his horses, which return to Senhûr, to meet him in good time for the return-journey at the spot where he has quitted them. — We land at the S.W. end of the lake on the promontory of *Khashm Khalîl*, which is overgrown with tamarisks and reeds. Ascending thence across the desert, we reach the temple ($2^1/_4$ M. from the lake) in about an hour. We spend the night here. The fishermen object to pass the night here, being afraid of the Beduins and the 'Afrît' (evil spirits).

Kaṣr Karûn is a tolerably well preserved temple, probably of the Roman period. Before reaching it we observe numerous traces of an ancient town, which has now disappeared. The ground is strewn with blocks of hewn stone, burnt bricks, broken pottery, and fragments of glass. A circular foundation-wall indicates the site of an ancient cistern. The walls of the temple consist of carefully hewn blocks of hard limestone. This temple, like almost all the shrines in the oases, was dedicated to the ram-headed Ammon-Khnum, as is proved by two figures of this deity, the only figures that still exist. They stand opposite to each other at the highest part of the posterior wall of the upper story of the open roof.

The temple is 20 yds. in width across the façade, and 29 yds. in length. The entrance, facing the E., is approached by a lofty and carefully constructed platform, 14 yds. in length, forming a fore-court. On the façade of the temple, to the right (N.) of the entrance door, is a massive, semicircular projection, resembling the half of a huge column. On the lower floor are the apartments of the temple which were dedicated to worship. In the first three *Anterooms* the ground slopes down towards the *Sanctuary*, which was divided into three small rooms at the back. The sanctuary is flanked by two narrow passages, each of which is adjoined by three rooms. The anterooms also have adjacent chambers from which we may enter the cellars, or ascend by two flights of steps to the upper floor with its different apartments, and thence to the roof, whence we obtain an extensive view of the remains of the ancient city, of the lake, and the desert. Each gate of this curious building is surmounted by a winged disk of the sun; and over the doors leading into the second and third anterooms and into the sanctuary, instead of the ordinary concave cornice, there is a series of Uræus snakes.

To the E. of the large temple are situated two smaller Roman temples, in tolerable preservation, the larger of which, situated 300 paces from the smaller, is not without interest. Its walls (18 ft. by 19 ft.) consist of good burnt bricks, and its substructures of solid stone; the cella terminates in a niche resembling an apse; on each of the side-walls are two half-columns, which, as the fragments lying on the ground show, belong to the Ionic order. There are also some less important ruins covering an extensive area, but nothing has been found among them dating from an earlier period than the Roman. The construction of the walls, the architectural forms, and many coins found here are Roman. This was perhaps the site of the ancient *Dionysias*, a town which probably

sprang up on the ruins of a Roman military station, situated on the extreme western side of Egypt. The ruins, 13 ft. above the level of the Mediterranean, once lay on the bank of the lake, as is proved by the remains of reeds and tamarisks found in the neighbourhood (formerly erroneously regarded as ancient vineyards). The lake must therefore have fallen about 150 ft. (comp. p. 149).

From *Kasr Karûn* back to the lake and thence by boat to *Demeh*, see p. 154. The best return-route thence is viâ Abuksa.

III. If the traveller renounces Demeh and Kasr Karûn, and is satisfied with the sport to be obtained in the Bahr el-Wâdi', he may easily make the excursion in 2-3 days. On the first day the route skirts the railway (see p. 154) to (1½ hr.) *Senuâ*; it then leads through a plantation of opuntia, the growth of which is so gigantic that it almost resembles a forest, and across a sandy tract overgrown with tamarisks to (2 hrs.) *Abuksa* (which may be reached also by railway; p. 151). We now proceed to the S.W. across meadows, and through a somewhat marshy district, to (2½ hrs.) *Absheh*, situated 1 hr. to the N. of *Nezleh*. (The traveller is recommended to spend the night in a tent rather than among the Beduins.) Next day we follow the valley of the *Bahr el-Wâdi* (or *Bahr Nezleh*), which is bounded by large mud-hills, to the lake (2½ hrs.), where we spend the middle of the day (boats must be ordered beforehand). In the evening we return to Nezleh, and on the third day to Medinet el-Fayûm.

12. From Cairo to Suez viâ Isma'îlîya.

Railway to *Isma'îlîya*, 97 M., in 3½ hrs. (express as far as Zakâzîk); fares 1st cl. 70, 2nd cl. 35 pias., return-ticket £E 1 50, 53 pias.); to Suez, 148 M., in 6 hrs.; fares 97 or 49 pias., return-ticket (valid for a week), £E 1 45, 73 pias.

A visit to the *Suez Canal* from Cairo takes four days: 1st Day. By train to *Suez;* in the afternoon and evening visit the harbour. — 2nd Day. Excursion in the morning to the *Spring of Moses;* in the afternoon by train from Suez to *Isma'îlîya* (or by steamer if there happens to be an opportunity; see p. 161). — 3rd Day. Excursion in the morning to *El-Gisr* and walk through Isma'îlîya; in the afternoon by steam-tramway to *Port Sa'îd* (3¼ hrs.). — 4th Day. Visit the harbour at Port Sa'îd in the morning; in the afternoon return by rail to *Cairo*. — Hurried travellers may save time by omitting Isma'îlîya, the attractions of which are not great. At Suez, Isma'îlîya, and Port Sa'îd there are tolerable hotels in the European style, where local guides may be engaged for the environs.

The excursion to the Suez Canal may be conveniently made on the way back to Europe (or on the way to Palestine), as the Australian and Indian mail-steamers touch at *Suez*, *Isma'îlîya*, or *Port Sa'îd*. For information as to the arrival of these steamers apply to the offices mentioned on p. 25; exact particulars as to days and hours are not generally obtainable until a very short time before the appearance of the steamer. Comp. also p. 6.

The trains start from the principal station at Cairo (p. 23). — As far as (28 M.) *Benha*, the first halt of the express-trains, we follow the Alexandria line (p. 22). We here turn to the E., passing the stations of (34 M.) *Shebleng eh* or *Chabtanga*, (38 M.) *Mît Yazîd*, (39 M.) *Minyet el-kamh*, and (46 M.) *Zankalûn*. — The water-courses and trees are more numerous and the landscape generally more picturesque and diversified than in the W. Delta.

47 M. Zakâzîk, the second station for express-trains (1 hr. 27 min. from Cairo; good buffet).

Hotels. Hôtel d'Egypte, immediately to the left, in the main street, new and spacious, with good rooms and tolerable Greek cuisine and attend-

ance, café with billiard-room below. — HÔTEL CORBIÈRE, an old and less comfortable building, but with good French cuisine, table-d'hôte in the evening.

British Consular Agent, *Salv. Felice;* German, *R. Khédid.*

Zaḳâzîḳ, a thriving, semi-European town, lies on a branch of the *Fresh-Water Canal* (see below) and on the *Mu'izz Canal* (the ancient Tanite arm of the Nile, p. 172). It is the capital of the E. province of *Sherḳîyeh* and seat of a Mudîr, and contains 35,500 inhabitants. The situation of Zaḳâzîḳ, in the midst of a fertile tract watered by several canals, and connected with the richest districts of the Delta, is extremely favourable, and it is a rapidly improving place. The soil here has been very carefully cultivated since the time of Moḥammed 'Ali (1826), and Zaḳâzîḳ forms the chief centre of the Egyptian cotton and grain trade. Many European merchants have offices here, and the large cotton-factories give the place an almost European appearance. An Arab market is held here every Tuesday.

Zaḳâzîḳ is the junction for branch-railways to *Ḳalyûb* (p. 22) and to *Abu Kebîr-Manṣûra*, etc. (see p. 172).

In the vicinity, near *Tell Basta*, 1/4 hr. to the S., lie the ruins of the ancient **Bubastis** (Egyptian *Per-Baste;* the *Pibeseth* of Ezekiel xxx. 17), the capital of the Bubastite nome. The remains of the temple of Bastet, the patron-goddess of the town, were excavated in 1887-89 by the Egyptologist Naville, at the expense of the Egypt Exploration Fund; but they are in too ruinous a state to repay a visit. The temple, begun by the pyramid-builders Kheops and Khephren, underwent frequent alterations at the hands of Ramses II. and other later kings, but owed its final form to the monarchs of the 22nd Dyn., who resided at Bubastis, and to Nektanebês (*Nekht-Har-ehbêt*). At this period it consisted of four large halls, of an aggregate length of 600 feet; and in these were celebrated the joyous and licentious festivals in honour of Bastet. 'When the Egyptians travel to Bubastis', says Herodotus, 'they do so in this manner. Men and women sail together, and in each boat there are many persons of both sexes. Some of the women make a noise with rattles, and some of the men blow pipes during the whole journey, while the other men and women sing and clap their hands. If they pass a town on the way, they lay to, and some of the women land and shout and mock at the women of the place, while others dance and make a disturbance. They do this at every town that lies on the Nile; and when they arrive at Bubastis they begin the festival with great sacrifices, and on this occasion more wine is consumed than during the whole of the rest of the year. All the people of both sexes, except the children, make a pilgrimage thither, about 700,000 persons in all, as the Egyptians assert.'

Beyond the next station, (52 M.) *Abu el-Akhdar*, the railway skirts the *Fresh-Water* or *Isma'îliyeh Canal*. The fertile tract which we now traverse is part of the *Goshen* of the Bible. During the Turkish régime it fell into a miserable condition, and at the beginning of the century afforded a very scanty subsistence to barely 4000 Arabs; but the cultivation was so rapidly improved by means of the fresh-water canal that it now supports upwards of 12,000 prosperous farmers and peasants.

The **Fresh-Water** or **Isma'iliyeh Canal**, constructed in 1858-63 to supply the towns on the Suez Canal with drinking-water and enlarged in 1876, is in great part a restoration of an earlier canal, dating from the 14th cent. B.C. This ancient canal, beginning at Bubastis, watered the land of Goshen with its branches, and entering the Bitter Lakes, changed

their character, according to Strabo, and connected them with the Red Sea. The channel of the old canal, which was re-discovered by the French expedition of 1798, is still traceable at places, and its direction has frequently been followed by the engineers of M. de Lesseps. From the not inconsiderable remains of the old canal near Belbês, it appears to have been about 50 yds. (100 cbls. according to Strabo) in width, and 16-17½ ft. in depth. The somewhat steep banks are still strengthened at places with solid masonry. According to Herodotus the canal was four days' journey, and according to Pliny 62 Roman miles, in length. In ancient times the canal was primarily constructed for purposes of navigation, and it is now used by numerous small barges; but it is now chiefly important as a channel for conducting fresh water to the towns on its banks, particularly Ismaʿîlîya and Suez, and as a means of irrigating and fertilising the country through which it passes. Near Cairo the canal diverges from the Nile to the N. of the Kaṣr en-Nil, and thence traces to the N.E. the boundary between the Arabian plateau (on the right) and the land of Goshen (on the left). At *Abu Sulêmân*, about 12½ M. to the E. of Zakâzîk, it is joined by the *Baḥr el-Mâsa*, a branch-canal coming from Zakâzîk, and runs to the E. through the *Wâdi Tûmîlât*, which is over 30 M. in length. At *Nefisheh* (see below) the canal forks; the S. arm leads to Suez, while the N. arm leads to Port Saʿîd.

The **Goshen** of the Bible (Egyptian *Gosem*) is first mentioned in the Book of Genesis, xlv. 10, where Pharaoh says to Joseph: — 'And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast'. Mention is also made of Goshen in Genesis xlvi. 28, 29; and xlvii, 5, 6, 27. Exodus i. 11 mentions the cities in Goshen in which the Israelites were compelled to work at the tasks imposed on them by Pharaoh: — 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses' (see below). Goshen lay in the Egyptian nome of Arabia, the capital of which was *Per-Sopt* (the *Phakusa* of the Greeks), identified with the ruins discovered by Naville near the modern *Saft el-Henneh*. Goshen may therefore be located in the triangle between Zakâzîk, Belbês, and Abu Ḥammâd.

Beyond (59 M.) stat. *Abu Ḥammâd* the railway traverses the Arabian desert, which is here an undulating sandy plain with scanty desert vegetation, intersected in an easterly direction by the fertile *Wâdi Tûmîlât*. On the right, beyond the fresh-water canal, stretches a beautiful green tract of country, beyond which rise the hills of the desert.

66 M. *Tell el-Kebîr*, an insignificant place, noted as the scene of ʿArabi's defeat by the British troops in 1882. On leaving Tell el-Kebîr the train passes a cemetery laid out by the English, with a tasteful monument to the British soldiers who fell in the struggle with ʿArabi. — 80 M. *Maḥsameh*.

The neighbouring ruins of *Tell el-Maskhûta* probably mark the site of the *Pithom* (Egypt. *Per-Atum*, *i.e.* 'house of the god Atum') of the Bible, where the Jews served in hard bondage and built treasure-cities (or storehouses) for Pharaoh (Exod. i. 11). The spot has been explored for the Egypt Exploration Fund by Naville, who discovered among the temple-buildings several grain-stores, in the form of deep, rectangular chambers without doors, into which the corn was poured from above. These perhaps date from the time of Ramses II., and may possibly be the actual 'storehouses' of the Bible.

93 M. *Nefisheh* is the junction for the line to Suez (p. 160). As we approach Ismaʿîlîya the blue *Lake Timsâḥ* (p. 168) presents

a beautiful and striking contrast to the desert just traversed, especially if some large sea-going steamer happens to be passing, with its masts overtopping the low houses of the town.

97 M. **Isma'iliya** (p. 168); steam-tramway to *Port Sa'id*, see below.

The Suez train returns to *Nefîsheh*, and then turns to the S. (left). On the right we observe a large viceregal nursery for trees. The train crosses the fresh-water canal, and remains on the W. bank all the way to Suez. Farther on, to the left, we obtain a fine view of the bluish-green *Bitter Lakes* (p. 167). To the right rises the *Gebel Geneffeh*, or *Gebel Ahmed Daher*, with its productive quarries, which yielded material for the construction of the canal. More in the background are the heights of the *Gebel 'Uwêbid*. 113 M. *Fâyid*. — Near (125½ M.) *Geneffeh* we again lose sight of the Bitter Lakes. On the left again stretches a vast sandy plain. On the right, above the lower hills, tower the dark masses of the *'Atâka Mts.*, the outlines of which stand out very prominently by evening-light; they are also conspicuous from Suez. Before reaching Shalûf (p. 167) we catch a glimpse of the Suez canal.

148 M. *Suez*. The station is in the Rue Colmar (Pl. 8; see below). The traveller on arrival is beset by a number of cicerones who speak broken English, French, and other languages. The train goes on to the (151½ M.) *Docks Station*.

From Isma'iliya to Port Sa'id, 50 M., steam-tramway with two trains daily in 2¾-3¼ hrs. (fares 12, 9, 6 fr., return-ticket 18, 13½, 9 fr.; luggage 40 c. for 40 kilogrammes or 88 lbs., with 55 c. for the luggage-ticket). — This narrow-gauge line belongs to the Suez Canal Co. It passes the following stations: 9½ M. *El-Ferdân* (p. 169); 15½ M. *'Kilomètre 54'* (33½ M., *i.e.* from Port Sa'id, canal measurement, see p. 166); 21 M. *El-Kantara* (p. 169); then *'Kilomètres 34'* and *'24'* (21 and 15 M.); 39½ M. *Râs el-'Ésh* (p. 170). — 50 M. *Port Sa'id*, see p. 170.

13. Suez and its Environs.

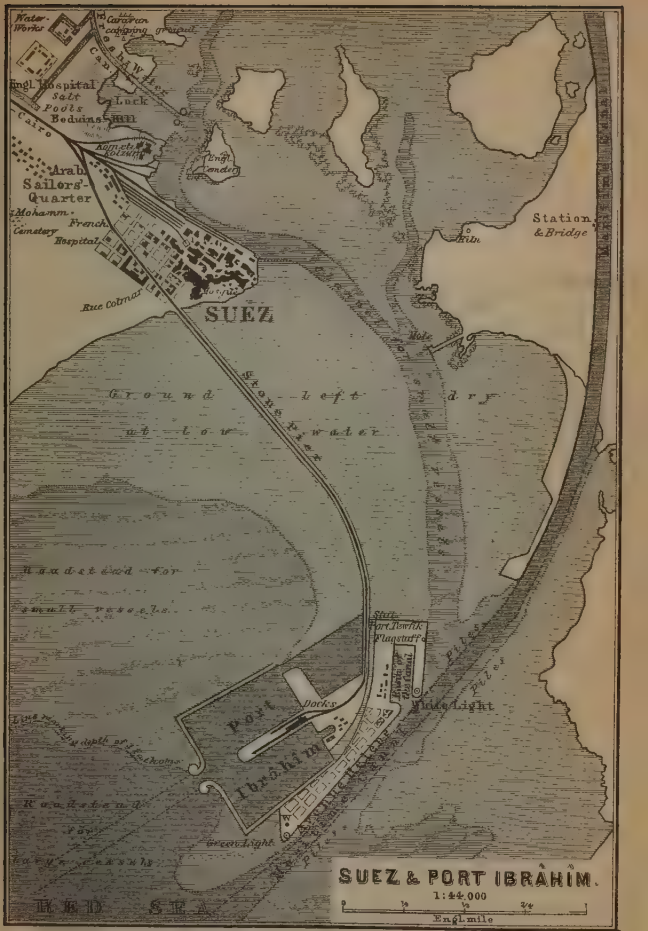
Railway Stations. 1. *Gare;* 2. *Rue Colmar* (both for the town of Suez); 3. *Terre-Plein*, for Port Tewfik; 4. *Docks Station*, for the docks.

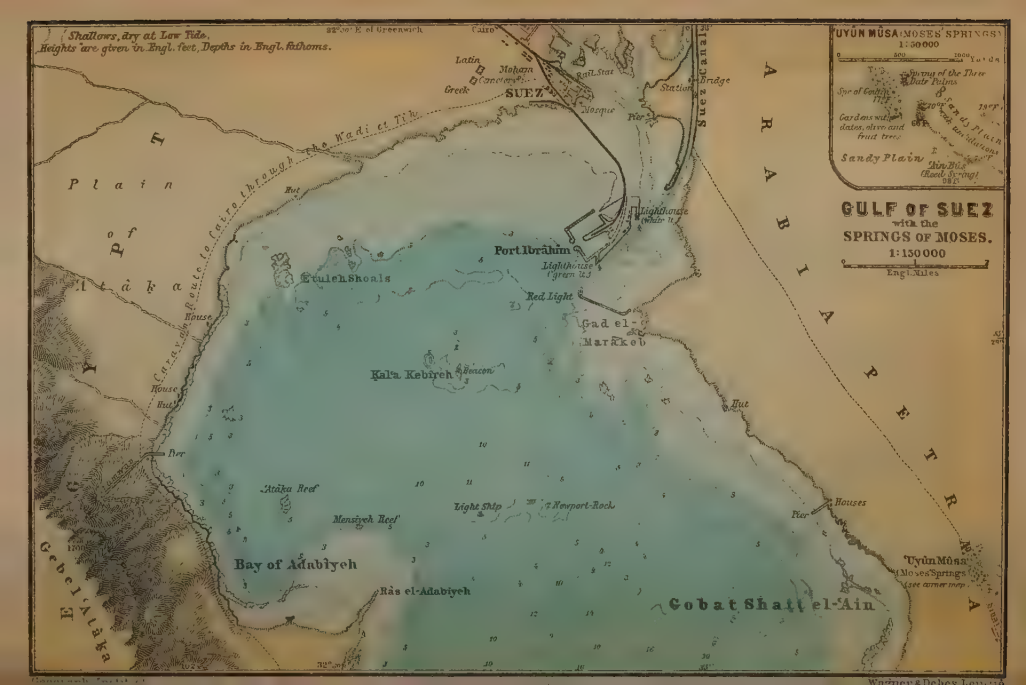
Hotels. — HÔTEL BEL AIR, at the station, well managed, good table; HÔTEL D'ORIENT, ¼ M. from the station; HÔTEL BACHET, at Port Tewfik (p. 162), the property of the Canal Co., well spoken of. — **Beer.** *Café du Louvre*, Rue Colmar; *Grand Bar*, Rue Colmar (kept by a Greek).

Post and Telegraph Offices (Egyptian) at the station. Telegrams to foreign countries should be despatched by the wires of the Eastern Telegraph Company (English). Branch post-office at Port Tewfik, with branch offices for both telegraph companies and a sub-office of customs.

English Physician: *Dr. J. Creswell.*

Vice Consuls. British, *J. R. Norrish;* American (Consular Agent), *Alfred W. Haydn.* — German, *Th. Meyer;* French, *R. Monnet;* Austrian, *G. Tomicich;* Russian, *N. Costa* (p. 163); Italian, *L. Deperais;* Belgian (consular


Water Works
Caravan Camping ground
Engl. Hospital
Salt Pools
Bedouins
Custom House
Arab. Sailors' Quarter
Mohamm. Cemetery
French Hospital
Rue Colmar
SUEZ
Station & Bridge
Mole
Ground left dry at low water
Stone pier
Reclaimed for small vessels
Port Ibrâhim
Docks
Mole Light
Depth of the Harbour
Roadstead
Bay
Green Light
RED SEA
SUEZ & PORT IBRÂHÎM.
1:44.000
Engl. mile


Shallows, dry at Low Tide.
Heights are given in Engl. feet, Depths in Engl. fathoms.
32° 20' E. of Greenwich
Cairo
Latin
Greek
Mohammedan Cemetery
SUEZ
Rail. Stat.
Station
Suez Canal
Bridge
Mosque
Pier
Wadi et Tih
Plain of Tih
Caravan route to Cairo through the Wadi et Tih
Hut
Lighthouse white 16
Port Ibrahim
Lighthouse Ogham 14
Shoals
Red Light
Gad el Markeb
House
Kala Kebireh
Beacon
Hut
Pier
Atâka Reef
Light Ship
Newport Rock
Mensiyeh Reef
Houses
Bay of Adabiyeh
Râs el-Adabiyeh
Gebel 'Atâka
Gobat Shatt el-Ain
ARABIA PETRA
UYUN MUSA (MOSES' SPRINGS)
1:50000
Ruins of the Three Date Palms
Top of Gebel Hill
Gardens with dates, olives and fruit trees
Sandy Plain
Reed Spring
GULF of SUEZ
with the
SPRINGS of MOSES.
1:150000
Engl. Miles
Uyûn Mûsa
Moses Springs
See corner map

agent), *N. Beyts;* Dutch, *Fr. Guy;* Danish, *A. Remandà;* Swedish & Norwegian, *G. Beyts;* Spanish, *Capt. J. Smith.*

Junction Railway between the town and the harbour-island (p. 162), in 1/4 hr. (fares 3, 2 pias., return-ticket 4½, 3 pias.); trains hourly from 6.30 to 10.30 a.m., at 12 noon, and hourly from 1.30 to 8.30 p.m.; returning hourly from 6 to 11 a.m., at 12.30 p.m., and hourly from 2 to 9 p.m.

Rowing Boats. A charge of 8-10 pias. is usually made for a rowing boat for an hour. The boatmen are apt to be extortionate in their demands, as travellers on their way to or from India, and making a short stay only, are often too lavish in their payments.

Disposition of Time. The afternoon of the day of arrival may be devoted to a visit to the *Harbour* and *Canal Entrance*, by rowing-boat or by the junction railway. The next forenoon (early start necessary; comp. p. 163) may be spent in an excursion to the *Springs of Moses*, returning in time to take the afternoon-train (at 3 p.m.; from the old station in the town). A visit to the *Coral Formations* practically involves another day's stay at Suez.

Suez lies at the head of the gulf of that name, one of the N. extremities of the Red Sea, and to the S.W. of the mouth of the Suez Canal. Before the construction of the great work of M. de Lesseps, it was a miserable Arabian village, with 1500 inhab. at most, while it now contains 15,000. To this day, however, the town presents a very dreary appearance, and its trade has again greatly fallen off, the stimulus given to it by the opening of the canal and the large docks having apparently been transient. Neither the Arabian quarter with its seven insignificant mosques, nor the European quarter, which contains several buildings and warehouses of considerable size, present any attraction. The Rue Colmar is the principal thoroughfare of the latter quarter. The streets and squares are kept clean and the climate is excellent. The Arabian bazaar is unimportant, but at the entrance to it are stalls of beautiful shells and coral from the Red Sea, for which exorbitant prices are asked.

On a mound of debris to the N. of the town, not far from the station and the magazines of the 'Khedivfyeh Company', is a kiosque of the Khedive, commanding a fine view of the mountains of the peninsula of Sinai, the sea, the harbour, and the town. The hill is called by the Arabs *Kôm el-Kolzum*, and was probably the site of the ancient *Kolzum* and of the Ptolemaic fortress *Klysma;* relics of the period of the Pharaohs have also been discovered here. Beyond the railway, to the W., are the mud-huts of an Arab sailors' quarter. The small eminence to the N.W. is named the *Beduin's Hill.* — A little farther to the N. is the mouth of the *Fresh-Water Canal* (p. 158), the flow of which into the conduits, as well as its discharge into the sea, is regulated by means of a large lock. The level of the canal is here 6½ ft. above that of the Red Sea. On its banks, and also near the British cemetery, are gardens in which fruit and vegetables flourish luxuriantly. The large buildings to the N. of it are the *English Naval Hospital* and the engine house of the '*Compagnie des Eaux.*' To the E. of the canal is the large camping-ground for the caravans coming from Arabia.

On the way from the kiosque of the Khedive to the canal are a number of salt pools, sometimes tinged red by innumerable microscopically small crabs, which, in the morning especially, diffuse an odour resembling that of violets.

As the N. extremity of the Gulf of Suez ends in a shoal, which is dry at low water, the entrance of the Suez Canal and the necessary harbour-works were constructed 2 M. to the S., at the beginning of the deep water. A stone *Pier*, 50 ft. wide, on which is the railway mentioned at p. 160, connects the town with these works, and affords a pleasant and interesting promenade (donkey 5-8 pias., according to the time), commanding beautiful views of the bay and the 'Atâka Mts. on the W. and the range of the Peninsula of Sinai on the E.

At the end of the pier is an artificial *Island*, about 50 acres in area, constructed of the large quantities of earth dredged from the canal. To the left, on this island, are the railway-station of *Terre-Plein*, at *Port Tewfik*, and the *Small Dock* of the Canal Co. Farther on is the *Avenue Hélène* (formerly called *Waghorn Quay*), over 1000 yds. in length, with a lighthouse at the extremity, beside which is a statue erected by M. de Lesseps to *Lieutenant Waghorn* (Pl. W), an enterprising Englishman, who, after having spent the best years of his life in establishing regular communication between England and India viâ Egypt, died in London in poverty in 1850. The large basin farther S., *Port Ibrâhîm*, is capable of containing 50 vessels of the largest size and is divided by massive bulwarks into two parts, one for vessels of war, and the other for trading vessels. The mouth of the dock is protected by gates. The masonry is everywhere admirably constructed, particularly that of the massive breakwater outside the docks. The dry dock is 123 yds. long, 25 yds. wide, and 29 ft. in depth.

On the E. side of these docks are stakes and buoys indicating the entrance to the Suez Canal (p. 167). The situation of the sandbanks and of the navigable channel is of course best seen at low tide.

For a visit by *Rowing Boat* (p. 161) to the docks and canal entrance, calm weather is desirable. The beautiful clearness of the green water, with its curious shells and seaweed, and the almost invariable beauty of the sunsets render a boating-excursion here unusually attractive.

The Excursion to the Springs of Moses takes 7-8 hrs. *Boats* (p. 161) and *Donkeys* (there and back about 20 pias.) should be ordered a day in advance, and an early morning start should be made. Calm weather is very desirable for this excursion also, not only for the passage in the boat (by which the donkeys must also be conveyed) but also because the driving sand in the desert is very disagreeable in a high wind. About 2 hrs. should be allowed for the stay at the springs, including time for luncheon (brought by the traveller) and for a walk on the beach in search of shells.

We are rowed across the shallows lying between the town and the harbour-island, then turning to the left, enter the Suez Canal, and row to the N. to the landing-place, which is about $6^1/_2$ M. from

the Springs. The whole of the route thither by land traverses the sand of the desert, skirting the sea, which lies to the right. Towards the W. tower the imposing 'Atâka Mts. (p. 160), which present a most picturesque appearance on the return route. To the left rise the yellowish ranges of the *Gebel er-Râha*, belonging to the long chain of the *Gebel et-Tih*, and facing the S.E. We are now traversing Asiatic soil, while at the same time the eye ranges over part of the African continent.

Another route, practicable in good weather, is the sea-route to the so-called 'Caravan Landing-place' (marked 'Molo' on our map), about $2^1/_4$ M. to the N.W. of the Springs, which are thence reached on foot. The length of the outward and homeward voyages in this case depends upon the wind, so that no satisfactory estimate of the duration of the excursion can be given. This part of the Red Sea was long regarded as the 'reedy sea' across which the Israelites fled from Pharaoh; but more recently authoritative opinion has inclined to locate the 'reedy sea' farther to the N., in the vicinity of the Bitter Lakes, which at that epoch may have been connected with the Red Sea.

The Springs of Moses, Arabic *'Ain* (plural *'Ayûn*) *Mûsa*, form an oasis, the property of *M. Costa* (p. 160) and several Greeks, about five furlongs in circumference. The vegetation here is very luxuriant. Lofty date-palms and wild palm saplings, tamarisks, and acacias thrive in abundance; and vegetables are successfully cultivated by the Arabs who live in the mud hovels near the springs. Their gardens are enclosed by opuntia hedges and palings. The springs vary in temperature from 70° to 82° Fahr.; some are only slightly brackish while others are exceedingly salt. The largest of them, enclosed by an old wall, is said to have been the bitter spring which Moses sweetened by casting a certain tree into it.

The springs have been described by Fraas, the geologist, whose account will be best appreciated by the traveller if he visits the mound marked by a solitary palm, about 10 min. to the S.E. of the gardens (view).

'On the top of this mound is a pool, 4 ft. in diameter and $1^1/_2$ ft. in depth. The water, 70° in temperature, is very salt and bitter, and the bottom of the pool is covered with mud as black as ink. The discharge of the spring forms a stream 3-4 inches in width, which, however, is soon swallowed up by the desert sand at the foot of the hill. Numerous water beetles, which clung to the hand when touched, the Melania fasciolata Oliv., which seemed to luxuriate in the tepid water, and, as I was much pleased to see, myriads of transparent water-fleas (Cypris delecta Müll.) disported themselves in the basin. In the hollow of my hand I caught dozens of them, which swam about for a time with their fringed feelers, and at length got ashore. I next observed in the mud the innumerable transparent scales of dead insects, and I at length discovered that the rock enclosing the hill was entirely composed of Cypris skins. It was now obvious that the Cyprides had built the hill. Millions of these little insects had in the course of ages cemented with their calcareous integuments the sand through which the springs rise, thus at length forming a

kind of wall around it. . . . The pressure of the water evidently comes from the Ráhah Mts., although they are 10-14 miles distant.' *(O. Fraas.)*

Conchologists (p. 161) will find a number of interesting shells on the beach at low tide, but the best places are farther S.

14. The Suez Canal from Suez to Port Sa'id.

The passage of the Suez Canal is interesting only on one of the large steamers, for from the small steamboats which ply regularly between Isma'ílîya and Port Sa'íd the passenger cannot see beyond the embankments of the Canal. The S. part of the Canal, from Suez to Isma'ílîya, including the Bitter Lakes and the entrance to Lake Timsâḥ, is the more interesting. Owing, however, to the uncertainty which prevails as to the arrival of the ocean mail-steamers (comp. p. 157), the traveller cannot always count upon finding one at Suez. The passage from Suez to Port Sa'íd occupies 15-22 hrs. The fare by the British steamers is about 3*l.*, by the French steamers 100 fr., by the German steamers 41-60 marks; for the tax levied by the Canal Co. on each traveller, see p. 167. — Steamers from Suez to Europe, see p. 4.

a. Isthmus of Suez and History of the Canal.

The **Isthmus of Suez,** a narrow neck of land which connects Africa with Asia, is at its narrowest part 70 M. in width. On the S. side it is washed by the N. part of the *Gulf of Suez* (Arab. *Baḥr Ḳolzum*, Greek *Heroopolite Bay*), the western of the two arms of the Red Sea which separate Africa and Asia. The idea of a Suez Canal is no modern conception. The earliest authenticated attempt to connect the Red Sea with the Nile (and thereby with the Mediterranean) was made by *Nekho* (p. cii). His plan was to extend towards the S., from Lake Timsâḥ to the Red Sea, an earlier canal, in existence even under Ramses II., which diverged from the Nile near Bubastis and flowed through the Wâdi Ṭûmîlât (p. 159). Herodotus informs us that no fewer than 120,000 Egyptians perished while engaged in the work, and the king afterwards abandoned the undertaking, as he was informed by the oracle that the barbarians (*i.e.* the Persians) alone would profit by it. The canal was completed a century later by Darius. Its course roughly corresponded to that of the present Fresh-Water Canal. Darius commemorated the completion of the great work by various monuments on its banks, of which the remains have been found at different spots (*e.g.* to the S. of Tell el-Maskhûṭa; to the W. of the Serapeum; to the N. of Shalûf near Kabret; and to the N. of Suez). — Under the Ptolemies the canal system was extended, and locks were erected at its efflux into the Red Sea.

The Canal fell into disrepair during the first Christian century, and *Trajan* (98-117 A.D.) seems to have restored it. At all events, a canal, beginning near Cairo, and terminating in the Gulf of Suez, the precise course of which, probably following the earlier channel, is nowhere described, was called the *Amnis Trajanus*.

After the *Arabs* had conquered Egypt, they must have been desirous of connecting the Lower Egyptian part of the Nile as

directly as possible with the Red Sea. 'Amr ibn el-'Âṣ (p. cx) accordingly restored the ancient canal (of which the Khalîg at Cairo is said to be a portion), and used it for the transport of grain from Fosṭâṭ (p. 31) to Kolzum (Suez), whence it was exported by the Red Sea to Arabia. The bed of the ancient canal is said to have been pointed out to 'Amr by a Copt. The canal again became unserviceable after the 8th century. At a later period the Venetians frequently thought of constructing a canal through the Isthmus with a view to recover the trade which they had lost owing to the discovery of the route round the Cape of Good Hope, and several travellers advocated the scheme; but no one seriously attempted to carry it out. Leibnitz, too, in his proposal regarding an expedition to Egypt, made in 1671 to Louis XIV., the greatest monarch of his age, strongly recommends the construction of such a canal. Sulṭân Muṣṭafa III., the admirer of Frederick the Great, 'Ali Bey, the enterprising Mameluke prince, and Bonaparte all revived the scheme, and the latter on his expedition to Egypt in 1798 (p. cxv) even caused the preliminary works to be undertaken, but the actual execution of the project seemed almost as distant as ever. Lepère, Bonaparte's chief road engineer, surveyed the ground, but owing to a serious miscalculation he threw great doubt on the feasibility of the undertaking. While in reality the level of the two seas is nearly the same, Lepère estimated that of the Red Sea to be nearly 33 ft. higher than that of the Mediterranean.

In 1836 *Ferdinand de Lesseps* (1805-94) came to Cairo as a young consular *élève*, and there had his attention called to Lepère's Mémoire regarding the scheme of connecting the two seas, which led him to consider its great importance, although Lepère himself doubted its feasibility. In 1838 he made the acquaintance of Lieut. Waghorn, an Englishman (p. 162), whose zealous advocacy of the construction of a route between Europe and India viâ Egypt stimulated his zeal for a similar project. In 1841 and 1847 Linant Bey, the viceroy's engineer of water-works, and Messrs. Stephenson, Negrelli, and Bourdaloue, demonstrated the inaccuracy of Lepère's calculations, and proved that the level of the two seas was nearly the same, so that the construction of a canal between them was possible. In 1854 M. de Lesseps, having matured his plan, laid it before Sa'îd Pasha, who was then viceroy, and who determined to carry it out. Difficulties were thrown in the way of the enterprise by the English government during Lord Palmerston's ministry, but on 5th Jan., 1856, permission to begin the work was formally granted by the viceroy. A considerable time, however, elapsed before the necessary capital was raised, and it was not till 22nd April, 1859, that the work was actually begun. The viceroy undertook to pay many of the current expenses, and provided 25,000 workmen, who were to be paid and fed by the company at an inexpensive rate, and were to be relieved every three months. In order to provide

these workmen with water, 4000 water-casks suitable for being carried by camels had to be constructed, and 1600 of these animals were daily employed in bringing them supplies, at a cost of 8000 fr. per day. On 29th Dec., 1863, the fresh-water canal (p. 158) was completed, so that the company was thenceforth relieved of the enormous expense of supplying the workpeople with water. The hands now employed, among whom were a number of Europeans, were less numerous, and much of the work was done by machinery, of 22,000 horse-power in all.

On 18th March, 1869, the water of the Mediterranean was at length allowed to flow into the nearly dry, salt-encrusted basins of the Bitter Lakes, the N. parts of which lay 26-40 ft. below the level of the Mediterranean, while the S. parts required extensive dredging operations. The opening of the Suez Canal was inaugurated on 16th Nov., 1869, and the magnificent festivities which took place on the occasion are said to have cost the Khedive no less than 4,200,000*l.*

The cost of constructing the canal amounted to about 19 million pounds sterling, of which 12,800,000 was paid by the shareholders, while the rest of the sum was almost entirely contributed by the Khedive. In 1875, however, the British Government acquired 177,000 of the Khedive's shares for a sum of 4,000,000*l.* The Suez Canal Company *(Compagnie Universelle du Canal Maritime de Suez)* also possesses lands, buildings, and other property valued at nearly 3,000,000*l.*

The capital was raised in the following manner: —

Original capital, in 400,000 shares of 20*l.* each	8,000,000*l.*
Loan of 1867-68, repayable in 50 years by means of a sinking fund involving an annual charge of 400,000*l.*	4,000,000*l.*
Loan of 1871, repayable in 30 years (annual charge, 54,000*l.*)	800,000*l.*
Total:	12,800,000*l.*

The Canal is 160 kilomètres (100 M.) in length, and the E. bank is furnished with posts at intervals of 5 kilomètres. Near the stations are passing-places for the large steamers, named 'Gare du Nord' and 'Gare du Sud' respectively. The Canal is 26 ft. in depth (soon to be increased to 29 ft.), thus admitting vessels drawing 24-25 ft. of water. The surface varies in breadth from 65 to 110 yds., while the width of the bottom is 24 yds. only.

The great mercantile importance of the Canal is apparent from the following data. The distance from London to Bombay viâ the Cape of Good Hope is 12,548 English miles, and viâ the Suez Canal 7028 M. only. The saving thus effected is 44 per cent of the distance. From Hamburg to Bombay by the Cape 12,903 M., by the Canal 7383 M.; saving 43 per cent. From Trieste to Bombay by the Cape 13,229 M., by the Canal 4816 M.; saving 63 per cent. From London to Hongkong by the Cape 15,229 M., by the Canal 11,112 M.; saving 28 per cent. From Odessa to Hongkong by the Cape 16,629 M., by the Canal 8735 M.; saving 47 per cent. From Marseilles to Bombay by the Cape 12,144 M., by the Canal 5022 M.; saving 59 per cent. From Constantinople to Zanzibar by the Cape 10,271 M., by the Canal 4365 M.; saving 57 per cent. From Rotterdam to the Sunda Strait by the Cape 13,252 M., by the Canal 9779 M.; saving 26 per cent.

The passage of the Canal, which is open to the vessels of all nationalities, has been practicable both by day and by night since the introduction of the electric light.

In 1870 . .	486	vessels of an aggregate burden of	493,911 tons.
1871 . .	765	- - -	761,467 -
1872 . .	1082	- - -	1,439,169 -
1873 . .	1172	- - -	2,085,082 -
1874 . .	1264	- - -	2,424,000 -
1875 . .	1494	- - -	2,009,984 -
1880 . .	2026	- - -	4,350,000 -
1885 . .	3137	- - -	8,430,043 -
1890 . .	3389	- - -	9,749,129 -
1891 . .	4207	- - -	12,217,986 -
1892 . .	3559	- - -	10,866,401 -
1893 . .	3341	- - -	10,753,798 -
1894 . .	3352	- - -	11,283,855 -
1895 . .	3434	- - -	11,833,637 -

The nationalities of the vessels traversing the Canal in 1895 were as follows: British 2318; German 314; French 278; Dutch 192; Italian 78; Austrian 72; Other nationalities 182. The number of passengers on board these vessels was about 186,500.

The dues amount to 9 fr. per ton for laden passenger or cargo steamers and war-ships; 6 fr. 50 c. per ton for ships in ballast without passengers; 10 fr. for each passenger (children half-price). Ships of war and the regular mail-steamers obtain a reduction. The income of the company in 1895 was 807,027,787 fr., the expenditure 25,635,307 fr.

Steamers are not allowed to steam through the Canal (except in the large Bitter Lakes) above a speed of 6 M. per hr., as their wash would injure the embankments.

b. Passage of the Suez Canal.

Suez (160 kilomètres), see p. 160. After traversing a navigable channel in the sea (comp. the Map, p. 161), we enter the Canal. On that part of the W. bank of which the Canal has made an island, by separating it from the mainland, rise the workshops and coal-magazines of the company and the quarantine establishment. Beyond it is a series of islands. The gulf is here so shallow that, but for the Canal, it might be crossed on foot at low tide.

Near *Shalûf et-Terâbeh* (a station on the left, near the 139th kilomètre; see p. 160) no less than 40,000 cubic yds. of limestone, coloured red and brown with iron, had to be removed in the course of the excavation of the Canal. This stone contained teeth and vertebræ of sharks, bivalve shells, and remains of Bryozoa. In the layer of sand above the limestone were found crocodiles' teeth and the remains of hippopotami and other large quadrupeds. The monument of Darius near Shalûf is mentioned at p. 164.

The Canal now enters what is called the *Small Basin* of the Isthmus, which consists entirely of shell formations, and thence leads into the *Large Basin* of the **Bitter Lakes**. Brugsch identifies the Bitter Lakes with the *Marah* of the Bible (Exod. xv. 23). At each end of the large basin rises an iron lighthouse, 65 ft. in height. The water is of a bluish-green colour. The banks are flat and sandy, but a little to the left rises the not unpicturesque range of the *Gebel Geneffeh* (p. 160).

A little farther on (near the 89th kilomètre) is the cutting which conducts the Canal through the rocky barrier of the *Serapeum*. At the 85th kilomètre is situated *Tusûn*, which is easily recognised by the whitewashed dome of the tomb of a shêkh. Excavations near Tusûn have led to the discovery of many interesting fossil remains of large animals belonging to the meiocene tertiary formation, and pieces of fossil wood have also been found here (comp. p. 104). — Before entering *Lake Timsâh* we pass the foot of the *Gebel Maryam*, which an Arabian legend points out as the place where Miriam, when smitten with leprosy for her disapproval of the marriage of Moses with an Ethiopian woman, spent seven days, beyond the precincts of the camp of the Israelites (Numbers, xii.).

At the 80th kilomètre the Canal enters **Lake Timsâh**, or the *Crocodile Lake*, on the N. bank of which lies the town of *Isma'îliya*. The lake, which is now about 6 sq. M. in area, and of a beautiful pale-blue colour, was, before the construction of the Canal, a mere pond of brackish water, and full of reeds. It is traversed by two artificial channels.

Isma'îliya (Ismailia). — **Hotels.** *Victoria Hotel (branch of Shepheard's Hotel at Cairo), first class, near the quay, with pretty veranda, lake-baths, etc. New Hotel & Bains de Mer (proprietor, *M. Dumoutier*), between the station and the quay, with good rooms and French cuisine, pens. 12 fr. — *Railway Restaurant*, newly built; lunch or dinner should be ordered by telegram by passengers coming from Port Sa'îd.

Railway Station (p. 160), to the N.W., between the European and Arab quarters. — Tramway (manual power) between the quay and the railway station. — Steam Tramway to *St. Vincent*, a settlement to the E., in connection with the steamers on the Canal, and to *Port Sa'îd* (p. 160).

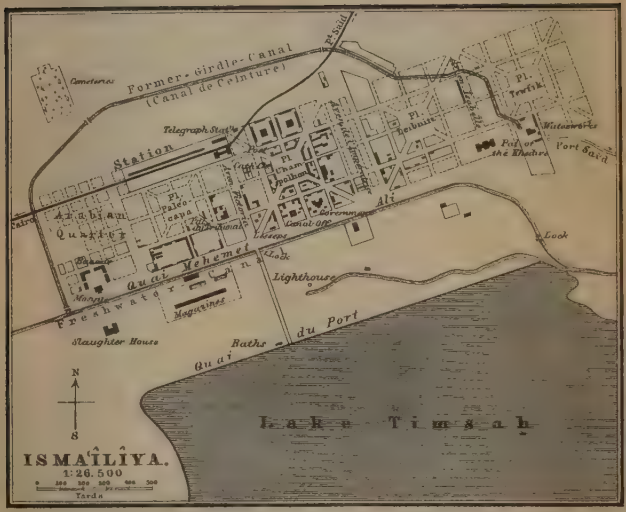
Post and *Telegraph Offices* and *Chemist's Shop*, in the Place Champollion, not far from the railway-station.

British Vice-Consul, *Salv. Felice;* French, *F. Lachiche;* Italian, *G. B. Confalonieri;* Russian, *E. Matcovich.*

While the Canal was being constructed this town was the central point of the works, and the residence of numerous officials and traders, so that its traffic soon became very considerable, and it has even been extolled by modern poets as a 'wonder of the desert'. Its suddenly acquired prosperity declined almost as suddenly when the canal works were completed, but the town has regained a little of its former animation within the last decade, owing to the increasing traffic between Cairo and the great Asiatic and Australian mail-steamers. The pretty gardens and plantations and the view of the blue lake lend the town the appearance of an oasis, with both European and Arabian cultivation.

A pleasant walk may be taken along the lebbek-avenue, on the Quai Méhémet-Ali, as far as the château of the Khedive and the water-works. — In a public park in the Avenue Victoria, several monuments found at Pithom (p. 159) are preserved.

Group of Ramses II. seated between two gods; memorial stone of Ramses II., with sculptures and inscriptions; recumbent lion with human head, dedicated by Ramses II. to Atum; naos with the figure of a similar lion (sphinx), dedicated by Ramses II. in the temple of Pithom.


Former Girdle-Canal
(Canal de Ceinture)
Cemeteries
Telegraph Station
Station
Arabian Quarter
Cairo
Pl. Passe Casye
Pl. Charm Djedhaui
Pl. Behnut
Pl. Trefik
Pl. Ali
Canal Office
Lock
Lighthouse
Quai Mehemet Ali
Magazines
Freshwater Canal
Slaughter House
Baths
Quai du Port
Lake Timsah
Port Said
Pier of the Electric Telegraph
N
S
ISMAÏLÎYA.
1:26.500
Yards

PORT SAÏD
1:32.000
Eng. Miles
3 Line marking depth of 3 Fathoms or 18 Feet.
MEDITERRANEAN SEA
Roadstead for ships
Floating light red
Floating light green
Floating light green
Floating light red
Floating light green
Floating light red
Floating light green
Floating light green
Floating light red
Floating light green
Floating light green
Floating light red
Floating light green

The best way of spending a few leisure hours here is to visit the Khedivial Chalet, at the influx of the canal into Lake Timsâh (near the Canal Co.'s Hospital) and the hill of *El-Gisr* (see below; 1-2 hrs.; donkey 1 fr.).

Canal Journey to Port Saʿîd. The steamer (p. 164) at first follows the navigable channel indicated by stakes. To the S. rises the *Gebel Abû Balaḥ* range. In 1/4 hr. we reach the entrance to the Canal (Chalet, on the left, see above), which now intersects the hills of **El-Gisr** ('the embankment') in a straight direction. These hills, which cross the course of the Canal at an average height of 52 ft. above the sea-level, presented the most serious obstacle to its construction. In order to form a cutting through it, no less than 18,167,000 cubic yds. of earth had to be removed, and 20,000 fellâḥîn were employed in the work before machinery could be brought into operation. At the top of the hill is the deserted village of *El-Gisr*, with a chapel to the Virgin of the Desert, and a ruined mosque. A flight of steps ascends to this point from the Canal. The view hence embraces a great part of the Isthmus, the frowning ʿAtâḳa Mts. above Suez, the mountains of the peninsula of Sinai, the course of the Canal, and the green expanse of the Bitter Lakes.

The Canal is flanked with high banks of yellow sand. At the next passing-place we obtain a glimpse of the desert. Near *El-Ferdân* (at the 63rd kilomètre) the Canal passes through a cutting, and then traverses **Lake Balah**, from which it is separated by a low embankment. At the 44th kilomètre, to the N. of Lake Balah, we reach **El-Ḳanṭara** ('the bridge'), an isthmus, over which led the ancient caravan route from Egypt to Syria. The steam-tramway to Port Saʿîd (p. 160) has a station here, near which are several restaurants *(Hôtel de la Poste*, luncheon incl. wine 4 fr., very fair; *Refreshment Rooms; Buffet des Voyageurs)*. The village, with its mosque, lies on the Asiatic bank of the canal. The hill to the left commands a tolerable survey of the environs.

About 1½ M. from Ḳanṭara, a little to the S. of the old caravan road, lies the hill of *Tell Abû Sêfeh*, with the ruins of a temple of Ramses II. and remains of the Ptolemaic and Roman periods. — A moderate day's journey (on camels) from Ḳanṭara are situated the ruin-strewn *Tell Fordma* and *Tell el-Faḳḳa*, occupying the site of **Pelusium**, the celebrated eastern seaport and key to Egypt, which now contains no objects of interest. — The mounds of debris named *Tell Defenneh* ('treasure-hills'), situated to the N. of the caravan route between Es-Sâlihîyeh (p. 172) and El-Ḳanṭara, at the ancient Pelusiac mouth of the Nile, contain the remains of a camp of the Greek mercenaries of Psammetikh I. These were excavated in 1886 by Prof. Flinders Petrie, who found numerous fragments of pottery, arrow-heads, weapons, and other articles. Mr. Petrie identifies the spot with the Greek *Daphnae* and with the *Tachpanhes* or *Tehaphnehes* of the Bible (Jer. ii. 16; Ezek. xxx. 18, etc.).

Immediately beyond el-Ḳanṭara begins **Lake Menzaleh**, through which the Canal is constructed in a perfectly straight line to Port Saʿîd (44 kilomètres). The brackish waters of this lake extend over an area of about 1000 sq. M., covering what was once one of the most

fertile districts in Egypt, and was intersected by the three most important arms of the Nile in ancient times, the Pelusiac, the Tanitic, and the Mendesian. Among the numerous towns and villages situated here were the important cities of Tanis and Tennis.

Immense flocks of pelicans and silver herons, some flamingoes, and a few herds of buffaloes are to be met with here. Special permission is necessary for the right to shoot here, the best months being March and April. If possible, the sportsman should return to Port Sa'id every evening, as the nights are often cold and rainy; but, if provided with a tent, a cook, and other necessary appliances, he may camp out on several of the different islands in succession.

The operation of draining the lake has been begun, particularly of the part adjoining the Canal. Curious mirages are sometimes observed here. — *Râs el-'Ésh* (16th kilomètre) is the last (15th) station. We soon come in sight of the numerous masts of Port Sa'id, which we reach in $^3/_4$ hr. more. To the N.W. are the white stones of the cemetery, the tombs in which are constructed in the form of vaults of masonry above ground, as the soil is saturated with salt water at a depth of 2 ft. below the surface.

Port Sa'id. — **Hotels.** Hôtel Continental (Cook's; kept by *Francesconi;* Pl. a), with pretty veranda, rooms poor, cuisine tolerable, pens. 10 fr.; Eastern Exchange, Rue de la Poste (Pl. b), with good rooms, English cuisine, pens. 12 fr.; Hôtel Nicoleau (Pl. c), Rue de la Poste, good French cuisine, pens. 10 fr.; Hôtel Metropole (Pl. d), opposite the custom-house, new. — *Café Khédivial*, Quai François-Joseph (musical performances); *Café Français*, Place de Lesseps (theatre of marionettes).

Egyptian Post Office, Pl. 15; *French*, Pl. 16; *Eastern Telegraph Co.*, Pl. 17; *Egyptian Telegraph Office*, Pl. 18.

Consuls. British, *E. B. Gould;* American, *S. G. Broadbent;* French, *H. Daumas;* German, *H. Bronn* (also Russian consul); Italian, *Comte Fr. Mazza;* Sweden & Norway, *W. S. Macdonald* (also Danish consul); Spain, *A. de la Corte;* Austria-Hungary, *E. Van Zel d'Arlon.*

Physicians: English, *Dr. Grillet;* French, *Dr. Arbaud;* Italian, *Dr. Belleli.*

Carriages: 2 fr. per hour, at night 2 fr. 50c.

Banks. Agencies of the *Bank of Egypt*, the *Crédit Lyonnais*, and the *Banque Ottomane.* — Prices at Port Sa'id are stated in francs, and French money, including French copper coins, is current here. But travellers on arriving from Europe (p. 4) should provide themselves with Egyptian money, which, with the exception of British and French gold coins, is alone current in Egypt off the line of the Suez Canal. — Base silver coins are very common at Port Sa'id.

Shops of all kinds abound, but the intrusive and almost insolent importunities of the proprietors addressed to the passers-by will sufficiently set the traveller on his guard. Chinese and Japanese articles, etc., at *Fioravanti's.*

Sea Baths. *Bains Minerve*, from middle of May till end of October (tramway from the Place de Lesseps).

Steam Tramway to Isma'iliya, see p. 160.

Steamship Offices of all the large companies on the quay; where also *Cook's* and *Gaze's* offices are situated. Early application for berths in homeward-bound steamers is necessary in spring.

Port Sa'id, the chief town of the Egyptian province of the Isthmus and Suez Canal, lies at the E. extremity of an island which belongs to the narrow strip of land separating Lake Menzaleh from the Mediterranean. It owes its origin to the Suez Canal, and its recent prosperity has been so marked that it has become a serious

rival to Alexandria. The population is now about 35,300, including 12,000 Europeans among whom the French preponderate.

The construction of the *Harbour* was attended with immense difficulty. It occupies an area of 570 acres, and has been excavated to a depth of 26 ft. by means of laborious dredging. It is protected by two massive piers; the eastern running out into the sea towards the N. for a distance of an English mile; and the western, running towards the N.E. for 1½ M., being still unfinished. The latter is intended to protect the harbour from the mud-deposits of the Nile (comp. p. 8). Where they start from the land these piers are 1440 yds. apart, but their extremities approach within 770 yds. of each other. The navigable entrance, marked by buoys which are lighted at night, is only 100-160 yds. in width.

On the landward end of the W. pier rises the **Lighthouse*, constructed of concrete, 161 ft. in height, and one of the largest in the world. Its electric lights are visible to a distance of 24 M. To the E. of it are quays and workshops. The streets extend along the W. side of the *Inner Harbour*, consisting of three sheltered basins in which vessels discharge and load; *viz.* the commercial harbour and the arsenal harbour on each side of the handsome buildings of the Canal Co., and the 'Bassin Chérif'. The last is flanked with buildings erected by Prince Henry of the Netherlands as a depot for the Dutch trade; on his death (1879) they were purchased by the British government and are now used as a military depot and barracks. — The Arab quarter lies to the W. (tramway).

Ferry-boats (fare 10 pias.) across Lake Menzaleh to *Damietta* (p. 175) start from the 3rd kilomètre on the Suez Canal, which may be reached on donkey back or by rowing-boat. A sailing-boat for the whole distance may be hired for 25 pias.

15. From Cairo to Mansûra.

86 M. Railway viâ Belbês in 4½-9½ hrs.; three trains daily (fares 1st cl. 63, 2nd cl. 32 pias.). — This line passes through a monotonous region of fertile fields, canals, and dirty villages embosomed in palm trees. The expedition is recommended to archæologists only.

From Cairo to (8½ M.) *Ḳalyûb*, see p. 22. — Beyond Ḳalyûb the main line to Alexandria (R. 3) diverges to the left. Our train turns towards the N.E., and traverses a fertile and well-watered district. 15 M. *Nawa*. — 19½ M. *Shibîn el-Kanâṭir*.

About 1½ M. to the S.E. of Shibîn el-Kanâṭir is the ruined site of **Tell el-Yehûdiyeh** (Hill of the Jews), the ancient *Leontonpolis*. Ramses III. erected a temple here, covered with glazed mosaic tiles, most of which are now in the Gizeh Museum. These tiles are of special technical interest, as their colouring is produced partly by variations in the glazing and partly by the use of separate inlaid pieces of glass. At a later date Onias, the high-priest of the Jews, aided by Philometor I., erected a temple after the model of the Temple of Solomon for his countrymen who had been expelled from Jerusalem by the Syrian party, and had met with a hospitable reception in Egypt. A visit to the ruins scarcely repays the trouble, as most of them are again buried in rubbish.

29 M. *Inshâs.* — 36 M. *Belbês* is supposed to be the ancient *Pharbaethus*, of importance from its situation at the junction of most of the routes leading from Cairo to the East. The railway now approaches the *Fresh-Water Canal* (p. 158). — 41½ M. *Burdên.*

47 M. **Zakâzik,** see p. 157. — The Manṣûra train crosses the railway to Ismaʻîlîya and Suez and then the Pelusiac arm of the Nile and proceeds to the N.N.E., following the E. bank of the *Muʻizz Canal* (see below). 55 M. *Mehîyeh.* — 60 M. *Abu Kebîr.*

From Abu Kebîr a branch-line runs to the E. viâ *Tell Fâkûs* to (20½ M.) *Es-Sâlihîyeh*, situated on the old Pelusiac arm of the Nile (p. 169) and on the caravan road to Syria. — To the N. of Tell Fâkûs, near the hamlet of *Khataana*, are the ruins of a large town; buildings dating from the time of the 12th Dyn. and of the Ramessides have been discovered here by Naville. About ¼ M. to the N. of Khataana, near the village of *Kantîr*, stood a temple built by Ramses II.

About a day's journey from Tell Fâkûs lie the ruins of the ancient **Tanis** (Egypt. *Zanet;* the *Zan* or *Zoan* of the Bible), situated near the fishing-village of *Ṣân*, on the Muʻizz Canal, the ancient Tanitic arm of the Nile. The temple of the patron-god Set, built by Ramses II., partly with the material of earlier structures, is now represented by a confused heap of ruins. It was last examined by Prof. Flinders Petrie in 1884.

About 8 M. to the S.E. of Tanis, and 9 M. to the N.W. of Sâlihîyeh (see above), lie the mounds of debris known as *Nebesheh*, the ancient Egyptian *Yemt*, the capital of the 19th nome of Lower Egypt. These were excavated in 1886, at the instance of the Egypt Exploration Fund, by Prof. Flinders Petrie, who discovered the remains of a temple built by Ramses II., with the aid of older monuments, and a sanctuary of the town-goddess Buto, founded by Amasis. In the cemetery, among the Egyptian tombs of the 19th Dynasty and later, were found the graves of Cyprian mercenaries stationed here under Amasis.

Beyond Abu Kebîr the line turns to the N.W., crosses the Muʻizz Canal and a number of other smaller canals. — 65 M. *El-Bûha.* — 70 M. *Abu Sheḳûḳ.*

When the Nile is in flood, *Ṣân* (see above) may be reached from Abu Sheḳûḳ in 7-8 hrs. (*i.e.* sooner than from Fâkûs) by boat on the Muʻizz Canal (fare about £E 2, or including stay and return £.E 3 or £.E 4).

79 M. *Sinbelâwîn.*

To the N.E. of the station, on either side of a village, rise two mounds of ruins known as *Tmei el-Amdîd*. That to the S., the *Tell ibn es-Salâm*, is Roman and perhaps marks the site of the ancient *Thmuis*. That to the N., the *Tell Roba*, was known in the middle ages as *El-Mondîd* and contains the ruins of the ancient *Mendes*. A shrine dedicated in the temple by Amasis and coffins of sacred goats, which were revered in Mendes, may still be seen here.

84 M. *Baḳlîyeh*, with the remains of the ancient *Hermupolis* (Egypt. *Baḥ*).

86 M. **Manṣûra.** — **Hotels** (none of which supply meals). HÔTEL D'ANGLETERRE, on the river, with fine view and good rooms; *Café* on the groundfloor and the *Club de Manṣûra* (introduction necessary) on the first floor. — HÔTEL DE FRANCE; HÔTEL EGYPTIEN; HÔTEL KHÉDIVIAL; all these are tolerable. — **Restaurant.** °*Pasticceria Filliciano*, with beer.

Vice Consuls. British, *Fred. T. Murdoch;* American, *Ibrahîm Dâûd* (consular-agent, also Austrian representative); French, *Habîb Calouche;* German, *C. Humgerbühler;* Belgian, *A. J. Kouri;* Danish, *P. Piha;* Italian, *Habîb Maḥardî;* Russian, *M. Grès.*

RAILWAY to *Damietta*, see p. 175; to *Ṭanṭa*, see p. 175.

Mail Steamer on the Saghûr Canal to *Menzaleh*, thrice weekly in 9 hrs. (on Tues., Thurs., Sat.; returning on Mon., Frid., Sun.); fares 76 or 38 piastres.

Manṣûra, a thriving town with over 36,000 inhab. and numerous new houses in the European style, lies on the right bank of the ancient Phatnitic arm of the Nile, now the Damietta branch, from which diverges the *Ashmûn* or *Saghûr* canal. Next to Ṭanṭa, Manṣûra is the most important provincial town in the Delta; it is the residence of the Mudir of the province of *Dakhahliyeh*, and is the chief depot of the bread-stuffs, cotton, indigo, tobacco, hemp, and flax which this part of the Delta produces. There are several large manufactories here, one of the most important of which is the cotton-cleaning factory of the Compagnie Transatlantique Planta & Cie., with electric lighting.

History. Manṣûra (*i. e.* 'the victorious') was founded by Sultan Melik el-Kâmil in 1222, after the capture of Damietta by the Christians (p. 176), and doubtless as an advantageous substitute for that place in a strategic point of view. The first serious attack made on Manṣûra was by the Crusaders under Louis IX. of France in 1250. After encountering great difficulties they succeeded in crossing the Ashmûn Canal, but in the neighbourhood of Manṣûra they were repeatedly defeated by the young Sultân el-Mo'aẓẓam Turanshah. Their fleet was destroyed, and 'famine-fever' broke out. When the ill-fated Crusaders attempted to escape they were intercepted by the vigilant Turks, who thinned their ranks terribly and captured the king with his brother Charles of Anjou and a number of the knights attending them. On 6th May, 1250, Louis and his barons were released on payment of a heavy ransom, and on surrendering the town of Damietta.

The small mosque of *Sanga*, near the Russian consulate, contains columns brought from older edifices, with Byzantine capitals of Corinthian tendency, bearing Saracenic arches. The mimbar (pulpit) and ceiling are still embellished with remains of fine wood-carving, which was originally painted. — An unfounded tradition points out an old house of Saladin's time, near the *El-Muwâfik Mosque*, as the prison of Louis IX.

The town contains no other sights. The palace of the Khedive is a large and unpleasing building.

Excursion to Behbît el-Ḥager. The excursion by boat takes 2 hrs. up the river, and $1^1/_2$ hr. in the reverse direction, so that, including a stay of 2 hrs., it occupies 6-7 hrs. in all. The charge for a good boat is 25-30 pias.; bad walkers should take donkeys with them. In ascending the stream, the boat passes the town on the left, lying close to the bank of the river. On the right is the village of *Gôger*, also known from an early period as *Tell el-Yehûdiyeh* ('hill of the Jews'), inhabited by Arabs. Many of the Jews of Manṣûra still cause their dead to be interred here. The next places are *Mit Nâbit* on the right, and *Kafr Wish* on the left. The shêkh el-beled (mayor of the village) of the latter place possesses a pleasant garden, which is often visited by the inhabitants of Manṣûra, particularly on feast-days, for the purpose of 'smelling the air'. We land on the left bank at an old bulwark of blocks of limestone

and bricks, near the *Kanṭarat el-Wish*, a bridge across a canal which joins the river here. — From the river to the ruins is a pleasant walk of 40 minutes. The luxuriant trees on the route have quite a European appearance, as they include lime-trees, silver poplars, and willows, besides the ṣunṭ-tree, the lebbek, the tamarisk, and the bernûf shrub. We traverse well-cultivated fields, and soon reach the distinct traces of a wall enclosing a heap of ruins, known as *Ḥager el-Gâmûs* (buffaloes' stone), which form the remains of the once magnificent **Isis Temple of Behbit**, built by *Nekht-Har-ehbēt* (30th Dyn.) and Ptolemy II. Philadelphus.

The ancient name of the place was *Hebet* or *Per-ehbēt*, or 'House of the god of Hebet' (*i. e.* Horus), of which the modern name is a corruption. Isis also was worshipped here, whence the Romans named the town *Iseum* or *Isidis Oppidum*.

On the N.W. side of the ruins of the temple lies the village of Behbît, and adjoining it still exists the sacred lake of the temple. The ruins of the venerable sanctuary of Isis form an imposing and most picturesque mass of blocks, fragments of columns and architraves, ceiling slabs, and other remains, altogether about 400 paces in circumference. The structure consisted entirely of beautiful granite, chiefly grey, but partly red in colour.

The sculptures *(hautreliefs* and *reliefs en creux)* are most elaborately executed. Several of the female heads and busts, and some of the cows' heads also, are remarkably fine. The inscriptions consist of the usual formulæ; none of them are historical. In some the hieroglyphics are unusually large, in others they are of small and elegant form, and in all they are executed in the somewhat florid style peculiar to the age of the Ptolemies. On the W. side of the ruins is an interesting large slab of grey granite, veined with red, on which is represented the king offering a gift of land to Osiris and Isis, 'the great divine mistress'. Higher up there is another block of grey granite, with a representation of Isis enthroned, and of the king offering to 'his mother' two small bags of malachite and eye-paint. To the E. is another block of grey granite, with reliefs. On a grey block of granite, lying in an oblique position, is represented the sacred bark of Isis, resembling those seen elsewhere in bronze only. The cabin is like a house of two stories, in the upper of which sits the goddess, with cow's horns and a disk, on a lotus-flower, and attended on her right and left by female genii with long wings. On the N. side lies an unusually large Hathor capital, in granite. Numerous remains of pillars and architraves also still exist.

16. From Ṭanṭa to Damietta viâ Manṣûra.

72 M. Railway in 4-7½ hrs. (fare 5½ or 27 pias.).

Ṭanṭa, see p. 21. — 8½ M. *Maḥallet Rûḥ* is the junction for Zifteh and Desûḳ.

From Maḥallet Rûḥ to Zifteh, 18½ M., branch-line in 1½ hr.; fare 15 or 7 piastres. Stations: *Korashiyeh*, *Gemzēh (Guemmezeh)*, *Ṣonṭa (Santah)*, and **Zifteh**, which lies on the left bank of the Damietta arm. Opposite Zifteh, on the right bank, lies *Mit Ghamr*. About 6 M. to the S., in one of the most beautiful parts of the Delta, is the *Tell Makdam*, with a ruined temple of Osorkon II., perhaps on the site of the *Leontonpolis* of Strabo.

From Maḥallet Rûḥ to Desûḳ, 32 M., railway in 1½ hr.; fares 26, 13 piastres. — The train runs towards the N.W., crossing numerous canals.

Stations: 10 M. *Koṭûr*; 15 M. *Shîn (Chine)*; 19 M. *Kalîn (Kalline)*, whence a branch diverges to the N.E. to (11 M.) *Kafr-esh-Shêkh*; 25½ M. *Shabbâs*. — 32 M. **Desûḳ**, on the right bank of the Rosetta arm. On the opposite bank of the Nile, 1¾ M. above Desûḳ, lies *Er-Ramaniyeh*, the terminus of a railway from Damanhûr (p. 21).

16½ M. **Maḥallet el-Kebîr** *(Mehalla)*, a commercial town with 31,000 inhab., has numerous European houses, cotton-cleaning mills, and an interesting old synagogue.

21½ M. *Semenûd (Samanoud)*, an uninteresting little town, on the site of the ancient *Sebennytos* (Egypt. *Theb-nuter*, Coptic *Jemnuti*), the birthplace of *Manetho* (p. xcv). — 25½ M. *Mît Assas*. — 31½ M. *Talkha*. The train now crosses the Damietta arm, by means of a handsome bridge, to (33 M.) **Manṣûra** (p. 172).

On leaving Manṣûra, the train recrosses the river to the left bank, which it follows to Damietta. The land is carefully cultivated, and we observe a number of steam-engines used for the irrigation of the soil. — 46½ M. *Shirbîn (Cherbine)*, an insignificant little town with a large station (branch-line to the W. to *Belḳâs*, 10 M.). — 54 M. *Râs el-Khalîg*. — Beyond (62 M.) *Kafr Solîmân* the railway runs to the S.E. to *Fâreskûr (Faracscur)*, the station being on the left bank, the town on the right. We return to Kafr Solimân. — 68 M. *Kafr el-Baṭṭîkh* lies in a sandy plain, extending as far as Lake Burlus, and covered in summer with crops of water-melons. The railway-station of (72 M.) *Damietta* lies on the left bank of the arm of the Nile (ferry in 5 min.; 3 pias.).

Damietta. — Hôtel de France (kept by *Stasi*, a Greek), unpretending, with fair accommodation and food; Hôtel des Voyageurs; Hôtel Central. — *Post Office* and *Egyptian Telegraph Office*.

British Consul, *Selim P. Anḥûry* (also representative of Italy); French, *N. M. Cossèry*; Russian, *S. Razouk*.

Damietta, Arabic *Dumyât*, situated between the Damietta branch of the Nile and Lake Menzaleh, about 4 M. from the sea, possesses a considerable harbour. Seen from the railway-station, situated near the harbour, Damietta, which has a population of 31,200 souls, presents an imposing appearance, with its lofty houses flanking the river. The interior of the town, however, by no means fulfils the traveller's expectations. On every side lie ruinous old buildings and walls. There are few European residents here, the insignificant trade of the place being chiefly in the hands of native merchants (Arabs and Levantines). The bar at the mouth of the Damietta arm of the Nile is constantly altered in form by the wind and waves, so that vessels are liable to a long detention in the open roads. Under the most favourable circumstances the navigable channel varies from 6 to 16 ft. in depth. The industries to which the town was indebted for its former prosperity (see below) still exist to some extent, and the traveller will find it interesting to visit one of the streets inhabited by the silk and cotton weavers.

History. Little or nothing is known of the early history of Damietta. During the Arabian era Damietta attained a great reputation on account

of the resistance it offered to the Crusaders; but the town of that period stood farther to the N. than its modern successor (see below). In 1218 it was besieged by King John of Jerusalem. With the aid of an ingenious double boat, constructed and fortified in accordance with a design by Oliverius, an engineer of Cologne, the Frisians, Germans, and others of the besiegers succeeded after a fight of twenty-five hours in capturing the tower to which the chain stretched across the river was attached. The success of the Christians was, however, considerably marred by the interference of the ambitious, though energetic Pelagius Galvani, the papal legate, and by the vigilance of the Egyptian prince Melik el-Kâmil. At length, after various vicissitudes, the Christians captured the place. They obtained valuable spoil, sold the surviving townspeople as slaves, and converted the mosques into churches, but in 1221 they were compelled by a treaty to evacuate the town. In 1249, when Louis IX. landed near Damietta, it was abandoned by its inhabitants. Without striking a blow, the Crusaders marched into the deserted streets of the fortress, but in the course of the following year they were obliged to restore it to the Saracens as part of the ransom of Louis IX., who had been taken prisoner at Mansûra (p. 175). During the same year, by a resolution of the Emirs, the town was destroyed, and re-erected on the E. bank of the river, farther to the S. The new town soon became an important manufacturing and commercial place. Its staple products were leather-wares, cloth, and essence of sesame, for which it was famous, and its harbour was visited by ships of many different nations. By the construction of the Mahmûdiyeh Canal Damietta lost most of its trade, and its decline was farther accelerated by the foundation of the ports on the Suez Canal.

The principal *Mosque* is a huge, shapeless edifice, the only redeeming features of which are the lofty minarets and the spacious dome. All the houses of more stories than one are provided with handsomely carved wooden jutties and lattice-work, which are in most cases very ancient and differ materially in style from the mushrebiyehs of Cairo. A glance into one of the ancient courtyards is interesting. The principal street, which is upwards of 1 M. long, forms the busy and well-stocked bazaar of the place. Damietta contains four Christian churches.

An interesting excursion may be made to the mosque of *Abul Ma'âte*, in the suburb of *El-Gebâneh*, to the N. of the town. The building appears to date from the period of the old town of Damietta, and has Cufic inscriptions in front. The interior contains numerous columns, two of which, standing on the same base, are believed, like those in the Mosque of 'Amr at Cairo, to possess miraculous powers. (Jaundice-patients, for example, are said to be cured by licking one of them.) The minaret is embellished with early Arabian ornamentation.

A trip by boat down to the *Mouth of the Nile (Bôghâz)* takes 3-3½ hrs., or, if the wind is favourable, 1½ hr. only (fare there and back 20 pias.). Numerous dolphins will be observed in the river near its mouth.

From Damietta to Rosetta (p. 19), viâ *Lake Burlus (Burollos)*, a route which is not recommended, takes 2-3 days at least, and sometimes much longer. — To *Port Said*, see p. 171.

17. From Cairo to Assuân by Railway.

Comp. Map, p. 178.

547 M. in about 22 hrs. (to Luxor, 417 M. in 16 hrs.). The Railway, opened in 1898, is a normal line as far as Luxor, and a narrow-gauge line thence to Assuân (carriages must be changed at Luxor). The Fares are cheap, so as to facilitate a visit to Upper Egypt even to persons of less ample means: 1st class circular tickets, valid for 30 days, from Cairo to Luxor and back to Cairo 350 p., to Assuân 438 p. Payment at the station may be avoided by previously buying vouchers at the agencies of either Cook or Gaze, and exchanging them at the railway station through the dragoman of the agency. — Passengers should be at the railway-station early, as the processes of ticket-taking and luggage-weighing are by no means expeditious. The first-class carriages are, of course, the most comfortable from a European point of view, and first-class passengers are allowed to take with them in their compartment all their smaller articles of baggage and even trunks. The natives almost invariably travel second class, and those who wish to make a nearer acquaintance with the country and the people should, perhaps, select a second-class compartment, in spite of its offering less resistance to the incursion of the yellow desert sand (comp. p. xxi). A time-table (Indicateur des Chemins de Fer) showing the names of stations in French and giving distances in kilomètres may be bought at the ticket-offices. Travellers should provide themselves with a supply of meat, bread, and wine, as no stoppage is made for dinner; eggs, bread, water (glass necessary) are offered for sale at the stations.

To the right, as the train quits Cairo, we have a view of the Pyramids of Gîzeh (p. 108); to the left appear the city, the Nile, and the Moḳaṭṭam Hills. To the right, farther on, rise the Pyramids of Zâwiyet el-'Aryân, Abusîr, and Saḳḳâra; to the left are the quarries of Turra. We pass the stations of *Gizeh* and *Hawamdîyeh*.

20 M. (50 min. from Cairo) **Bedrashên**, where passengers for Memphis and Saḳḳâra alight (comp. p. 124). On the opposite (right) bank of the Nile lies the watering-place of Ḥelwân (p. 145). To the right, behind a grove of palms, stretches the desert. As the train proceeds we have a view, to the right, of the Pyramids of Dahshûr, the great stone pyramid, the Blunted Pyramid, and the small pyramids built of Nile-bricks (p. 144). To the left are the Nile and an Arab village shaded by palm-trees. Near the station of *Kafr el-'Ayât* we see the Pyramids of Lisht (p. 181) to the right. The next stations are *Matanîyeh*, *Kafr Ahmar*, and *Rikka*, beyond which the finely shaped Pyramid of Mêdûm, the so-called 'False Pyramid' (p. 181), comes into sight.

57 M. **El-Wasṭa** (express-trains halt for 5 min.). Passengers bound for the *Fayûm* change carriages here (p. 147). El-Wasṭa is pleasantly situated in a grove of palms and is surrounded with fields of clover. Hence to the Pyramids and Maṣṭabas of Mêdûm,

see p. 181. — Near *Ashment (Achemant)*, the next station but one, to the right, appears the small black pyramid of *el-Lahûn* (p. 153). The Arabian hills rise on the left. Various mounds of ruins are seen. — Station *Bûsh (Bouche)*, see p. 182.

77 M. **Beniṣuêf**, see p. 182.

90 M. *Bibeh* is the junction of a branch-line used for the transport of sugar-cane. In the vicinity are large sugar-factories (comp. p. 184). At *Deshasheh*, 14 M. to the N.W. of Bibeh, are the tombs of *Enti* and *Shetu* (5th Dyn.; discovered by Flinders Petrie in 1897), containing interesting sculptures (keys kept at Medînet el-Fayûm). — The railway is skirted on the right by the *Ibrahîm Canal*. — 98½ M. *Feshn (Fachen)*; 104 M. *Fanteh*. — To the E., opposite (112 M.) *Maghâgha*, a pleasant place, with acacias, palms, and large sugar-factories, rises the *Gebel Shêkh Embârak*. The Nile valley is very wide here. The train approaches the river. — 123 M. *Beni Mazar*.

About 9½ M. to the E. of Beni Mazar, on the *Baḥr Yûsuf*, lies the town of **Behnesa**, on the site of the ancient *Oxyrrhynchos* (Egypt. *Permezet*, Coptic *Pemdje*, Greek Πέμπτη), once the capital of a nome but now represented only by a few desolate heaps of debris. The fish *Oxyrrhynchus*, a species of Mormyrus (Arab. Mizdeh), was held in such high honour here, that the inhabitants refused to eat any fish caught by a hook, lest the hook might previously have injured an Oxyrrhynchus. In the neighbouring town of Cynopolis (p. 183) the dog was held in equal honour, and Plutarch relates how a 'very pretty quarrel', the settlement of which required the intervention of the Romans, arose between the two towns, owing to the facts that the citizens of each had killed and dined on the sacred animals of the other. Juvenal gives an account of a similar strife between Ombos and Tentyra (p. 217). On the introduction of Christianity Oxyrrhynchos became so 'full of convents that monkish songs were heard in every quarter'. Convent jostles convent all round, forming as it were a second town of monks. In the 5th cent. the diocese of Oxyrrhynchos is said to have contained 10,000 monks and 12,000 nuns. In the town itself were 12 churches. Under the Arabs it is known only as Behnesa. In the Mameluke period it was still of some importance, but it has since steadily declined. Extensive excavations undertaken here in 1897 by Grenfell have yielded large quantities of papyri of the Roman period. From Behnesa the desert-route leads to the 'small oasis' of *Baḥriyeh*, also known as the *Oasis of Behnesa*.

Beyond (129 M.) *Maṭâyeh* a handsome bridge crosses a canal, which runs to the left of the railway. — 134 M. *Ḳolosaneh*, with a large grove of palms. — 138 M. **Samallût**, with a handsome railway station, sugar-factories, palms, and fields of clover. On the E. bank rises the massive *Gebel eṭ-Têr* (p. 185), forming a picturesque background for the numerous sails on the Nile. Extensive cotton-fields are passed, after which herds of cattle, horses, and goats, and sometimes camels, are seen. Then sugar plantations, and rich vegetation.

154 M. **Minyeh** (5¾ hrs. from Cairo; see p. 185). The train halts here for 10 minutes.

Excursion to Beniḥasan, 15 M. (see p. 187). After making enquiries as to the security of the route, the traveller hires an ass, ferries to the right bank of the Nile, and ascends the river viâ *Zâwiyet el-Meîtin* (p. 185) and *Kôm el-Aḥmar* (p. 186). Instead of returning to Minyeh, he should continue to follow the right bank of the Nile to the (10½ M.) *Ruins of Antinoupolis*, now *Shêkh 'Abâdeh* (p. 191) and cross the river thence to *Rôḍa*

H. Kiepert red.

Geograph. Institut. of Wagner & Debes, Leipzig

(p. 179). This is a long but interesting day's journey. Accommodation at Rôda may be obtained on application at the railway-station (p. 179).

On the bank of the Nile rises a lofty grove of palms. The luxuriant vegetation includes the cactus, the banyan (ficus Indica), and the vine. To the E. appear the hills of Zâwiyet el-Mêtîn and Kôm el-Aḥmar (p. 186), with a shêkh's tomb at the farther end. Beyond some luxuriant clover-fields a low rugged range of hills is seen on the left, and a wide plain on the right. From the station of *Abu Ḳerḳâs* we obtain a view of Benihasan (p. 187), the tombs of which may be visited from this point also. Thence the line traverses sugar-plantations and acacia woods close to the Nile.

177 M. **Rôḍa**, an important place with a large sugar-factory, is the station for Antinoupolis (p. 191) and Hermopolis (p. 190).

Immediately beyond Rôḍa the mountains on the E. bank recede farther from the river. During the sugar-cane harvest, in the beginning of February, this region presents a busy scene. — 183 M. **Melâwi el-'Arish**, a small town with 10,000 inhab., has a frequented market on Sundays. In the vicinity are many large palms and also sugar-plantations. To the left we have a view of the E. range of hills, in which are the tombs of El-Bersheh (p. 192) and Shêkh Sa'îd (p. 193). To the right of the railway is a canal. — 190 M. *Dêr Mauâs*. On the E. bank are the ruins of *Tell el-'Amarna* (p. 193), which may be visited hence. — 196 M. *Dêrût esh-Sherîf*, on the *Baḥr Yûsuf* or *Joseph's Canal*, which diverges from the Nile a few miles farther up (p. 200). We notice a large lock and bridge here. The railway crosses the Baḥr Yûsuf and then the Ibrahîmîyeh Canal, which brings Nile water to the former from Assiût. Passing several irrigation canals and the station of *El-Kuṣîyeh* (p. 200), the train now runs towards the S.E. — 210 M. *Beni Korra*.

217 M. **Monfalût** (p. 200), with 13,200 inhab. (1882), is the seat of a Coptic bishop and contains several fine villas and gardens and a bazaar. Its market is much frequented on Sun., and it also possesses a sugar-factory and a distillery, where date-brandy (*araḳi*) is made, partly for local consumption by the Copts and partly for export.

To the S.W. of Monfalût lies **Beni 'Adîn**, where in 1798 a collision took place between the troops of General Desaix and the Arabs. In the following year, just after the arrival of a caravan from Darfûr, General Davoust destroyed it as a nest of rebels, taking the women prisoners. Mohammed 'Ali united his army here in 1820. The journey to the oasis of *Farâfra* is frequently begun here. The first station to the N.W. is the convent of *Maragh*, containing 50 Coptic monks.

The following stations are (226 M.) *Beni Ḥuṣên*, and —

235 M. **Assiût**, see p. 202.

243 M. *El-Maṭîa (Motiâ)*. — 250 M. *Abutîg* (p. 205); the village and an Arab cemetery lie to the left of the line. — 256 M. *Sedfeh*; 261 M. *Temeh*, a pretty village in verdant surroundings; 265½ M. *Mishteh (Mecheta)*; 272 M. *Ṭahṭa* (p. 206). — The Arabian

hills now approach close to the E. bank. — 280 M. *El-Marâgha;* 286 M. *Shendawîn (Chandaouil).*

291 M. **Sohâg**, see p. 206. On the E. bank lies *Akhmîm* (p. 206). — 301 M. *El-Menshîyeh (Menchah;* p. 207); 307 M. *El-Assirat.*

313½ M. **Girgeh** *(Guergueh)*, see p. 208.

318½ M. *Bardis.* — 323½ M. *Belâneh* is the station for visitors to the ruins of Abydos (p. 209), which lie 9½ M. to the S.W. — 328 M. *Abu Shûsheh*, the ancient Egyptian *Pe(r)-zôz.* — 334 M. *Abu Tisheh (Abou Tichet).* Beyond (340 M.) *Farshût* the railway approaches the Nile and crosses it beyond —

345 M. **Nag' Ḥamâdeh,** the terminus until 1897, by an iron bridge 437 yds. in length. The bridge may be used by foot-passengers also and is opened twice daily (morning and evening) for the passage of steamers and other vessels.

The line passes *Kasr es-Saiyâd* (p. 216) and the stations of *Fâu* and (360 M.) *Deshneh* (p. 217); then *Samâtta*, *Aulâd 'Amr*, and (375 M.) *Kenawîyeh* (opposite *Dendera*, p. 217).

379 M. **Ḳeneh** (p. 217). The valley bends to the S.; in the Nile are several islands. — 392 M. *Kuft (Quift)*, the ancient *Koptos* (p. 223). — 398 M. *Kûs;* 408 M. *Khizâm* (p. 224). Approaching Thebes, we pass the ruins of *Karnak* (on the right).

417 M. **Luxor** (p. 225); the station is to the S.E. of the village. Travellers to Assuân change carriages and proceed by the narrow-gauge line (p. 177). — Beyond (430 M.) *Erment (Armant)*, opposite the town of that name (p. 303), the valley contracts; the line runs close to the river. 435 M. *Shakab (Chagab*, opposite *Gebelên*, p. 304); 447 M. *Matâna.* — 453 M. **Esneh** (p. 304); the town with its temple lies opposite, on the W. bank. 463 M. *Sabâhîyeh;* 470 M. *Mehammed (Mohamid*, for *El-Kâb*, p. 306).

483 M. **Edfu** (p. 310), with its celebrated temple, is situated opposite the station, on the W. bank. Between (493 M.) *Es-Serâg (Sirrag)* and (502 M.) *Selwa* the line passes through deep rocky cuttings, affording a series of picturesque views. Beyond (507 M.) *Nag' Kaguk* the railway quits the Nile, passes E. of the *Gebel Silsileh* (p. 316), and proceeds straight on through the desert as far as *Birket Kôm Ombo* (p. 320), near the station of (525 M.) *Derau (Daraw)*, where it again approaches the river. Beyond a grand rocky defile we reach (540 M.) *Khatara (el-'Aṭara)* and —

547 M. *Assuân* (p. 324).

18. From Cairo to Assiût by the Nile.

Comp. Maps, pp. 178, 184.

247 M. (235 M. by rail). Arrangements, see the Introduction, pp. xxi, etc.

The quay to the S. of the *Kasr en-Nil* bridge is the starting place not only of Cook's and Gaze's tourist-steamers, but also of the dhahabiyehs. To the left (E. bank) lie the palaces and gardens

of Cairo, the British Consulate General, the island of Rôḍa, and Old Cairo (p. 68), beyond which rise the Moḳaṭṭam Mts., with the citadel and the Sṭabl 'Antar, a ruined Arab fort on the S. end of one of their spurs; on the W. are the Palace of Gîzeh, with the museum, and the Pyramids of Gîzeh. — To the left (E. bank), farther on, are the quarries and hamlets of Ṭurra and Maṣara (see p. 147). Opposite, on the W. bank, rise the pyramids of Abusîr, Saḳḳâra, and Dahshûr. Farther up, near the bank, to the left, amidst a fine grove of palms, is a Coptic convent, and adjacent is a gun-factory, begun by Ismâ'îl Pasha, but never finished.

The steamer remains for some hours at (14 M.) **Bedrashên** (rail. stat., p. 177), where asses are kept ready for a visit to Memphis, Saḳḳâra, etc. (p. 123). Opposite, on the right bank of the Nile, lies the village of *Helwân*, and a little inland is the watering-place of that name (p. 145). — On the bank at (31 M.) *Kafr el-'Ayât* (W. bank; rail. stat.), where the three-weeks tourist-steamer lays to for the night, are some ancient constructions. The unimportant pyramids of *Lisht* lie to the right; that to the S. is the tomb of Usertesen I. The singularly shaped pyramid of *Mêdûm* (the so-called 'False Pyramid') becomes more and more prominent.

Rîkka, on the W. bank, is the starting-point of the excursion to the *Pyramid* and *Maṣṭabas of Mêdûm* (asses with poor saddles may be procured at the village; 2 fr. and bakshish).

The Pyramid and Maṣṭabas of Mêdûm deserve a visit, which may be accomplished in about 6 hrs. (railway travellers may perform it in about the same time from the el-Wasṭa station; comp. p. 177). Crossing the railway, we proceed on donkey-back in about 1¼ hr. to the pyramid, which rises close to the cultivated country on the soil of the desert, 1½ M. to the N. of the village of *Mêdûm*.

The **Pyramid of Mêdûm**, in all probability the tomb of *Snofru*, the predecessor of Kheops, is so different from all the other structures of the kind that it is called by the Arabs *el-Haram el-kaddâb*, or *the false pyramid*. It consists of three (originally seven) square towers, which rise to a height of 124 ft. in three smooth and steep stages at an angle of 74° 10'. The first section is 69 ft., and the second 20½ ft., while the third, now almost entirely destroyed, was once 32 ft. in height. The outer walls consist of admirably jointed and polished blocks of Moḳaṭṭam stone. The Pyramid of Mêdûm was pillaged as early as in the time of the 20th Dynasty. It was opened in 1881 by Maspero, who found a long corridor and a chamber without sarcophagus. It was again carefully examined more recently by Prof. Flinders Petrie, who discovered on its E. side the small *Temple of Snofru*. This, built of blocks of limestone, consists of two bare chambers leading to an open court immediately adjoining the pyramid; in the court stands a simple altar, beside which are two tombstones without inscription. The numerous inscriptions on the walls of the temple were placed there by later pilgrims to the shrine.

The **Maṣṭabas of Mêdûm** lie to the N. and E. of the pyramid. These were the tombs of the courtiers and officials of Snofru, and are among the oldest monuments of the kind in the world. The two most important (to the N.) are those of the judge and vizier *Nefermaat* and his wife *Yetet*, and of *Prince Rahotep* and his wife *Nofret*. Both are built of sun-dried bricks (in Nefermaat's tomb the inner walls are of Nile mud) and each contains two serdâbs (p. clx), which, contrary to the usual custom, were embellished with representations and inscriptions. The usual sacrificial chambers are here replaced by recesses on the E. side, with door-shaped

steles, in front of which the offerings were laid. The hieroglyphics throughout are executed with great accuracy, and the paintings are remarkably clear and lifelike. The tomb of Rahotep is decorated with painted bas-reliefs, while in that of Nefermaat some of the scenes are painted upon stucco (*e.g.* the geese, now in the Museum at Gizeh, p. 76), while others are engraved in outline and the inner surfaces filled up with colours. The inner chambers of these tombs, which were opened by Mariette, were built up again by Petrie, to preserve them from damage, as they had already suffered severely. The two fine statues in the Museum of Gizeh, mentioned at p. 76 (No. 6) were found in the tomb of Rahotep. — Numerous graves of the humbler ranks of society have also been discovered at Mêdûm. In these the bodies were not interred in the usual manner, at full length, but lying on their left side, facing the E., and with knees drawn up. Perhaps this was an early mode of burial that afterwards went out of fashion.

On the right bank, opposite Riḳḳa and about 1½ M. from the river, lies the hamlet of **Aṭfîḥ**, with some mounds of earth and debris representing the ancient *Aphroditopolis*, named after Hathor-Aphrodite who was worshipped here.

The Egyptian name of the town was *Tep-eh* or *Per Hathor nebt Tep-eh*, *i.e.* 'House of Hathor, mistress of Tep-eh', whence the shortened Coptic *Petpeh* and Arabic *Aṭfîḥ*. Strabo states that a white cow, sacred to Hathor, was worshipped here.

In the Christian period (ca. 340 A.D.) Aphroditopolis gained some celebrity from *St. Antony*, who fixed his hermitage in the mountains to the E. of the town, beside a well and a group of palms. So many pilgrims of every class, age, and sex sought out the holy man, that a regular posting route, with relays of camels, was laid out across the desert. St. Antony, however, fled from his admirers and buried himself deeper in the mountains. But while he thus shook off his earthly visitants, he could not so easily escape those extraordinary tempters from spirit-land, at which Callot has taught us to smile, though to St. Antony himself, as well as to St. Hilarion and other similarly persecuted anchorites, the contest was one of bitter earnest. The Coptic convent of Mâr Antonios (see below), a few leagues higher up, on the E. side of the Nile, still sends supplies to the convent of St. Antony, situated in the heart of the Arabian Desert (p. 183).

Passing a few islands, we reach (W. bank) **El-Wasṭa** (p. 177; post-office and Arab telegraph at the rail. stat., ¼ M. from the Nile), whence a branch-railway diverges to the Fayûm (p. 149).

A small canal, beginning near the village of *Zâwiyeh* (W. bank), runs out of the Nile into the *Baḥr Yûsuf* (p. 179).

On the W. bank the mountains recede a little, but on the E. bank their steep and lofty spurs frequently extend down to the river in rising picturesque forms. None of the Nile-villages before Beniṣuêf need be mentioned. On the E. bank stands the Coptic convent of *Mâr Antonios* (see above). About 2 M. inland from *Zêtûn* (W. bank) lies the hamlet of *Bûsh* (rail. stat., p. 178), inhabited by Copts.

71½ M. **Beniṣuêf**, on the W. bank (rail. stat., p. 178; stat., ¾ M. from the Nile), is a town of 10,000 inhab., pleasantly situated between the railway and the river. It contains a post and telegraph office and is the capital of a province of the same name, which contains 169 villages and about 220,000 inhabitants. To the left of the rail. station is the Mudîrîyeh, or residence of the Mudîr or governor. The houses or rather huts of this provincial capital are, however, constructed merely of Nile mud. The linen-manufacture

for which this place was celebrated in the middle ages has greatly declined, but there are several sugar-plantations and a small bazaar. To the left of the railway is a fine grove of palms.

A road, which was much frequented before the completion of the railway, leads from Benisuêf into the *Fayûm* (p. 147).

On the right bank of the Bahr Yûsuf, 10 M. to the W. of Benisuêf, lies the village of *Henassyah el-Medineh* (vulgo, *Henassiyeh Umm el-Kimân*, 'rubbish-heaps of Henassiyeh'), beside the mounds of debris, covering an area of 1·2 sq. M., which mark the site of the ancient **Heracleopolis**. The Egyptian name of the town was *Henen-sesow*, from which are derived the Coptic *Hnês*, and the Arabic *Ahnâs* and *Henassiyeh*. It was the capital of a nome (the Greco-Roman Heracleopolites) and the chief seat of the worship of the ram-headed god Hershef, identified by the Greeks with Heracles (whence the name of the town). The ichneumon also was revered here. Among its chief shrines was a temple erected under the Middle Empire and a new building by Ramses II., but all have practically vanished; and four columns of a late period, probably dating from a Byzantine church, are all that projects above the rubbish-heaps. The ancient necropolis lies on the W. side of the Bahr Yûsuf, in the narrow strip of desert that here separates the Fayûm from the valley of the Nile.

Another road, traversing the *Wâdi Bayâd'*, which opens near the village of *Bayâd'*, on the E. bank of the Nile, opp. site Benisuêf, leads through the desert to the **Convents of SS. Antony and Paul**, a few leagues from the Red Sea. The brotherhood of St. Antony's Convent occupies the highest rank among the religious societies of the Monophysite Confession; and the Patriarch, or head of the Coptic community, must be selected from their number. A visit to the convents, however, does not compensate for the fatigue and trouble it involves.

As far as Minyeh the space between the E. bank and the hills remains narrow, the limestone rocks frequently abutting on the river in unbroken walls or rounded bluffs. Few villages are seen on this bank, but the fertile alluvial tract on the W. side, 10-12 M. in width, is thickly populated and carefully cultivated, exhibiting in profusion all the cereals that grow on the Nile, date-palms, and sugar-cane. The sugar-factories, which are a monopoly of the Khedive, follow each other in rapid succession. They are connected by the railway, and short branch-lines, used in harvest-time only, run from them to the plantations lying farther to the W. Their lofty chimneys and corrugated iron roofs impart a very modern-industrial appearance to the ancient land of the Pharaohs. Large barges full of sugar canes and others with fellahîn going to work in the factories are met on the river. Most of the higher officials in the factories are Europeans. The juice is expressed from the cane and then refined by being boiled twice in closed vessels.

In 1894 Egypt contained 22 sugar-factories (mostly near Minyeh), which produced about 150,000 tons of sugar. In 1893 the value of the sugar exported amounted to 761,000*l.*

The boat passes several large islands. On the W. bank lie *Balanka* and *Bibeh* (rail. stat., p. 178), with large sugar-factories. The channel now contracts, and numerous islets are passed. 95 M. *Feshn* (rail. stat., p. 178), on the W. bank, is 11½ M. from the river. Near the village of **El-Hibeh**, on the E. bank, about 2½ M. farther up, are the ruins of an ancient town, conjectured to be *Het-benu* ('phœnix-castle'), the capital of a province.

The *Town Walls*, which are in good preservation, were restored under the 21st Dyn., as is proved by numerous bricks stamped with the names of *Princess Est-em-kheb* and her husband *Men-kheper-rē*, or of their son, *Pinotem (I.)*, priest of Ammon. — Ruins of a temple, built by Sheshonq I. and Osorkon I. (22nd Dyn.), have also been discovered here.

On the E. bank rises the *Gebel Shêkh Embârak*. 108½ M. **Maghâgha** (post and telegraph office at the rail. stat., p. 178), on the W. bank, with a large sugar-factory, which passengers by Cook's tourist steamers are permitted to inspect. — The Nile-channel is very wide here (several islands); farther on both banks are flat. — At (113 M.) *Sharôna* (E. bank) are tombs of the end of the 6th Dynasty. Near *Kôm el-Aḥmar*, to the S., are the ruins of a large temple built by Ptolemy I., and tombs of a late period, belonging to the town of *Hetseteni*, in the Cynopolitan nome. — 118 M. *Beni Mazar* (W. bank) is a railway-station (p. 178). — About 3 M. farther up, close to the E. bank, are the insignificant remains of **Shêkh el-Fadhl**, near which is *Hamatha*. The discovery of a large number of dog-mummies here proves that we are standing on the site of the necropolis of *Cynopolis*, the 'city of the dogs'. Several trough-like hollows and clefts have been found here, some of which, in the rocks, are of considerable size; but no inscriptions have been discovered. Cynopolis itself, in which Anubis was worshipped and dogs were held sacred, lay, according to Ptolemy, on an island in the Nile. — Opposite, 1¼ M. from the W. bank, lies *el-Kês*, the Egyptian *Kais*, which superseded Cynopolis. Farther to the W., on the verge of the Libyan desert, lies *Behnesa*, the ancient Oxyrrhynchos (p. 178).

133½ M. *Kolosaneh* (rail. stat., p. 178), on the W. bank. Opposite (E. bank) lies *Surarîyeh*. To the N. and S. quarries are worked in the limestone rock.

Among the quarries is a small *Rock Chapel*, built under Merneptah and dedicated to Hathor. On the walls the king is represented sacrificing to Hathor and various other deities. On the rear wall appear Hathor, Horus, and a third god. — On the external wall is Ramses III. between Hathor and another deity.

On the W. bank lies the railway-station of *Samallût* (p. 178). A little farther to the S., on the E. bank, rise the steep rocky sides of the **Gebel eṭ-Têr** ('bird-mountain'), with an extensive flat top bearing the Coptic convent of **el-Buḳêr**.† The convent, also named *Dêr Sitteh Maryam el-'Adhra* or convent of Lady Mary the Virgin, consists of a group of miserable huts, occupied not only by the monks but by laymen with their wives and children, and looks like a fortified village. Most of the monks employ themselves in making shoes. The underground chapel in which service is held is uninteresting. The institution is very old, and curious tales are told of it by Maḳrîzi, Ḳazwîni, Suyûṭi, and other Arabic writers.

'This convent', says Maḳrîzi, 'is ancient, overlooks the Nile, and is

† Now generally called *Dêr el-Bukra*, from a windlass (bukra) used in drawing water. But the name is probably derived from the old legend of the Bukîr bird.

reached by a staircase hewn in the hill; it lies opposite Samlut'. Then, following el-Shâboshti, he narrates how it is visited by pilgrims from all quarters and lies on the 'hill of the caverns'. 'At one point of the hill', he continues, 'is a narrow fissure, and on the saint's day of the convent all the bukîr-birds† in the neighbourhood come flying to this fissure, flocking together in a huge crowd and making a tremendous din. One after the other in constant succession thrusts its head into the cleft, and utters a scream, until one comes whose head sticks fast and cannot be withdrawn. The victim then beats its wings against the rocks until it dies, after which all the other birds depart and leave the rock in solitude and silence. 'This', adds the writer, 'is now a thing of the past'.

The Wâdi et-Têr (E. bank) leads from the Gebel et-Têr to the S.E. About 1½ M. to the S. of its mouth is the village of *Tehneh el-Jahâna* ('Tehneh of the mill'). Before reaching it we pass the ancient *Hitân el-'aqûz*, or 'walls of the old woman', probably erected as a barrier to the desert-hurricanes. At Tehneh, which is about ¾ M. from the Nile, are two groups of tombs, that to the N. belonging to the Græco-Roman period, while that to the S. belongs to the ancient kingdom. The necropolis to which these tombs belonged is supposed to be that of the town of *Akoris*, mentioned by Ptolemy alone and belonging to the nome of Cynopolis. Mounds mark the site of the ancient town. Near the tombs of the time of the Ptolemies are several Greek inscriptions. One sepulchral chapel, containing some singular lifesize representations of a late date, is interesting. A Greek or Roman grandee is here shown sacrificing to a number of Egyptian deities. The only inscriptions extant are on the inner side of the door. Higher up on the rock-walls are two horses in the Roman style, held by men. Between the two were other sculptures, the subjects of which are no longer recognisable. Farther to the S. is a colossal image, carved out of the rock, of Ramses III. sacrificing to the god Sobk. — The inscriptions in the very ancient group of tombs to the S. are in such bad preservation that their date can only be guessed at from their general style.

152 M. **Minyeh** (*Minyet-ibn-Khasîb*; rail. stat., p. 178) lies on the W. bank. The four-weeks tourist-steamer halts here on the return voyage. The well-built and handsome town, with 15,900 inhab., is the seat of the Mudîr of a district containing 281 villages and 345,000 inhabitants. There is a telegraph-office at the railway station, and adjacent is the post-office. At the hospital is a physician who has studied in Europe. The town possesses two hotels, a Greek restaurant, and a curiously painted Arab café, in which ghawâzi sing in the evening. Parts of the street running along the river are planted with trees, and in the stream many steamers and dhahabîyehs lie at anchor. The palace of the Mudîr is a plain and lightly-built structure. The large sugar-factory is the oldest in Egypt, and a visit to it during the sugar-harvest is of great interest; most of the officials are French and very obliging. Market-day in Minyeh presents a very gay and characteristic picture of Oriental life. There are no public buildings or monuments of any interest. The bridge, with battlements and locks, is handsome.

Opposite Minyeh, on the E. bank, lies *Kôm el-Kefara*, where some ancient tombs, perhaps belonging to the Middle Empire, have been discovered.

Zâwiyet el-Mêtin, noted for the rock-tombs in the vicinity, is situated on the E. bank, 4½ M. above Minyeh. — To the S. of the

† This bird is described by Suyûti as black and white, with a black neck, ringed near the head, black wing-feathers, and the ability to swim.

village lies the fine cemetery of the citizens of Minyeh, with its numerous domed tombs and chapels. Faithful to the custom of their ancestors under the Pharaohs, the inhabitants still ferry their dead across the river and bury them near the ancient necropolis. A few minutes' walk towards the S. brings us to the large mound of rubbish known as *Kôm el-Aḥmar* ('the red mound'), which runs parallel with the Nile. Climbing over this we reach the ancient *Rock Tombs*, which are situated in a row among the Arabian hills, with their gates towards the river.

The tombs, nineteen in all, are those of princes and grandees of *Hebenu*, which stood on the E. bank of the Nile and was the capital of a nome in which the gazelle was held sacred. Nearly all date from the close of the Early Empire. The tombs are unfortunately in bad preservation, and some of them have been destroyed by violence, the stones being removed for use in building. The most interesting is that of *Khunes*, a nomarch under the 6th Dyn., the last but one towards the S. The scenes of agriculture, fishing, ship-building, weapon-making, etc. in this tomb (recalling the tombs of Sakkâra, p. 131) are now, however, scarcely visible. — Farther up is the tomb of *Nefer-sekheru*, superintendent of the storehouses of Upper and Lower Egypt, under the New Empire. It contains a room in the rear-wall of which are three niches, in which statues once stood. The mural reliefs resemble those in the vaults of 'Abd el-Kurna (p. 281): the deceased with his wife receiving sacrificial gifts; female mourners beside the bier; Osiris, Isis, and Nephthys; etc. — From the upper tombs we obtain a splendidly varied view of the Nile, its fertile valley and the town of Minyeh, with the red mounds of debris in the foreground, while to the N. stretches the sandy desert, from which the domed tombs of Zâwiyet el-Mêtîn rise like a group of tents. On the mound of Kôm el-Aḥmar lies a colossal figure, 70 ft. long, without an inscription.

Beniḥasan and **Speos Artemidos**, on the E. bank, 167 M. from Cairo, an important steamboat-station.

The three-weeks steamer halts here 3-4 hrs., while the four-weeks steamer remains overnight and leaves the entire forenoon for a visit to Speos Artemidos and Beniḥasan. Donkeys (with good saddles) are in waiting at the landing-place (1*s.*-1*s.* 6*d.*). The excursion begins at Speos Artemidos, which lies to the S. (1/2 hr. on donkey-back), whence we proceed towards the N. to (1/2 hr.) the foot of the tombs of Beniḥasan. We then walk to (10 min.) the S. graves and descend to Nos. 2 (Khnem-hotep) and 1 (Ameny-Amenemhēt) of the N. tombs, where the asses are in waiting to take us back to the steamer (3/4 hr.). The direct route to the tombs, without the detour by Speos Artemidos, takes about 3/4 hr. from the landing-place. — Travellers ascending the river in a dhahabîyeh should land at Beniḥasan, ride to Speos Artemidos, and send the dhahabîyeh on to meet them near the village of *Beniḥasan el-Aḥmar*. Those descending the stream save a little time by landing at a point somewhat nearer the tombs of Beniḥasan, almost opposite Beniḥasan el-Kadîm (p. 187).

Speos Artemidos ('grotto of Artemis'), known to the Arabs as *Ṣtabl 'Antar* ('stable of Antar'; comp. p. 181), is reached from the steamboat-landing in 1 1/2 hr. The route leads to the E., at first through fields, then along an embankment on the edge of the desert, in which is an Arab cemetery. In the vicinity is the cats' graveyard, in which the cats sacred to Pakht, patron-goddess of this region, were interred. Farther to the E. we reach the mouth of a wâdi or ravine, with quarries of ancient date. On the right (S.) side of the ravine, about 600 ft. from its mouth, lies the rock temple

of the goddess Pakht, called *Speos Artemidos* by the Greeks. The temple consists of a vestibule and of an inner chamber connected with the vestibule by a corridor. It was built in the joint reign of Queen Makerē and King Thutmosis III.; the latter afterwards erased the names and representations of his sister (p. 271), and during the 19th Dyn. Sethos I. inserted his own names in the blanks.

Over the *Entrance* to the temple is a long inscription in praise of the reign of Makerē. Of the eight pillars which supported the Vestibule only three now remain; these bear on their sides the names of Thutmosis III. and Sethos I. (originally Makerē). *Rear Wall.* To the *left* of the door, Sethos I. between Ammon-Rē (enthroned) and the lion-headed Pakht; Thoth delivering a speech to the nine great gods of Karnak and to the gods of Upper and Lower Egypt. To the *right* of the door are three reliefs: Sethos sacrificing to Pakht; Sethos receiving from Pakht the hieroglyphics of the word 'life', hanging from two sceptres; Sethos blessed by Thout. To the left in the Corridor the king is represented offering wine to Hathor; to the right, he offers Hathor a cynocephalus. In the rear-wall of the Inner Chamber is a niche intended for a statue of the goddess.

To the W. (left) is a second grotto, on the outside of which are the cartouches of *Alexander II.*, son of Roxana, and six scenes representing the king in the company of the gods. The interior, which was supported by pillars, is now in ruins; perhaps it was never completed. In the vicinity are several rock tombs of the New Empire, in the form of rectangular chambers, with deep shafts.

We now return to the mouth of the desert-ravine and proceed thence to the N., passing the ruins of *Benihasan* (*Benihasan el-Kadîm*, 'the old'), a village which was deserted by its inhabitants.† In $^1/_2$ hr. we reach a ruined tower, whence the path ascends the hill-slope to the —

***Rock Tombs of Benihasan.** These were constructed during the Middle Empire by the princes and grandees of the town of *Monet-Khufu* ('Nurse of Khufu'), and rank among the most interesting monuments in all Egypt, not only on account of their remarkable architectural features, but also for the manifold representations of scenes from the domestic life of the early Egyptians.

The tombs, 39 in all, are arranged in a row in the rocks, and are now distinguished by conspicuous red numbers. The best examples are secured by iron doors against the vandalism of the natives, from which they had previously suffered. The tombs were most recently carefully examined and cleared of rubbish by Mr. Percy E. Newberry, at the cost of the Egypt Exploration Fund. Travellers whose time is limited may content themselves with a visit to the four chief tombs (Nos. 17, 15, 3, 2). For remarks on the construction of the tombs, see p. 281.

The path that ascends to the tombs brings us first to No. 32. Here we turn to the N. and proceed to —

† The place was deserted 30 or 40 years before the visit of the French Expedition, because the inhabitants wished a wider space for cultivation near their village, which they accordingly rebuilt farther to the S. The story that the villagers were expelled by Ibrahim Pasha and exterminated for robbery is a fabrication, although it is true that many of them were executed for this crime.

Tomb 17, which belonged to **Khety,** son of Baqet and nomarch of the gazelle-nome (11th Dyn.). The façade is simple. We enter the *Rock Chamber*, the roof of which was originally borne by six lotus-columns with closed bud-capitals, though only two, with well preserved colouring, are now standing. *Left Wall (N.).* In the top rows is a hunt in the desert, in the lower rows, male and female dancers; the statue of the deceased being borne to its place, carpenters, etc. *Rear Wall (E.).* Above are wrestlers in various attitudes; below, military scenes, attack on a fortress. *Right Wall (S.).* From left to right: the deceased and his wife; the deceased accompanied by his fan-bearer, sandal-bearer, two dwarfs, etc.; the deceased receiving offerings (notice the barn on the right). The scenes on the entrance-wall are in poor preservation. — Farther to the N. is —

Tomb 15, belonging to **Baqet,** nomarch of the gazelle-nome (11th Dyn.). An ancient path led from the entrance of this tomb to the plain. The two columns which supported the roof of the rectangular chamber have been destroyed. In the S.E. angle is a small serdâb. *Left Wall (N.).* Above, Hunting in the desert; barbers, washermen, painters, etc. Below, the deceased and his wife, with four rows of women spinning and weaving, female dancers, girls playing at ball; herdsmen bringing animals for sacrifice to the dead; goldsmiths; fishing; various birds, with their names inscribed beside them. *Rear Wall (E.).* Above, wrestlers; below, military scenes (resembling those in Tomb 17). *Right Wall (S.).* The deceased, in front of whom are several rows of men drawing a shrine containing a statue of the dead; in front are female dancers and attendants bearing ornaments, etc., for the statue; peasants bringing their flocks and herds; peasants forcibly brought to testify as to taxes, while scribes note down the amounts; potters with wheels; men carrying slaughtered birds; men gambling.

Tomb 3 is that of **Prince Khnemhotep,** the son of Neheri, a contemporary of King Amenemhêt II. The *Vestibule* which formerly stood behind an open court, is borne by two columns with sixteen edges and tapering towards the top. The cornice projects considerably above the architrave and is ostensibly supported by fine laths hewn, like all the rest of the structure, out of the living rock. The resemblance of these laths to the mutules of the Doric order is worthy of mention.

The Tomb Chamber was divided into three slightly vaulted sections by means of two pairs of columns. Most of the representations were painted on a thin layer of stucco, with which the limestone walls were coated. At the foot, however, is a long inscription cut in the rock, in lines of a greenish colour, $2^1/_2$ ft. high. In 1890 the royal names were cut out of the rock by some vandal hand and the paintings have also unfortunately suffered so much in the last 30 or 40 years, that the subjects of some of them are now almost indistinguishable.

Entrance Wall (W.). Over the door we see the statue of the deceased being transported to the temple; below are carpenters. To the left (N.) of the door is the estate-office of the deceased, with servants weighing silver, measuring grain, and bringing corn into the barns, while scribes seated in a colonnaded hall register the amounts. The next two rows show the operations of ploughing, harvesting, and threshing. Still lower down is a Nile-boat, bearing the mummy of the deceased, as the inscription informs us, to Abydos (the grave of Osiris). In the fifth row is a representation of the vintage and of the gathering of fruit and vegetables. The cattle in the water and the fishing scene (at the foot) depict life by the river. — *N. Wall* (to the left on entering). At the top is the deceased hunting in the desert. Below, to the right, he is represented on a large scale inspecting various proceedings in his province. In the third row from the top two of his officials introduce to him a *Caravan of Asiatics*, including men, women, and children, clad in foreign gaily-coloured garments and accompanied by their goats and asses. The sharply cut features, hooked noses, and pointed beards of these strangers unmistakeably proclaim their Semitic nationality. The inscription describes them as 37 Amus (*i.e.* Semitic Beduins) bringing eye-salve to the governor of the province. Khnemhotep's secretary hands him a list of the visitors. The lowest rows depict the cattle and poultry of the deceased. — *Rear Wall (E.).* To the left the deceased appears with his wife in a papyrus-boat, hunting waterfowl with darts. All manner of birds fly about and nest in the thicket of reeds, in the river are fish, a crocodile, and a hippopotamus; below is a fishing scene. To the right is a companion picture, showing the deceased with two fish transfixed by his lance. In the centre of the wall is the door of a recess, containing a seated figure of the deceased. Above this door is the deceased catching birds with a net. — *S. Wall* (to the right). To the left the deceased is seated at table, with all kinds of sacrificial gifts heaped before him. To the right are processions of servants and priests bringing gifts for the dead. In the lowest rows are cattle, gazelles, antelopes, and poultry, brought to be sacrificed, and the slaughtering and cutting up of the sacrificial animals. — *Entrance Wall.* In the top row to the right (S.) of the door are men washing; below, potters, men felling a palm, the deceased in a litter inspecting his ship-carpenters. In the third row are two ships carrying the children, harem, and dependents of the deceased to the funeral festival at Abydos. In the fourth row are women engaged in spinning and weaving and bakers. The lowest row contains men constructing a shrine, a sculptor polishing a statue, etc. — The above-mentioned *Inscription* at the foot of the wall is of great historical importance. It records in detail that some of Khnemhotep's ancestors were governors of the gazelle nome, that others were governors of the E. districts, the capital of which was *Monet-Khufu*, and that others governed both regions; it relates that this domain was a hereditary possession of the family, and that Khnemhotep himself, as the son of a princess with hereditary rights, was invested with the district of Monet-Khufu by King Amenemhêt. Khnemhotep afterwards married a daughter of the governor of the adjoining jackal-nome (nome of Cynopolis, p. 183), which was inherited by the son of this marriage. We have, in short, a highly interesting excerpt from the provincial history of Egypt here placed before us.

In front of Tomb 3 is an ancient path descending to the plain, and another begins opposite the adjacent —

Tomb 2, which belonged to **Ameny-em-hêt** (or Ameny), nomarch of the gazelle-nome. In the vestibule are two fine octagonal columns, bearing a flat vault hewn out of the rock. On the door posts and lintel are prayers for the dead and the titles of Ameny, who lived in the reign of Usertesen I. Inside the door, to the right and left, is a long inscription dated in the 43rd year of Usertesen I., extolling the deeds of Ameny in several military

campaigns and the benefits conferred by him upon his province. — Four sixteen-edged columns, with narrow fluting (so-called Proto-Doric columns, p. clxix) support the roof of the Tomb Chamber, which has three sections. The wall-paintings closely resemble those in the tomb of Khnemhotep, but are still more faded. On the *Entrance Wall*, to the left, are shoemakers, carpenters, goldsmiths, potters, and other handi-craftsmen, and agricultural scenes. *Left Wall (N.).* At the top, hunting in the desert; in the second row, transporting the statue and ceremonial dances; below, to the right, the deceased receiving tribute from his estates; in the two lowest rows, Ameny's estate office *Rear Wall.* Wrestlers and military scenes; in the lower row, the corpse being conveyed to the sacred tomb at Abydos. In the rear-wall opens a recess containing the statues (much dilapidated) of the deceased and his wife and mother. *Right Wall (S.).* To the left the deceased is seated at table with sacrificial gifts heaped before him; priests and servants bring food and other offerings for the dead; below, the slaughtering and cutting up of sacrificial animals. To the right is Hetpet, wife of Ameny, also seated at table and receiving sacrificial gifts.

If time permit, some of the other tombs also should be visited, the most interesting being the following: Tomb 4, that of *Khnemhotep*, son of the Khnemhotep buried in Tomb 3. In the vestibule stands a 'Proto-Doric' column; the tomb-chamber was unfinished. — Tomb 5, unfinished. — Tomb 14, of *Khnemhotep*, governor of a province under Amenemhēt I. In the tomb-chamber are two plant-columns (unfortunately broken); the wall-paintings are interesting but sadly faded. On the rear-wall appear soldiers and a caravan of Libyans, with their wives and children and herds, who visited the province of the deceased; the men are distinguished by the ostrich-feathers in their hair, the women carry their children in baskets on their backs. — Tomb 18, though unfinished, is interesting as the process of hollowing out the tomb-chamber may be traced. The pavement in the front of the chamber is not fully excavated; and at the back are ten lotus-columns with closed bud-capitals, of which five still unfinished remain. — Tomb 21, of *Nakht*, governor of the gazelle-nome under the 12th Dyn., resembles No. 15 (p. 188) in its arrangement. — Tomb 23, of *Neternakht*, governor of the E. districts, with uninteresting wall-paintings; on the E. wall is a Coptic inscription. — Tomb 27, of *Remushenty*, governor of the gazelle-nome. — Tomb 28, with two columns, was converted into a church in the Christian period. — Tomb 29, of *Baqet*, nomarch of the gazelle-nome. The door to this tomb and the entrance to Tomb 30 were broken by the Copts. The wall-paintings are in comparatively good preservation, but offer no novel point of interest; the dwarfs following the deceased, on the W. half of the S. wall, may perhaps be mentioned. — Tomb 33, of *Baqet*, prince of the gazelle-nome, son of the Baqet interred in No. 29; several wall-paintings. — Tombs 34-39 were left unfinished.

On the W. bank the railway approaches close to the river.
176 M. **Rôḍa** (railway-station, p. 179), a considerable place on the W. bank, with post and telegraph offices and a large sugar factory.

About 1 M. inland (W.) from Rôḍa, between the Baḥr Yûsuf and the Nile, near the village of **Ashmunên**, lie the ruins of the once famous city of *Khmunu* (Coptic *Shmun*), the *Hermopolis* of the Greeks, which from a very remote period was the chief seat of the worship of Thout, the god of writing and science. This town was also the capital of the

nome of hares. in Upper Egypt. whose princes under the Middle Empire were buried on the E. bank of the Nile at el-Bersheh (p. 192). Nothing now remains of the extensive temples of the ancient city. The French Expedition found a fine *Portico* of the Ptolemaic period, with two rows of six columns each. The columns were 55 ft. high, and on one of them was the cartouche of Philippus Arrhidæus, one of the successors of Alexander the Great. The remains of the temple were used in building a saltpetre factory. — At *Gebel Tuna*, near Ashmunên, is a rock-inscription (much dilapidated) of Amenophis IV. (p. 193).

Nearly opposite Rôda, on the E. bank, lies the village of *Shêkh 'Abâdeh*, with the ruins of **Antinoupolis**, the town erected by Hadrian in honour of his favourite Antinous. The handsome youth is said to have drowned himself here, to fulfil the oracle which predicted a heavy loss to the emperor and so to prevent a more serious disaster. The village lies on the bank amid palms of unusual size and beauty, and to the S. of it is a brook, now dry except after rain, which must formerly have flowed through the town.

The extensive ruins of the ancient town lie to the E. of the village of Shêkh 'Abâdeh. The streets and ground-plans of the houses are still recognisable. The rooms were small and the walls were made mainly of Nile bricks. There are, however, some underground apartments of flat Roman bricks, reached by stone staircases. Near the ruins of one of the largest buildings lies a marble basin, which must have had a circumference of at least 23 ft.

The remains of public buildings of the Egyptian period are scanty. The French Expedition saw a triumphal arch, a theatre, and two streets flanked with columns, the one running N. and S. and leading to the theatre, the other at right angles leading to the city-gate and the hippodrome. Remains of a temple may also be traced. A lofty column bore an inscription of Alexander Severus (A.D. 222). To-day, however, there are few remains either of Greek or Roman times. Among the palms lies a fine Corinthian capital.

To the S. of Shêkh 'Abâdeh we reach the (17·9 M.) **Dêr Abu Hennis** (Convent of St. John), called also simply *ed-Dêr*. In the days of the Mameluke persecutions the Christians are said to have lived here and at Shêkh 'Abâdeh in comparative security, as the Arabs believed that no Mohammedan could exist here on account of the evil spirits. At present there are more fellahîn here than Copts. There is little to be seen at ed-Dêr. The crypt, in which divine service is held, is said to date from the time of the Empress Helena. By ascending the hill at the back of the houses, we reach, to the left of the ravine, some cave-like quarries, which were fitted up at an early date as Christian chapels. The main chamber contains paintings of saints and scenes from the New Testament, but those in one of the side chapels (Raising of Lazarus, etc.) are better. To judge from their style these pictures are not earlier than the 6th cent. A.D. Among the Coptic monks who lived here (from the 4th cent. onwards) were Victor and his brother Koluthus, Silvanus, and Macarius; and the tombs of the last two are still shown. The adjoining quarry was begun by Amenhotep III. — Dêr en-Nakhleh (p. 192) may be reached in ¾ hr. from Dêr Abu Hennîs.

181½ M. *Rêramûn*, opposite which, on the E. bank, a little way from the river, lies the Coptic village of **Dêr en-Nakhleh**, the 'convent of the date-palms', also known as **el-Bersheh**. Beside a Coptic cemetery to the E. of the latter begins a desert-ravine, running N.W. and S.W., and named *Wâdi en-Nakhleh* or *Wâdi el-Bersheh*, in the steep sides of which are numerous tombs of the Early and Middle Empires and also several quarries. The valley is chiefly noted for the rock-tombs in its N. slope, constructed under the Middle Empire by the princes of the 'nome of hares', which included this region. The most famous of these is the —

Tomb of Thuti-hotep, son of Kay, prince of the nome in the reigns of Amenemhêt II. and Usertesen II. and III. We ascend the path ascending the hill to the left at the mouth of the valley, but before reaching the top diverge to the right by another path, on which the tomb (No. 2) is situated. This tomb is constructed in exactly the same way as the tombs at Benihasan. The *Vestibule*, originally supported by two palm-columns, has been destroyed by an earthquake. A door leads hence to the *Tomb Chamber*, the walls of which were embellished with reliefs, now partly destroyed. On the *Left Wall* is a scene representing the Transportation of a Colossal Statue of the Deceased, from the quarries of Het-nub (p. 200) to a temple. The inscription informs us that the statue was of alabaster and 13 ells (21 ft.) in height. It is securely fastened with ropes upon a wooden sledge, which is drawn by four rows with 43 workmen in each (172 in all). A priest precedes the statue scattering incense. On the prow of the sled stands a man pouring water on the ground to prevent the heavily loaded sled from taking fire by friction; and on the lap of the figure is another man clapping his hands, probably the leader and time-giver of the song of the workmen, whose task was facilitated by rhythmical movement. Below are other workmen carrying water and a beam; and behind the statue are foremen and other officials. At the top are companies of people with branches in their hands, hastening to meet the procession. To the extreme left stands Thuti-hotep, followed by his body-guard, observing the unusual spectacle. The accompanying inscription contains a very animated account of the whole proceeding. — To the right is a representation of the entrance to the temple intended for the statue, and named '*The popularity of Thuti-hotep remains in the Hare-Nome*'. — Beneath this scene the deceased appears again beside a fowling-net; to the right he sits upon a canopied throne and inspects his ships and herds.

The representations on the other walls of this tomb are interesting, though much injured. *Rear Wall.* At the top of the left half are the deceased and his son drawing a fowling-net; in the second row is a fishing scene; in the three next rows cranes and geese are being fattened, fish are being prepared, and geese, plucked and hung upon poles, are being slaughtered; in the lowest row are servants bearing fish and other food. On the right half appears the deceased receiving the fish and fowl that have been captured. *Right Wall.* Various industries carried on on

the estate of the deceased are here shown: tillage, potters, vintage, vine-treading; below are the daughter of the deceased, smelling lotus-flowers, and his body-guard; also four men carrying a litter. — Four steps lead hence to the Chamber in which stood the deceased's statue; on the rear wall of this are the deceased and his father Kay, facing each other.

The remaining tombs are of interest to archæologists only.

On the W. bank, 1 M. from the Nile, is the large village of **Melâwi el-'Arish** (rail. stat., p. 179). Farther on, on the E. bank, at the foot of the hill of the same name (p. 179), lies **Shêkh-Sa'îd**, with tombs of the Early Empire, belonging to princes and high officials of the 'hare-nome'. (During the Middle Empire the princes of this nome were interred at el-Bersheh, p. 192.)

We next reach (on the E. bank) the ruins of —

Tell el-'Amarna.

The four-weeks tourist steamer, which on the return voyage reaches Hagg-Kandîl in the evening, remains here long enough on the following day to permit its passengers to visit the **Palace* and the *N. Group of Tombs.*

Travellers with two days at their disposal should devote the first day to the ruined town with the *Palace and to the *N. Tombs, the second to the S. Tombs and the Tomb of Amenophis IV. If the last be omitted it is possible to visit all the rest in a single day. — The house covering part of the palace and the tombs are kept locked; the keeper of the palace and the N. tombs lives at et-Tell, the keeper of the S. tombs and the king's tomb at Hagg-Kandîl. *'Abd el-Halîm*, who resides at et-Tell, may be recommended as a guide to Tell el-'Amarna.

Tell el-'Amarna (or, better, *El-'Amarna*), a name derived from the Benî 'Amrân or el-'Amarna Beduins, is the name now given to the extensive ruins and rock-tombs which lie near the villages of Hagg-Kandîl on the S. and et-Tell on the N., and form the last relics of the ancient royal city *Khut-eten*, 'the horizon of the sun'. When Amenophis IV. (p. xcix) became converted to the exclusive worship of the sun and abjured the ancient gods, he quitted Thebes, the capital until that time, and withdrew with his court to a new sacred spot. This was situated in the Hermopolitan nome in Central Egypt, on both banks of the Nile, embracing on the right bank the semicircular, mountain-girt plain behind et-Tell, and on the left bank the district lying between the modern villages of Tuneh, on the N., and Gildeh, on the S., and bounded on the W. by the Libyan hills. The boundaries of this sacred district may be traced to this day by inscriptions chiselled on the rocks near *el-Hawâṭa* and *et-Tell* (E. bank) and near *Tuneh* and *Gildeh* (W. bank).

The new royal residence-town was founded on the E. bank and speedily prospered. Temples and palaces sprang up, beside the imposing royal abode arose the dwellings of the nobles, and lordly tombs were prepared for the king and his favourites in the hills to the east. But after the death of Amenophis the ancient religion once more obtained the upper hand, the court returned to Thebes,

and the new town rapidly decayed. Its life had not lasted for more than 50 years, and the site upon which it stood was never again occupied. Owing to this circumstance the ancient streets and ground-plans have remained to this day and may be traced with little trouble. Prof. Flinders Petrie carried on excavations here in 1891-92 and discovered some fine *Stucco Pavements* (in the royal palace), which he carefully preserved and protected by erecting over them a house, known to the Arabs as *el-Kenîseh* or 'the church'. The religious revolution under Amenophis IV. was accompanied by a revolution in art. The artists who worked in his reign, probably feeling themselves more independent of ancient traditions, attempted to lend their creations an expression more in accordance with nature. In many cases, however, they fell into exaggeration, as, for example, in the representations of the lean form of the king. The **Tombs of el-'Amarna* contain the best examples of this realistic tendency and are, therefore, of great importance in the history of art.

About $1^1/_2$ M. to the N. of the landing-place at Hagg-Kandîl are the ruins of the city. The position of the **Palace** is indicated by the above-mentioned protective house, to the S. of which the remains of large colonnades may still be seen. Several of the palace chambers had sumptuously painted *Stucco Pavements, of which four still remain in tolerable preservation, two in each room of the house that now protects them. The *1st Pavement* (in the first room), which originally decorated a hall of the harem borne by twelve columns, is divided into two sections by a ⊓-shaped band of captive Asiatics and negroes and bows (emblematic of the so-called 'nine nations of archers', the hereditary foes of Egypt), which the king thus trod under foot as he passed through the hall. In the centre of each section is a rectangular pond with water-plants and fishes, surrounded by a thicket of marsh-plants, representing the banks of the pond, enlivened with birds and animals. This thicket was interrupted by the columns, the traces of which are quite distinct. The entire pavement was surrounded with a border of painted vases and bouquets of flowers. — The *2nd Pavement*, in the same room, is in poor preservation, though ornamental vases and bouquets may be distinguished. — The **3rd Pavement* (in the second room) is the finest. It also is divided into two symmetrical halves by a central band of bows and captives. On each side, in the centre, is a pond surrounded by a border of marsh-plants and animals (interrupted by the columns), while at the sides (beyond the columns) is a second similar border. The whole pavement, like No. 1, is surrounded with a border of vases and nosegays. The calves frisking in the marshy thicket are admirably drawn and highly lifelike in their movements. The hall to which this pavement belonged had sixteen columns, the bases of three of which are still in position. — The *4th Pavement* resembles the others in arrangement but is in inferior preservation.

The second room of this house contains also a few architectural fragments found among the ruins of the palace, including a portion of a palm-column, the capital of which was inlaid with coloured stones and faience; three fine alabaster reliefs 'en creux' of captives; a fragment of a relief of the king worshipping the sun; etc.

To the E. of the palace lay the Library, in which the celebrated tablets of Tell el-'Amarna with cuneiform inscriptions (p. 91) were found. — To the N.E. was the great *Temple*, now almost completely ruined; the square brick pillars of one of the large halls may still be clearly seen.

The **N. Group of Tombs** lies about $1^1/_2$ M. to the N.E. of the palace.

The Tombs of Tell el-'Amarna are essentially the same in point of structure as the tombs of the 18th Dyn. at Thebes (p. 284). Each is immediately preceded by a *Forecourt*, which was originally surrounded by a brick wall. Thence a wide door admits to the *Main Chamber*, hewn in the rock, and in many cases with columns supporting the roof. The *Chamber* containing the statue of the deceased is next reached, either by another door, or by a corridor, passing between two other apartments. Many of the tombs are unfinished, in consequence of the early death of Amenophis IV. and the subsequent return of the court to Thebes. — The tombs (in both groups) are marked with black numbers (1-25), running from N. to S.

Tomb 1 belonged to **Huye**, superintendent of the royal harem and steward to the queen-mother. In the entrance is the deceased praying. The Main Chamber has two clustered columns, of which, however, only that on the left side is standing. *Entrance Wall.* To the right are the king and queen seated at table, below the queen are two princesses facing each other, to the right are guards, etc. Here, as in all similar representations in the tombs at Tell el-'Amarna, the sun appears above the royal couple, with rays ending in hands. Below are musicians, a banquet-table, bowing servants, soldiers, etc. *Right End Wall.* The temple of the sun is represented with the chief altar in the colonnaded court and statues; to the right the king leads his mother to her palace, escorted by guards (behind and below); above is the sun with the rays ending in hands (see above). *Rear Wall.* This is occupied, on each side of the door, by two companion scenes (much injured), showing the king on the balcony of the palace. *Left End Wall.* The king is being carried in a litter to the temple of the sun (right), accompanied by a large retinue. *Entrance Wall.* To the left, a scene resembling that to the right (see above). — On both walls of the Corridor the deceased appears in prayer. The Side Chamber to the right contains the mummy-shaft, surrounded by a parapet hewn in the solid rock. — In the Last Chamber (serdâb) is a recess with the colossal seated figure of the deceased, the features of which have been defaced.

Tomb 2, whose owner is unknown, deserves special attention because its construction was still going on under Sakeré, the son-in-law and successor of Amenophis IV. The Main Chamber has two columns; the rear-chambers are unfinished. Among the representations in the former the following may be mentioned. *Entrance Wall.* To the left is the king seated under a canopy holding the stem of a goblet, which the queen is filling with water; adjacent stand three

princesses. To the right, the king, in a balcony of the palace, is handing down golden ornaments to a woman and a man; behind the balcony (to the right) are the royal chariot and fan-bearers; below, servants with food and drink. *Right Wall.* The king seated upon a chair in his palace. — The other tombs are about $^3/_4$ M. to the S.E., in another hill-slope.

Travellers with abundance of time should visit also Tomb 3, of *Ahmose*, 'fan-bearer on the right hand of the king'. The tomb is preceded by a spacious court. Over the entrance-door is the deceased worshipping the name of the sun; to the right and left of the door he appears praying in his official costume (with fan and axe). On the *Right Wall* of the Main Chamber the king is represented, enthroned in his palace, handing a vase to a courtier; above are four rows of soldiers, armed with shields and spears, etc., marching to the temple, followed by the royal chariot (merely sketched in red pigment). The Side Chambers, on each side of the corridor, contain mummy-shafts, and door-shaped steles on the rear-walls.

Tomb 4, one of the largest and most interesting, belonged to **Mery-Rē**, high-priest of the sun. The reliefs are now rather dark and require to be well lighted. — This tomb, like the others, is preceded by a spacious court. The entrance-door is embellished with a concave cornice, and on its inner side with a representation of the deceased in prayer. It admits us to a Vestibule, on the right and left walls of which are door-shaped steles, behind which rise large nosegays of flowers like columns. The other walls are covered with inscriptions. The Main Chamber beyond was originally borne by four columns, of which two remain. In the doorway, to the right, is the deceased, to the left his wife, praying. *Entrance Wall.* To the left are the king and queen at a palace-window throwing down golden ornaments. *Left Wall.* The scenes here represent the king driving in his chariot from the palace (on the left, above) to the temple of the sun (see below), preceded by his guards and followed by the queen, princesses, and retinue in chariots and on foot. *Rear Wall.* To the left is the temple of the sun, at the entrance of which priests in humble attitude await the king. To the right are the barns and other accessories of the temple, enclosed in a garden. *Right Wall.* We here see another representation of the temple of the sun and its storerooms. Mery-Rē is being invested with ornaments in presence of the king and queen who conferred them. *Entrance Wall.* To the right are the king and queen, accompanied by their daughters, receiving gifts. — The two following rooms are unfinished.

Tomb 5, of *Pentu*, is much damaged. In the entrance is the deceased praying, with an inscription in front of him containing a hymn to the sun. On the *Entrance Wall* of the first chamber, to the left, are the king and queen praying to the sun. The statue of Pentu, which stood in the last room, has been chiselled away. — A little to the S.E. is —

Tomb 6, of *Penehse*. In the *Entrance Door*, to the left, are the king and queen with three princesses praying to the sun; below is a row of servants, fan-bearers, and other attendants; at the foot, the deceased praying. On the right are similar scenes. The Main Chamber originally contained four papyrus columns with closed bud-capitals, of which two still remain. The door-stele on the rear-wall to the left has been converted into an apse-like recess, probably when the tomb was used as a church.

A flight of steps on the right leads to the sarcophagus-chamber. *Entrance Wall.* To the left the king and queen hand Penehsi golden ornaments from the palace-window. To the right the deceased and another Egyptian bring nosegays to the royal consorts; below is a row of Egyptians, and still lower, a chariot. — There is a room beyond with four columns, and the entrance to the recess which held the statue of the deceased (now chiselled away).

The **S. Group of Tombs** are situated about 3 M. due S., in the low spurs of the *Gebel Abu Hasân*. Eighteen have been opened, but only some of these repay a visit (keeper, see p. 193). — Farthest to the N. is Tomb 8, the unfinished grave of **Tutu.**

The deceased is represented praying on the *Door Posts*, while his name and titles are inscribed above. In the *Doorway*, to the left, are the king and queen sacrificing to the sun; below, the deceased kneels in prayer. To the left is the deceased praying. The Main Chamber had its ceiling originally supported by twelve columns arranged in two rows (eight still stand); the columns in the rear row are united by railings, and between the last pair is a semi-portal, such as occurs elsewhere only in Ptolemaic buildings. A flight of steps on the left leads to the sarcophagus-chamber. In the two short side-walls are small, partly unfinished recesses with statues. *Entrance Wall.* On the left the king and queen look on from the window of the palace (represented on the left), while Tutu is being adorned with golden chains; beneath is the deceased in prayer. To the right the royal pair are seated in the palace, with Tutu and other courtiers in respectful attitudes before them; beneath is the deceased in prayer. The Corridor is unfinished.

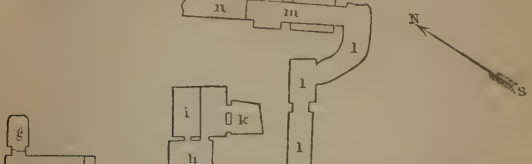
Immediately adjoining is Tomb 9, belonging to the military commander **Mahu**, to the entrance of which a narrow flight of steps descends. In the *Entrance*, to the left, are the king, with a censer, the queen, and the princess Meryt-eten, with sistra, in presence of the sun; beneath kneels the deceased, with the text of his prayer inscribed in front of him. To the right is the deceased in prayer. We next enter the Main Chamber. *Entrance Wall.* To the left is the king at the palace-window (merely sketched in black pigment). *Left Wall.* A tombstone rounded at the top, to which two steps ascend; above are the royal pair; below, the deceased in prayer. To the right is a scene that is continued on the left half of the *Rear Wall*, representing men kneeling in prayer in front of the temple of the sun, among whom, at the head of the lowest row, is the deceased. At the top of the remaining part of the rear-wall appears the king driving from his palace, with out-runners in advance; below, we see the king returning and looking upon the people who surround him in adoration. *Right Wall.* A door-shaped tombstone. *Entrance Wall* (right half). In the lowest row we see Mahu setting out in his chariot, to the left, and to the right, Mahu bringing captives to the vizier, who is accompanied by a retinue. In the second row from the foot is Mahu leaning on a staff, with his vassals before him; to the right, a chariot and soldiers running. The upper rows are badly preserved. — The Second Room has no reliefs or paintings. In the rear-wall is a door-shaped stele. To the right a winding staircase of 46 steps leads to a chamber, in which opens the mummy-shaft.

Tomb 10, of *Epey*, is unfinished. To the left, in the entrance, are the king and queen offering two richly-ornamented plaques to the sun, while behind them are three princesses with sistra; the sun darts his rays upon an altar loaded with food and vessels. — Tomb 11, of *Ramose*. To the left, in the entrance, are the royal pair accompanied by a princess, receiving the symbol of 'Life' from the sun's rays which are shaped like hands. In the recess are seated figures of the deceased and his wife. — Tombs 12 and 13, though unfinished, are of interest as illustrating the method in which these rock-tombs were hollowed out. — Tomb 14 belonged to a 'military commander and fan-bearer on the king's right hand', whose name has everywhere been carefully obliterated; while contrary to the usual rule in these tombs, the names of the king and queen have been left uninjured. The tomb is unfinished. On the right portion of the entrance-wall are preliminary sketches in black of various objects (ships, a garden, a house with columns). — Tomb 15 of *Suti* had just been begun. — Tomb 16, though a fine specimen, has no representations or inscriptions. — Tomb 23 belonged to *Eny*, a royal house-steward and scribe. A flight of limestone steps ascends to the entrance, which is crowned with a concave cornice. On each side of the lintel are the king and queen praying to the sun; on the left side in the entrance is the deceased praying, with the text of his prayer in front of him, on the right side he appears with a staff and nosegay (painted on stucco). The walls of the Main Chamber are coated with stucco, but with the exception of the concave cornice at the top are unpainted. In the Recess is a colossal statue of the deceased. On the right wall are the deceased and his wife seated before a worshipper, on the left wall, the deceased seated at table and receiving flowers from a priest. These scenes also are painted on stucco but are much faded.

Tomb 25, the farthest to the S. in this group, belonged to the priest and fan-bearer at the king's right hand **Ey**, a favourite of Amenophis IV. and his successor on the throne (p. xcix). This tomb, like so many of the others, was left unfinished, because the king died during its construction, and the court was soon afterwards removed back to Thebes, where Ey caused a new tomb to be made for himself (p. 270). In the Entrance, to the left, are the king and queen, followed by the princesses and the court, praying to the sun, which directs its arm-shaped rays towards the altar; below are Ey and Ty, his wife, in prayer. To the right are Ey, in his official costume, and his wife praying, their prayers being inscribed beside them. — The Main Chamber was designed to be supported by 24 papyrus-columns with closed bud-capitals, but only 15 have been hewn out, and of these only 4 are finished. The remainder (to the S.) have only been begun in the living rock at the top. In the centre of the rear-wall is a ruined door-shaped stele, in the N.E. angle is a flight of steps leading to the not yet begun sarcophagus-chamber; and in the N.W. angle is an unfinished door-shaped stele. The representation on the left portion of the *Entrance Wall*, the only one finished, deserves notice. To the left are the king and queen at a window of the palace throwing down decorations to Ey and his wife (upper parts of their bodies wanting). Beside the queen are the three youthful princesses, one of whom strokes her mother's chin. In the courtyard of the palace wait the royal retinue (chariots, scribes, fan-bearers, and soldiers), raising their hands in respectful homage to the royal pair. The

curious bent attitudes of the courtiers should be observed. Below are boys frisking for joy. To the right Ey emerges from the portal of the palace, receiving the congratulations of his retainers, who raise their hands in exultation; servants carry the gifts away. In the top row are the door-keepers sitting and conversing with their yeomen over the sounds of jubilation that reach their ears.

The **Tomb of Amenophis IV.** is situated near several other rock tombs, about 9 M. from the river, in a mountain-valley stretching towards the E. between the N. and S. groups of tombs. The tomb, unfortunately greatly damaged, is closed by a gate (keeper at Hagg-Kandil). A flight of 20 *Steps* (Pl. *a*), with a smooth inclined plane in the middle for the transportation of the sarcophagus, leads to the *Entrance* (Pl. *b*), whence



a sloping *Corridor* (Pl. *c*) leads to a second flight of 16 *Steps* (Pl. *d*), beyond which is an *Antechamber* (Pl. *e*), with a shaft now filled up. Beyond this lies the *Tomb Chapel* (Pl. *f*), in which the sarcophagus once stood. All the pillars but one have disappeared and the mural representations are unfortunately very much damaged. This chapel is adjoined by a small unfinished *Chamber* (Pl. *g*). We now retrace our steps towards the entrance. To the left of the steps at *d* lie three rooms (Pl. *h*, *i*, *k*), embellished with reliefs and inscriptions, forming perhaps the grave of the *Princess Meket-eten*. Both the main walls of the *First Room* show almost exactly the same scene: the king and queen, four princesses, and the royal retinue presenting offerings to the sun, which is seen rising over the mountains behind the pylon of the temple (on the left); at the foot of the mountains are various animals. To the left (*i.e.* on the left part of the entrance wall and between the doors on the rear-wall) the king's non-Egyptian subjects, negroes, and Asiatics in their distinctive costume, worship the sun. In two rows on the right part of the entrance-wall we see the deceased princess on the bier, loudly lamented by her parents, sisters, and the entire court. The *Second Room* (Pl. *i*) contains no representations. On the rear-wall of the *Third Room* (Pl. *k*) the mummy of the princess is shown standing under a canopy, while in front of it the royal family and court are mourning. This scene is continued on the right wall. On the left wall we see the mummy lying below the same canopy; at the foot of the bier is the nurse of the deceased, in front is the mourning royal family, while farther to the right is a woman with a young princess on her breast. On the entrance-wall are mirrors, vases, food, and other objects with which the tomb was furnished (much injured). — We return to the steps at *d*. Nearer the entrance a *Corridor* (Pl. *l*) leads to the left to a sloping *Passage* (Pl. *m*) ending in an unfinished *Chamber* (Pl. *n*).

In the hills enclosing the plain of Tell el-ʿAmarna there are numerous quarries of limestone and alabaster. The most important are the *Alabaster Quarries of Het-nub*, discovered by Newberry, to which a path running eastwards to the S. of the S. group of tombs leads. These quarries are ascertained from numerous inscriptions to have been worked under the Early Empire and at the beginning of the Middle Empire.

We next reach (193 M.) *El-Ḥawâṭa*, on the E. bank. In the neighbourhood are several inscriptions of Amenophis IV., defining the boundaries of his holy district (p. 193). — On the W. bank lies the village of **Dêrût esh-Shêrif** (rail. stat., p. 179). The boats now pass between the islands of *Gezîret el-Ḥawâṭa*, on the E., and *el-Mandâra*, on the W. On the W. bank is the point where the **Baḥr Yûsuf** or *Joseph's Canal*, an arm of the Nile, diverges from the main stream to water the agricultural districts of the Libyan bank, the Fayûm (p. 148), etc. It has been prolonged to Assiûṭ under the name of the *Ibrahîmîyeh Canal* (p. 201).

The Arabian Mts., rising in precipitous rocky walls, approach the river. Swallows, ducks, and other birds inhabit the caves in the porous rock on the banks, and fly in and out in screaming crowds. The cliffs on the right bank of this part of the Nile are known as **Gebel Abu Fêda.** The stream below them is considered the most dangerous part of the channel between Cairo and Assuân. Violent winds blow round the crags, and numerous sandbanks impede navigation. Near *ed-Dêr* and *el-Ḳuṣêr* (on the E. bank) are several rock-tombs, without inscriptions, dating chiefly from the Early Empire, and also some ancient quarries.

On the W. bank, 3 M. from the river, lies **el-Ḳusîyeh,** now an insignificant fellah town, the ancient *Kusae*, in which, according to Ælian, Venus Urania and her cow (*i.e.* Hathor, the mistress of heaven) were worshipped. This town was known to the ancient Egyptians as *Gôsew* and was the capital of the *Lower Sycamore Nome.*

The necropolis of Gôsew lay to the E., near the modern *Mêr*, where numerous graves of the Middle Empire have recently been discovered, the interesting contents of which are now in the museum at Gîzeh. Græco-Roman tombs were also found here, containing mummies with painted plaster heads instead of face-masks.

At *el-Ḥarîb*, on the E. bank, are the ruins of an ancient Egyptian town, at the mouth of a wâdi ascending to the Arabian mountains. The walls, provided in places with window-openings, are high, but fragments of demotic inscriptions show them to be of late date. Small caves in the rocks contain bones from mummies of men and cats.

220 M. **Monfalût** (rail. stat., p. 179) is situated on the W. bank close to the river, which must here have greatly encroached on the W. bank since the end of last century. Between Monfalût and Assiûṭ (26 M. by river, only 17 M. by land) the Nile describes several large curves.

Maʿabdeh, a small village on the E. bank, lies on a narrow strip of fertile land between the Nile and the S. end of the rocky

Gebel Abu Fêda. The hills to the N.E. of Ma'abdeh contain tombs of the Early Empire. To the S. is the *Gebel Kurneh*, with a quarry exhausted in the reign of Sethos II. (inscription). Ma'abdeh is the starting-point for a visit to the famous **Crocodile Grotto.**

A guide, who may be procured in the village, is necessary to show the best way over the stony hill and to point out the entrance to the cavern. Lanterns and ropes are also necessary, and a few strong sailors to handle the latter. Ladies should not attempt this excursion. The distance is about 3½ M., and most of the way is up a steep hill. We first proceed towards the N.E. towards the hill, the plateau of which we reach in ¾ hr. A walk of ½ hr. towards the S. then brings us to the grotto. The entrance is in the shape of a hole 12 ft. deep, into which we are lowered by ropes, a guide previously descending to aid in landing. We then creep on all-fours for some distance through the dust of ancient mummies, and after some time ascend a branch to the left. The passage in a straight direction chiefly contains human mummies, while that to the left is packed with mummies of crocodiles. Some of these are of great size, and in other cases bundles of 25 baby-crocodiles are put up together. Baskets of bast contain crocodile-eggs, with the shells, containing the embryo, still unbroken. After some time we reach a more spacious part of the grotto, where it is possible to stand erect. It is not improbable that the cave had a second entrance on the other side of the hill, but this has not yet been discovered. Great care should be exercised in using the lights; two Frenchmen who accidentally set fire to the mummy-bandages were suffocated by the smoke and burned to ashes. It was here that Mr. Harris found the celebrated papyrus MS. containing fragments of Homer's Iliad, which was held in the hand of the mummy of a man wearing a coronal of gold. — To the S.E. of Ma'abdeh lies the village of *el-'Atiyat*, with tombs and quarries.

227 M. *Beni Mohammed el-Kufûr* (E. bank). To the N.E. of this village, on the N. verge of a large and fertile plain that extends S. to almost opposite Assiût, lies the Coptic village *Dêr el-Gebrai*, containing a Greek inscription (discovered by Mr. Harris) in the shape of a dedication of the camp of the Lusitanian Cohort, which served under Diocletian and Maximian, to Zeus, Hercules, and Nike (Victoria). In the *Gebel Murâγ*, a ridge about 1½ hr. distant, are numerous rock-tombs belonging to princes and grandees of the nome of '*His Mountain*' and mostly dating from the close of the Early Empire.

These tombs are divided into a N.E. and a S.E. group, the former comprizing 80 tombs (4 with inscriptions and representations), the latter about 40 (12 with representations). The most interesting are two of the S.E. group: one belonging to *Thaw*, prince of the nome of His Mountain and of the nome of Abydos, the other to *Ebe*, a descendent of Thaw, but prince of the nome of Abydos only. Like the graves of Benihasan, these tombs contain interesting representations of handicraftsmen, harvest-scenes, fishing and hunting scenes, etc.

Beyond Beni Mohammed the Nile makes several great bends and is divided into two arms by the large island *Gezîret Behîd*. On the E. arm lies (233 M.) *Ebnûb*, a Coptic village with fine palm groves. The mountains on the E. bank now recede, and the foothills of the Libyan chain approach the river, on the banks of which grow several fine groups of sycamores. The minarets of Assiût soon come into sight. On the W. bank is the efflux of the *Ibrahîmîyeh*

Canal, the S. prolongation of the Baḥr Yûsuf (p. 200). We land at *el-Ḥamra*, the palm-enclosed harbour of Assiûṭ, with its steamers and other boats.

247 M. **Assiûṭ**, *Asiût*, or *Siût* (*New Hotel*, opposite the station, tolerable), on the W. bank, is one of the most important towns on the Nile, containing 42,076 inhab. (in 1897), a railway-station, and steamboat, post, and telegraph offices. It is the capital of a province and the residence of the Mudîr. The American consular agent is *Bestaôros el-Khaiyâṭ* (also German consul), one of the leading inhabitants of the town, residing on the left side of the road from the harbour to the station. There are also French and Austrian consular representatives. The hospital is under a physician who has studied in Europe. The public baths are well fitted up. The Egyptian Mission of the American Presbyterians (100 stations, 26 churches, 97 schools) has one of its stations here, with interesting schools for girls and boys (director, *Rev. Mr. Alexander*).

Even in antiquity Assiût (whose name still preserves the ancient Egyptian *Syowt*) enjoyed considerable importance, chiefly due to its favourable situation in the midst of an extensive and fertile plain and at the beginning of a great caravan-route leading to the oases in the Libyan desert and thence to the Sudân. The town was the capital of the *Upper Sycamore Nome* and the chief seat of the worship of the god *Wep-wat*, who was represented as a jackal or wolf of the desert. This latter circumstance gave rise to the Greek name *Lycopolis* or 'wolf town'. Assiût never attained to any great political prominence.

Plotinus, the greatest of the Neo-Platonic philosophers (205-270 A. D.), was born here in the beginning of the 3rd cent., and his system was not uninfluenced by the priestly doctrines of his native town. From the beginning of the 4th cent. onwards Christianity was dominant in the town and neighbourhood. Pious believers took refuge in the caves of the necropolis to live a life of penitence apart from the world. One of these, *John of Lycopolis*, at the end of the 4th cent., bore the reputation of a saint and even of a prophet. Theodosius sent an embassy to him to enquire the outcome of the civil war. The anchorite foretold a complete but bloody victory, and this prophecy was fulfilled in the victory of Theodosius over Eugenius at Aquileia in 394 A.D.

Both the three-weeks and the four-weeks tourist steamers spend half-a-day at Assiût, and even the mail-steamers delay long enough for a visit to the *Town* and the *Rock Tombs*.

The steamers and dhahabîyehs are met at *el-Ḥamra* by donkey boys with well-saddled donkeys and by sellers of pottery, which can nowhere in Egypt be obtained better than here. The fine pottery of Assiût, especially its bottles and pipe-bowls, is justly celebrated and forms an important article in its export trade, which also deals in linen, embroidered leather goods, carved ivory, natron, soda, and corn. It has, however, lost part of its commercial importance since the great caravans from W. Africa have frequented other routes and places. The vicinity of Assiût is one of the best-cultivated districts in the valley of the Nile, the fertile strip between the Libyan and Arabian Mts. here attaining a width of 12 M. Near the harbour are several large palm-gardens, in which also grow pomegranate,

fig, and other fruit trees. These gardens are let at high prices and produce rich harvests of fruit.

The town lies about $^3/_4$ M. from the river and is reached from the harbour by an embanked road shaded with beautiful trees. Outside the town lie the long government buildings. The streets and bazaars are full of busy life, especially on Saturdays, when the people of the neighbourhood flock into the market. Oriental wares (especially pottery) are cheaper in the bazaars of Assiût than at Cairo, but European goods are dearer. The main street intersecting the town from E. to W. is nearly 3 M. long.

The ***Rock Tombs of Ancient Assiût** lie about $^3/_4$ hr. from the harbour. Riding through part of the town, we diverge from the main street at the point where it bends to the right and proceed to the left, through the cultivated land and across a handsome bridge, to the foot of the Libyan hills. The dark openings of the tombs and caves are conspicuous at a distance in the abrupt sides of the mountain, below which lies the new Arab cemetery. On the way, especially in the forenoon, we often meet funeral processions, resembling, with their wailing women and water-distributors, those of Cairo, but producing a much more solemn effect through the absence of the bustle of the crowded streets and the presence of the deserted city of the dead.

At the foot of the hill, beside the neat slaughter-house, we dismount and follow the good path which leads to the most interesting tombs. The tombs are closed with iron gates; the keeper lives next the slaughter-house.

We first reach a **Large Rock Tomb**, which belonged to *Hapzefay*, prince of the nome in the reign of Usertesen I. The Arabs call it *Ṣtabl 'Antar*, or the stable of Antar, a hero of tradition (comp. their name for the Speos Artemidos at Beníhasan, p. 186).

Entering the tomb we first find ourselves in a vaulted Passage, on the left wall of which is the deceased, with a long and now scarcely legible inscription in front of him. A doorway, with a figure of the deceased holding a staff, on each side, leads hence to the Main Chamber. On the right half of the *Entrance Wall* is a long inscription containing the text of *Ten Contracts* concluded between the deceased and various priesthoods of his native city to secure the proper sacrificial offerings to himself and to his statues in his tomb and in the temple, and to provide for the performance of other ceremonies. The corresponding inscription on the left side of the same wall contains addresses to visitors to the tomb and an account of the merits of the deceased. A door between two recesses in the rear-wall admits us to a second vaulted passage, leading to a Second Room with three recesses. On the rear-wall of the central recess appears the deceased, with three women carrying lotus-flowers before him; on the side-wall he is shown at table, while three rows of priests and servants bring gifts to him or perform sacred ceremonies. The left recess leads to the mummy-shaft.

The *View from this tomb is very fine. The fertile land and the Nile enclosed by the limestone hills of Libya and the Arabian mountains in the distance form a quiet but by no means monotonous setting for the beautiful town of Assiût with its eleven mina-

rets and its environment of palm-gardens. The view is still grander from the higher tombs. Here there is a row of three tombs close to each other, dating from the obscure period before the Middle Empire. The northernmost has been destroyed. The second is the *Kahf el-'Asâkir*, or **Soldiers' Tomb**, so named from the rows of warriors armed with spears and large shields on its S. wall. On the right side of the vestibule appear *Khety*, the owner of the tomb, and his wife *Tef-eb*, with a long and partly effaced inscription, referring to the otherwise little-known King Mery-ke-rē. Only a single column is left standing in the Main Chamber, in the rear wall of which is a recess for the statue of the deceased. — A passage has been made from this tomb to that adjoining it on the S., which belonged to *Tef-eb*, a prince of the nome. — Higher up, to the N., above the Arab cemetery, is a recently discovered tomb, in the shaft of which were found the soldiers now in the Museum at Gîzeh (p. 76).

At the foot of the hill, behind the slaughter-house, is the tomb of another *Hap-zefay*, unfortunately much destroyed. It contains some tasteful paintings of harvest-scenes, etc. upon stucco and ceiling-ornaments. — Beside it is a small tomb without inscriptions.

The geological formation of this hill of tombs is very interesting, especially on account of the numerous specimens of *Callianasse nilotica* and other fossils found on its upper part. The limestone is so hard that it emits sparks, and flints occur in considerable quantity.

Among the curiosities of Assiût there must not be forgotten the small piece of water standing between the river and the town, the ancient legend of whose effect upon virgins is still half seriously related. Paul Lucas is probably the first author who mentions it, and Michaelis devotes a paragraph to it in his edition of Abulfeda's Description of Egypt (A. 189): 'De quo stagno fingunt Siutenses, ejus potu signa virginitatis eripi, unde excusatas habent novas nuptas virginitatem non prodentes, si stagni aquam degustarunt. Felix certe inventum, nec despero tales in vicina aliarum quoque et Europae urbium, quod felix faustumque virginibus sit, fontes'.

About 8 M. to the S.W. of Assiût, on the slope of the Libyan Mts., is the Coptic convent of *Dêr Rifeh*, near which are several tombs of the Middle and New Empires. These belong to princes and grandees of the neighbouring town of *Shas-hotep* (Shatb, p. 205), but beyond some important inscriptions contain nothing of interest. About 1½ M. to the N. of Dêr Rifeh is *Dêr Dronkeh*, with quarries and Coptic burial-inscriptions.

19. From Assiût to Girgeh and Beliâneh.

Comp. Map, p. 184.

107 M. Steamboat upstream in 7 hrs., downstream in 6½ hrs. The mail-steamer stops for the night at Beliâneh in ascending, and at Ṭemeh in descending.

The voyage from Assiût to Akhmîm leads through an extremely fertile and well-cultivated district. Well-tilled fields, broader on the W. than on the E., adjoin both banks of the river, and are shaded by fine palms and Nile acacias, especially near the riverside villages. Here, as in most of Egypt, large quantities of pigeons are kept by the peasants, chiefly for the sake of their droppings, which form the only manure used in the fields, the dung of the cattle being dried

and used as fuel. Large pigeon-houses, not unlike pylons, are visible in all the villages, and huge flocks of pigeons are seen wheeling in the air or settling like a dark cloud on the fields. Most of these pigeons are of the common grey species, and attain a considerable size, but many pretty little reddish-grey turtle doves are also seen. The pigeons really consume more than they produce, so that their encouragement by the fellâḥin is rightly regarded as a serious mistake in their husbandry.

Wasta lies nearly opposite Assiûṭ. In the *Gebel Rekhâm*, to the E. of the villages of *el-Ghorêbiyeh* and *Natafeh*, is an alabaster quarry.

251 M. (from Cairo) *Shaghbeh*, on the W. bank. *Shatb*, which lies 3 M. inland, is perhaps the Egyptian *Shas-hotep*, the Greek *Hypselis*, capital of the Hypselite nome (p. 204). The chief deity here was the ram-headed Khnum.

261 M. **Butig** or **Abutig** (steamboat and mail station), an agricultural town on the W. bank with 10,800 inhab. and a small harbour filled with Nile-boats, lies in the ancient Hypselite nome. The present name is probably derived from the Greek name of Ἀποθήκη (Apotheke), *i.e.* Storehouse.

On the W. bank follow the steamboat-stations (267 M.) *Sedfeh* and (273 M.) *Temeh*.

Near *Bedâri*, on the E. bank opposite Sedfeh, ¾ hr. from the Nile, are several rude rock-tombs without inscriptions. Farther to the S., near *Rekhineh*, are four large quarries in the hard limestone rock. Near *Hamemiyeh*, in the steep side of the rocky hill, are three rock-tombs, one above another, containing inscriptions and representations, belonging to the royal officials Afa and Kakes.

277 M. **Ḳâu el-Kebir**, situated in the plain on the E. bank, is surrounded by a ring of hills, containing grottoes with sculptures and large quarries with some demotic representations. Stamped bricks found in the mounds of debris belonged to the buildings of the 18th Dynasty. The name *Ḳâu* recalls the ancient Egyptian name of the town *Tu-Qaw* (Coptic *Tkow*); the Greeks named it *Antaeopolis*, in honour of the remarkable deity worshipped here, whom they identified with Antæus. According to the myth, Antæus was a Libyan king of immense strength, who was in the habit of wrestling with all visitors to his dominions and of slaying those whom he vanquished in order to build a temple to his father Poseidon with their skulls. Hercules came to try conclusions with him, and after overthrowing him in a wrestling-match, slew him. — According to Diodorus the final struggle betwixt Horus and Typhon (Set) took place here. In the Roman period Antæopolis was the capital of the Antæopolitan nome. — In a deep grotto-like quarry in the N.E. angle of the hill behind Ḳâu are two pillars bearing two remarkable paintings of the god Antæus and the goddess Nephthys.

An imposing temple was dedicated here by Ptolemy Philometor to Antæus and was restored by Marcus Aurelius Antoninus and his colleague Verus (161 A.D.). Its last remains were swept away by the Nile in 1821.

284 M. *Sâhel*, on the W. bank, is the station for the town of **Ṭahta**, situated 2 M. inland, with 3000 inhab. and a frequented cattle-market. — On the E. bank, a little higher up, rises the *Gebel Shêkh el-Ḥarîdeh*, with ancient quarries and tombs hewn in the rock, the openings of which are visible from the river. — The next steamboat stations are (291 M.) *el-Marâgha* and (299 M.) *Shenduwîn*, both on the W. bank. A large market is held in the latter every Saturday. On the E. bank of the stream, which here encloses several islands, are some rock-tombs, without inscriptions.

308 M. **Sohâg** (*Hôtel du Nil*, on the river-bank; American consular agent, *'Abd el-Shaid*), a considerable town on the W. bank, has recently become the seat of the Mudir in place of Girgeh and contains a very handsome government-building and elegant houses. Rail. stat., see p. 180. The Mudîrîyeh contains 521,413 inhab. and is 650 sq. M. in extent. The *Canal of Sohâg*, which leads hence to Assiût, keeps to the W. and is intended to convey the water of the rising Nile as far as possible towards the Libyan Desert. — On the edge of the Libyan mountains, to the W. of Sohâg, lie the Christian settlements of *Dêr el-abyaḍ* ('white convent') and *Dêr el-aḥmar* ('red convent'), with interesting churches. Passengers by the four-weeks steamer usually visit these.

The route to the (3 M.) **White Convent** or *Dêr el-abyaḍ*, also named *Dêr Anba Shenûdi* after its founder, leads to the W. from Sohâg along an embankment (with telegraph-posts) viâ the village of *Mazalweh*. The convent, in which husbands, wives, and children live in families, is enclosed by a lofty wall of white limestone blocks, with a concave cornice at the top. The windows are now built up. The entrance gateway, on the S. side, is also adorned with a concave cornice like an Egyptian temple-gate. The whole looks more like a fortress than a convent. The handsome church dates at latest from the 5th cent. and is a basilica with nave and aisles. The chancel ends in three vaulted apses. The cupolas are adorned with poor frescoes, and the other decorations are also wretched. In the court (formerly the nave of the church) are some ancient columns, probably taken from the adjacent ruins of the antique *Atrêpe (Athribis)*. The rich treasures of the library of the convent were sold to European collectors partly last cent., and partly a few years ago. — About 3¾ M. to the N.W. is the **Red Convent**, *Dêr el-aḥmar*, also called *Dêr Abu Bishâi*. The old church of the convent, a basilica with nave and aisles, is a very ancient structure of brick, with elaborate capitals and a richly articulated apse. — To the N.W. is *Etfeh*, the ancient *Aphroditopolis*, capital of the tenth nome of Upper Egypt.

313 M. **Akhmîm**, a steamboat and mail station on the E. bank, also reached from Sohâg by a shorter land-route, is a thriving little town with 27,979 inhabitants, including 1000 Christians, some of whom are Roman Catholics, with a chapel of their own. The weekly market on Wed. is much frequented, and the bazaar is well-stocked. The numerous cotton mills produce the cloth for the blue shirts of the fellâḥîn and for the long *shâla* (pl. *shâlât*), or shawls with fringes, which the poorer classes wear on state occasions and for protection against cold. These articles, which have been made here since the time of Strabo, are extraordinarily cheap. Akhmîm stands on the site of *Khemmis* or *Panopolis*, which was the capital

of a separate nome. The Egyptians named it *Epu* and also *Khente-Min*, after its god, the ithyphallic *Min*, whence proceed the Coptic *Shmin* and the Arabic *Ekhmîm* or *Akhmîm*.

Herodotus (II, 91) distinguishes the citizens of Khemmis as the only Egyptians who favoured Greek customs and relates that they erected a temple to Perseus, worshipped him with Hellenic rites, and held games in his honour. The citizens claimed Perseus as a native of their town and told the garrulous Halicarnassian that he had visited Khemmis, when on his way to Libya in pursuit of the Gorgon's head, and had recognised them as his kinsmen. A statue of him stood in the temple. From time to time the hero revisited Khemmis, leaving, as a sign of his presence, a sandal, two ells long; the finding of this was considered a portent of good fortune.

Khemmis still flourished in the Roman period, and its ancient and famous temple was finally completed in the 12th year of Trajan. After Christianity established itself here the vicinity of Panopolis became crowded with convents. Nestorius, Bishop of Constantinople, who had been banished to the oasis of Hibeh (Khârgeh) on account of his disbelief in the divine motherhood of the Virgin Mary, was attacked there by the plundering Blemmyes, and carried captive into the Thebaïd, where he surrendered himself to the prefect of Panopolis, to avoid a charge of wilful flight. He died in Panopolis-Akhmîm. Even after the conquest of Egypt by Islâm the temple of the 'great town' of Akhmîm was, as Abulfeda and other Arabs relate, among the most important remains of the days of the Pharaohs. The temple ruins now lie outside the town, to the N. The temple was dedicated to Min (Pan), the town-god. Of one of these temples the only remains are a few stones of the 18th Dynasty and some scanty fragments of a building of the Ptolemaic and Roman period. These are reached by the water when the Nile overflows its banks and are gradually being swept away. The second temple, farther to the N.W., built, according to the above-mentioned inscription, under Trajan, is represented by a few blocks only.

In 1884 Maspero discovered an extensive *Necropolis* adjoining a Coptic monastery among the low hills to the N.E. of Akhmîm. A visit to this necropolis is well worth undertaking. We ride to the N.E., in the direction of the mountains. On a hill beyond the village of (¾ hr.) *el-Hawaisheh* we see the deserted Coptic monastery, round which, in a wide circle, lie Christian tombs, now mostly destroyed. The necropolis extends on the ridge in a S.W. direction towards a second convent. The tombs to the N., which are the oldest, date from the Roman, Ptolemaic, and Egyptian periods. Farther up the mountain are tombs of the 6th Dynasty. — To the S. of Akhmîm is a rock-chapel constructed under King Ey (18th Dyn.).

Continuing our journey up the Nile, we soon see, close to the E. bank, a conspicuous convent-village, resembling a fortress. On account of its whitewashed walls the sailors call it **Dêr el-abyad**, a name that properly belongs to the monastery mentioned at p. 206, farther to the W. About 50 men, women, and children occupy the convent. The pretty little church is lighted by cupolas.

322 M. **el-Menshiyeh**, a steamboat and railway station on the W. bank, is merely a peasants' town, with 8000 inhab. and very few

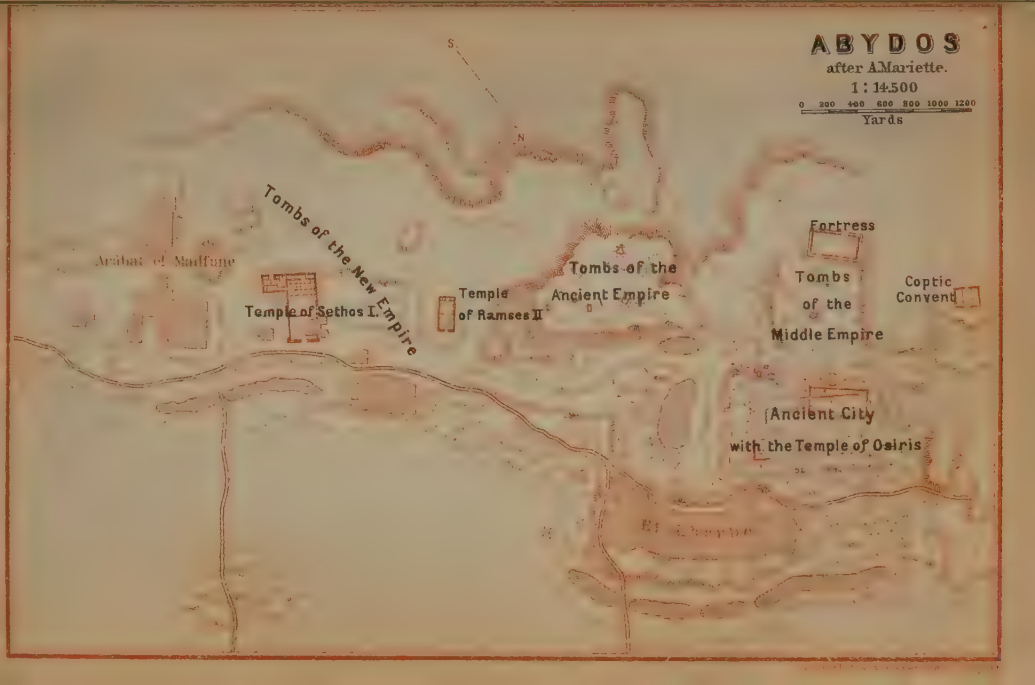
houses of a better class. It occupies the site of *Ptolemaïs Hermiu*, a town founded and endowed with great privileges by Ptolemy Soter I. Its Egyptian name was *Psoï*. Strabo described it as 'the largest town in the Thebaïd and not inferior in size to Memphis; with a constitution drawn up in the Hellenic manner'.

The *Gebel Tûkh*, on the Arabian bank, approaches close to the stream, about 3 M. below Menshîyeh. Extensive quarries (with Greek, Latin, and Demotic inscriptions) exist here, especially near *Shêkh Mûsa;* these yielded building material for Ptolemaïs.

334 M. **Girgeh**, on the W. bank, is a railway station and has post and telegraph offices; the four-weeks tourist-steamers stop for the night here.

Girgeh, which contains ca. 15,000 inhab., preceded Assiût as the capital of Upper Egypt, but is now merely the chief place in the province of Girgeh, while the seat of the Mudîrîyeh is at Sohâg (p. 206). Many of the present inhabitants are Copts. Outside the town lies a Roman Catholic convent, which is probably the oldest but one in Egypt; the abbot is a member of the Fraternity of the Holy Sepulchre. The town looks very picturesque as seen from the river. The Nile makes a sharp bend here, and the effect is as if the W. bank, on which the town stands, was at right angles to the E. bank. The Arabian mountains rise like walls, and the four tall minarets of the town, on the opposite bank of the Nile seem to vie with them in height. A picturesque group on the river-brink is formed by an old and dilapidated mosque and a tall minaret beside it. Many of the houses in the town are built of burnt brick and decorated with glazed tiles. The bazaar resembles those of other Nile towns. — From Girgeh to *Abydos* ('Arâbat el-Madfûneh), 12-13 M., see below. — At *Meshaïk*, on the E. bank, opposite Girgeh, scholars will find interesting remains of a temple built by Ramses II. and restored by Merneptah. Meshaïk is a village of the Aulâd Yahya, on the site of the ancient *Lepidotonpolis*. Above the village are some ancient rock-tombs, the chief of which belonged to Enher-mose, a high-priest of This in the reign of Merneptah (19th Dyn.). About 3 M. to the N. are the village of *Negadîyeh* and the old Coptic convent of *Dêr el-Melâk*, the large cemetery of which is still used by the Christian inhabitants of Girgeh. The Arabian mountains, which approach close to the river beyond the village, contain numerous tombs, four of which, at a considerable elevation, deserve special attention as being the resting-places of grandees of the ancient This (see below). Their inscriptions and representations are now scarcely visible. — The village *El-Birbeh*, $3\frac{1}{2}$ M. to the N. of Girgeh, perhaps occupies the site of *This* (Egypt. *Tine*), the capital of the most ancient Egyptian kings and of a nome of the same name.

344 M. *Beliâneh*, on the W. bank, is a railway and mail station and the starting-point from which both the three-weeks and the four-weeks steamers make the excursion to Abydos (p. 209).


ABYDOS
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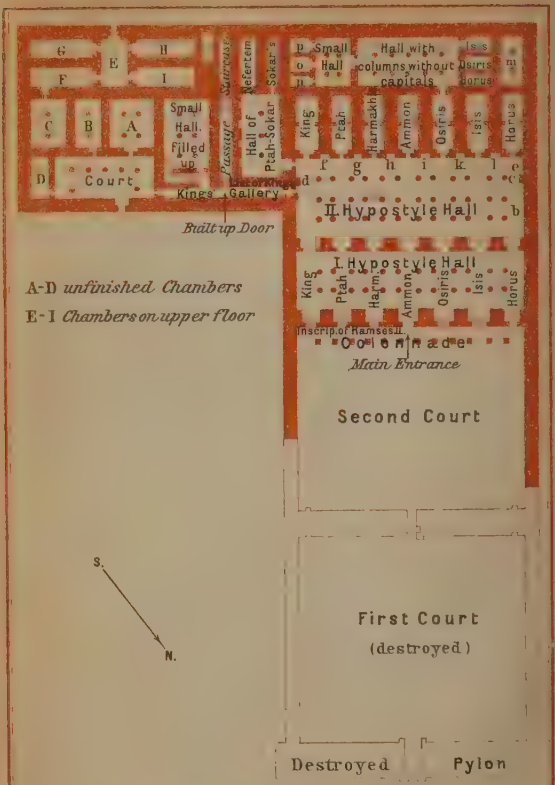
S
N
Arabat el Madfune
Tombs of the New Empire
Temple of Sethos I.
Temple of Ramses II
Tombs of the Ancient Empire
Fortress
Tombs of the Middle Empire
Coptic Convent
Ancient City with the Temple of Osiris



TEMPLE OF SETHOS I. AT ABYDOS.

1 : 1476

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English Feet

Engraved & printed by Wagner & Debes, Leipsig.

20. Abydos.

Beliâneh is now the usual starting-point for a visit to *'Arâba* or *'Arâbat el-Madfûneh (Abydos)*, which lies about $8\frac{1}{2}$ M. to the S.W., inland from the river. This highly interesting excursion, which should on no account be omitted, involves a ride of $1\frac{1}{2}$-2 hrs. (there and back 4 hrs.). Tolerable donkeys with saddles are to be found at Beliâneh (to Abydos and back, 3-4*s.*).

The track crosses the large *Canal of Rênaneh*, traverses a fertile district dotted with numerous villages, and finally leads over part of the Libyan Desert. Fine view of the mountain-chain running towards the Nile. The ancient **Abydos,** the sacred city of the Egyptians, lay in front of this chain.

Abydos (Egypt. *Abotu*) was one of the most ancient cities in Egypt and played an important rôle in the religion of the country. For here was the famous grave of Osiris, in which the head of the god was traditionally believed to be buried in a casket. Just as the Shi'ite Mohammedan cherishes no dearer wish than to be buried near the tomb of Hosên at Kerbela, so the pious Egyptian, from the days of the Ancient Empire, desired no better fortune than to have his corpse carried to Abydos, there to find its last abode beside the tomb of Osiris. Those who were unable to do this, or who had built tombs elsewhere, often caused their mummies to be brought temporarily to Abydos, to receive the desired consecration and to spend some time at least with Osiris. Many contented themselves with merely erecting a memorial stone in the necropolis, thereby assuring to themselves the favour of Osiris, the lord of the underworld. — The chief god of Abydos was of course Osiris; but his wife Isis, his son Horus, and, under the New Empire, Ptah, Harmachis, and Ammon, with other deities, were also worshipped there. Abydos, principally a city of the dead, was never of any great extent. It stretched from el-Kherbeh, on the N.W., to 'Arâbat el-Madfûneh (*i.e.* 'the buried 'Arâba') on the S.E. Strabo gives an interesting account of the town: 'Above it (Ptolemais) lies Abydos, the site of the *Memnonium*, a wonderful palace of stone, built in the manner of the Labyrinth, only somewhat less elaborate in its complexity. Below the Memnonium is a spring, reached by passages with low vaults consisting of a single stone and distinguished for their extent and mode of construction. This spring is connected with the Nile by a canal, which flows through a grove of Egyptian thorn-acacias, sacred to Apollo. Abydos seems once to have been a large city, second only to Thebes, but now it is a small place, etc.' This spring may perhaps have been a Nilometer (p. 67). Abydos is also mentioned by Plutarch, Athenæus, Stephanus of Byzantium, Ptolemy, Pliny, and others. Ammianus Marcellinus speaks of the oracle of the god Bes, which flourished here.

The ordinary traveller, especially when he has at his disposal only the 8 hrs. allowed by the steamer, will confine himself to the *Temple of Sethos I.* and the sadly dilapidated *Temple of Ramses II.*, with possibly a visit to the old fortress of *Shûnet ez-Zebîb*. The remains of the temple at *el-Kherbeh*, where the grave of Osiris has been conjecturally located, and the ancient necropolis are uninteresting.

The *Temple of Sethos I.

This wonderful structure, the Memnonium of Strabo, did not become fully known to the modern world till Mariette Bey, with characteristic judgment and perseverance and supported by the generosity of the viceroy

Sa'id, began in 1859 the task of freeing it from the sand. His plan of isolating the building by digging a trench round and preventing new accumulations of sand was not carried wholly into effect, but still, with the exception of portion of the outside of the N. wall of the second court, there is now no part of the temple where inscriptions are likely to be found that does not stand open to the explorer.

The temple, built by Sethos I. and completed by Ramses II., was dedicated to Osiris and the other deities of Abydos and also to the *manes* of the king and his ancestors. The walls consist of fine-grained limestone, while a harder material (sandstone) has been selected for the columns, architraves, door-posts, and other burden-bearing portions. The **Reliefs*, dating from the reign of Sethos I., are among the finest productions of Egyptian sculpture of any age.

The ground-plan of the structure differs materially from that of other great Egyptian temples. Among the features, however, which it has in common with these are the pylons, a first and second fore-court, and two hypostyle halls. On the other hand, instead of one sanctuary, it has seven, dedicated to Osiris, Isis, Horus, Ptah, Harmakhis, Ammon, and the deified king; and as each of these had a special cult, the entire front portion of the temple is divided into seven parts, each with its separate gateway and portals. The chambers behind the sanctuaries are not arranged behind each other as in other temples, but side by side. The most remarkable peculiarity consists in the *Wing*, containing various halls, chambers, etc., which stands at right angles with the main building. This irregularity is explained by the nature of the site; for at the back of the temple rises a hill, which would have had to be tunneled, if all the chambers had been placed in the same axis, as is the case in other temples. Rather than undertake the laborious task of excavating the solid rock, the builder placed chambers by the side of the main edifice, as far as possible, and then constructed the side-wing.

We enter the temple from the N.E. The first pylon and the walls enclosing the first court are in ruins. The **Second Court,** which opens to the S. on the temple proper, is in better preservation. The sons and daughters of Ramses II. were represented on the right and left walls (built by Sethos), but the figures and inscriptions have been almost effaced. At the back of the court was a terrace, supporting a Colonnade of 12 Columns of limestone, with representations of Ramses II. in presence of the gods. The rear-wall of this colonnade was originally pierced by seven doors, corresponding to the seven sanctuaries of the temple. Processions in honour of the king seem to have entered by the door to the extreme left; the next served for processions to Ptah, the third for Harmakhis, the fourth for Ammon, the fifth for Osiris, the sixth for Isis, and the seventh for Horus. Ramses, however, walled up six of these doors, leaving the central one alone as the main entrance to the temple.

This door is still the entrance to the temple. Another door has recently been opened to the right of it.

On the rear-wall, to the left of the main entrance, is a *Large Inscription* in 95 vertical lines, in which Ramses II. describes in florid language the completion of the temple and his filial piety towards Sethos. An accompanying picture represents Ramses presenting an image of the goddess Maat to a triad consisting of Osiris, Isis, and his father Sethos I., who takes the place of Horus.

We now pass through the central door into the **First Hypostyle Hall,** which is about 54 yds. wide by 12 deep. The roof, part of which has fallen in, is supported by 24 columns, with capitals in the form of papyrus buds. The columns are arranged in two rows and in groups of four (two on each side of the processional aisles); but on the aisles leading to the sanctuaries of the king and of Horus there are only two columns. The representations on the shafts of the columns represent the king before the deity to whom the aisle led, sometimes accompanied by other deities. Thus in the Ammon aisle we see Ramses II. before Ammon, Mut, and Khons; in the Ptah aisle, the king before Ptah, Sekhmet (Hathor), and Nefertem; etc. The sculptures (reliefs en creux) are of mediocre workmanship; they date from Ramses II., who here forgot his filial piety so far as to chisel away his father's reliefs to make room for his own.

Traces of the defaced high-reliefs may still be seen on a pillar to the right and at other points.

The only interesting MURAL REPRESENTATIONS are those in the lower row on the end-wall to the right. To the right Thout and Horus pour over Ramses II. the holy water in the form of the hieroglyphics for 'purity' and 'life'; to the left, Wep-wat, with a jackal's head, and Horus, with a hawk's head, 'the avenger of his father', hold the hieroglyphic for 'life' before the king's face; close by, to the right, is Hathor of Dendera; farther to the left, Ramses hands to Osiris and Isis and Horus his companions a case for papyrus writings in the shape of a column held by a kneeling king, with a hawk's head on the top as a lid.

Seven doors, placed in the axes of the built-up entrance-doors and the sanctuaries, lead from this first hall into the **Second Hypostyle Hall,** which is higher and deeper. Three rows of twelve columns each support the architrave, on which rest the roofing slabs, and are arranged in six groups, each of six columns. The first two rows of columns have papyrus-bud capitals (p. cli). Beyond the second row the floor of the temple is considerably raised, forming a platform upon which stands the third row of columns. The cylindrical shafts of these are entirely destitute of capitals, but bear huge blocks of stone forming an abacus for the support of the architrave. This peculiarity is simply explained by the fact that the columns in the third row stand higher than the others, owing to their raised platform, so that the architect, by omitting the capital, brings the abacus of all on the same level and avoids the unpleasant effect which different elevations of the architrave would make on the eye. The inscriptions and representations on the walls and columns date from the reign of Sethos and are of admirable workmanship, but their subjects are of little general interest. The wonderful **Reliefs* on the right end-wall of the hall (Pl. b) should not be overlooked. Here, to the right, we see Sethos I. standing before Osiris and Horus, with a censer and a nosegay. In the next scene the king

with the censer appears before a shrine in the midst of which Osiris is enthroned; in front of the god stand Maat and Ronpet (goddess of the year) and behind are Isis, Amentet (goddess of the West), and Nephthys, with nine small gods of the dead in the background. On Pier *c* is a highly adorned representation of the sacred post *Tet*, the fetish of Osiris of Busiris, to the right and left of which stands the king, wearing the crown of Lower Egypt.

There is a similar representation on the pier at the S. end wall (Pl. d).

To the left of Pier *c* the king presents an image of Maat to Osiris, Isis, and Horus. The king's profile is evidently a faithful likeness and is everywhere portrayed with great artistic skill.

Adjoining this hall, in a direct line with the seven entrance doors, are the **Seven Sanctuaries**, of which that in the middle was dedicated to Ammon, the chief deity under the New Empire. To the right are the sanctuaries of Osiris, Isis, and Horus; to the left those of Harmakhis, Ptah, and the king. Each contained the sacred boat of its god. The roofs of these chapels are not vaulted in the strict architectural signification of that word; they are formed of three or four horizontal courses, each projecting over the one below, and rounded off by the chisel to the form of an arch. The vaults are decorated with stars and the names of Sethos I., while the walls are covered with reliefs, illustrating the ceremonies that took place in the sanctuaries. In the piers separating the doors are rectangular *Niches*, which probably contained vessels and utensils used in the religious services.

Those who desire to examine more particularly the Sanctuaries and niches, should begin with the KING'S SANCTUARY, to the left. *Left Wall.* Lower row (from left to right): three jackal-headed gods and three hawk-headed gods bear the king into the sanctuary, preceded by a priest, with the lock of youth and a panther-skin, offering incense; the king seated on a throne at a banquet, with his guardian-spirit behind him and priests in front; the gifts offered to the king are recounted in a long list in front of the priests. Upper row: the priest in presence of nine gods (in three rows); the king between Thout and Nekhbet, on the right, and Horus and Buto, on the left, who bestow blessings upon him; Thout and the priest sacrificing to the sacred boat of the king, which is adorned with king's heads on stem and stern and stands in a shrine crowned with serpents; the priest before the king. — *Right Wall.* Lower row (from left to right): the king with his guardian-spirit and priest, as on the opposite wall; the king seated beside Nekhbet and Buto on a throne supported by the written symbol for 'union', about which Thout and Horus wind the characteristic plants of Upper and Lower Egypt (a scene symbolizing the union of Egypt under the king); to the right Sefkhet inscribes the king's name for eternity; the priest before nine gods. Upper row: the priest and Thout before the (defaced) image of the king, while six gods, with the heads of jackals and hawks, bring vases to him; Mont and Atum conduct the ruler to the temple, followed by Isis. — The *Rear Wall* in this and all the other sanctuaries except that of Osiris (see below) was occupied by two blind doors, surmounted by richly adorned round pediments and separated by the representation of a flower on which a serpent lies. — NICHE f. To the right Thout holds the symbol of 'life' to the king's face; to the left Thout and the king sit facing each other; on the rear-wall the priest of the dead offers incense before the king. — SANCTUARY OF PTAH (partly destroyed). On the side-walls the king is shown worshipping Ptah. —

Niche g. Sethos before Ptah (rear), Harmachis (right), and Sekhmet (left). — Sanctuary of Harmakhis. The reliefs here represent the king before Harmakhis, Atum, the goddess *Ewe-os* of Heliopolis, and Hathor. — Niche h. The king before Ammon (Rē), Mut (right), and Harmakhis (left), to whom he offers an image of Maat. The inscriptions, dating from the Greek period, should be noticed. — Sanctuary of Ammon. Sethos here sacrifices to the various forms of Ammon and offers incense to the sacred boats of Ammon (adorned with rams' heads), Khons, and Mut, which stand in a shrine. — Niche i. The king anoints Ammon (Rē), and offers incense to Khons (right) and Mut (left). — Sanctuary of Osiris. The king in presence of various forms of Osiris, who is frequently accompanied by Isis; at the top of the right wall he sacrifices to the sacred boat of Osiris, and at the top of the left wall he offers incense to the reliquary of Osiris at Abydos, which stands beneath a canopy with seven standards in front of it; on each side of the entrance is the king before the jackal-headed Wep-wat. — Niche k. The king before Osiris, Isis, and Newt. — The Sanctuaries of Isis and Horus are in poor preservation. In the former Sethos appears before Isis, Osiris, and Horus, in the latter before Horus and the boat of Horus. — Niche l. The king before Osiris, Horus, and Isis.

A door in the *Osiris Chapel* leads to a series of chambers dedicated to the special rites in honour of Osiris. We first enter a *Hall*, the roof of which was supported by ten columns (without capitals). To the right of this lay three small chambers, adorned with fine sculpture and dedicated respectively to Horus, Osiris, and Isis. Behind them lay another room (Pl. m). To the left on entering the columned hall is a door leading to a room with four columns, which was adjoined by three smaller apartments (Pl. n, o, p). These are much damaged and still partly buried.

South Wing. — This building consists of a series of rooms, all more or less ruinous and most of them roofless, a court, and some smaller chambers. The most important, to which a visit should be paid even if all the others be omitted, is the long corridor known as the *Gallery of the Kings*, entered from the left side of the second hypostyle hall, between the second and third row of columns. On the right wall is the famous *List of Kings. Sethos I. with the censer, and the boy-prince Ramses (with the side-lock of youth) reciting hymns from a book, are seen revering their royal ancestors, the names of 76 of whom are inscribed in the two upper rows. The list begins with Menes, the first king of Egypt, and extends down to Sethos, the names of unimportant or illegitimate rulers being omitted. Above the list is the inscription: 'The performance of the prayer for the dead — *May Ptah-Sokaris-Osiris, lord of the tomb, who dwells in the temple of Sethos, increase the gifts for the kings of Upper and Lower Egypt* — by King Sethos; 1000 loaves of bread, 1000 barrels of beer, 1000 cattle, 1000 geese, 1000 incense-offerings, etc., by King Sethos for King Menes' etc. (here follows the list). In the lowest row the phrases 'by King Men-mat-rē', 'by the son of Rē Sethos' are repeated over and over again.

This list of kings is of great historical importance, as partly by its aid it has been possible to fix the order of succession of the Egyptian kings. Another similar list is mentioned at p. 250.

On the *left* wall of the corridor we again meet Sethos and the youthful Ramses. The father holds a censer in his left hand, while the son, adorned with the priestly panther-skin, pours a libation on the altar in front of him. The inscription contains in systematic

order the names of these objects of worship, with their homes, whom Sethos has honoured with sacrificial gifts. In the centre of the right wall a door leads into a narrow *Passage*, beyond which is a vaulted stone staircase which leads to the hill at the back of the temple.

The *Reliefs* in the passage date from Ramses II. On the right wall the king and a prince appear lassoing a bull. On the left wall Ramses and a prince offer geese to Ammon and Mut; farther to the left five gods are netting birds; Ramses paces out the precincts of the temple; Ramses conducts four sacred cows to Khons and King Sethos.

Another door in the Kings' Gallery (now built up) led to a small Chamber, the walls of which were adorned partly with paintings by Sethos I., partly by reliefs 'en creux' by Ramses II. This chamber is now almost entirely buried again.

The other rooms of this part of the building are all more or less in ruins. From the S. end of the kings' gallery we enter a kind of peristyle *Court*, with seven columns, which was never completed. The sculptures and hieroglyphics were sketched in colour under Sethos, and only a few of them were afterwards finished as reliefs 'en creux'. They represent Sethos sacrificing. The scenes in the lower row depict the slaughter and cutting up of sacrificial animals, purposes for which this chamber was perhaps originally designed.

Adjoining this court are four unfinished rooms (Pl. A, B, C, D). In the three first the designs on the walls are merely sketched in; in D they have been completed in colour. — Rooms E-I lie one story higher and can be entered only from the outside. H and I are filled with rubbish, E-G contain unfinished representations dating from the reign of Merneptah.

Returning now to the second hypostyle hall, we may pay a brief visit to the *Chamber* which adjoins it on the left and was dedicated to Ptah-Sokaris, god of the dead at Memphis. The roof is supported by three columns without capitals (p. 211). The reliefs show Sethos revering Sokaris and other gods. On the rear-wall is a fine relief, representing the king in presence of Nefertem and Sekhmet, the latter of whom has a remarkable lion's head.

Opening off this chamber are two small chapels, the vaulted ceilings of which have partly fallen in. The chapel to the right was dedicated to Sokaris, that to the left to Nefertem. On the right wall of the former is a relief of Horus and Isis by the bier of Osiris, on whose mummy sits a sparrow-hawk; on the left wall are Isis and Horus by the bier of Osiris, whose arm is raised.

A few minutes to the N. of the Temple of Sethos I. lies the **Temple of Ramses II.**, which also was dedicated to Osiris. It is in a very ruinous state, but still presents many features of interest. The ground-plan of a peristyle court (decorated with Osiris-columns like the Ramesseum, p. 279), two halls, the sanctuaries beyond them, and various other rooms can still be traced; but the average height of the remaining walls is only 5-6 ft. The picture of ruin presented to us here is all the more striking from the obvious pains of the founder to make a costly and enduring monument. Not only fine-grained limestone, but also red and black granite, sandstone, and alabaster were used in its construction. The brilliantly painted mural decorations in the rear rooms are executed in delicate low

relief recalling the admirable sculptures under Sethos I.; the ruder reliefs 'en creux' make their appearance only in the court and the first hall. The subjects of the reliefs are uninteresting except those in the first court that represent a grand procession.

On the right (N.) wall peasants are shown bringing oxen, antelopes, geese, and other animals to four priests, of whom the first records the gifts, while the second offers incense. On the left (S.) wall are similar scenes. To the left as we enter are persons with sacrificial gifts, who are met by a procession of priests, soldiers, with the royal war-chariot, captive negroes, etc. The colouring of the figures is surprisingly well preserved.

On the outside of the temple, N. side, is an inscription relating to the war waged by Ramses II. against the Hittites; unfortunately only the lower parts of lines are preserved. Adjacent are representations of events in the war, similar to those of the Ramesseum at Thebes (pp. 278, 279). The exterior of the S. wall is covered with a long inscription, recounting the building of the temple and its endowments.

To the N. of the Temple of Ramses II., near the village of *El-Kherbeh*, are the ruins of the ancient city and of a *Shrine of Osiris*, dating back to the 12th Dynasty. This perhaps contained the famous grave of Osiris, though all traces of the tomb have vanished. All these temples were situated in the **Necropolis of Abydos**, of which three sections are distinguished. That farthest to the S., in which lie the temples of Sethos I. and Ramses II., contains tombs of the New Empire. To the N. of this rises a hill, with tombs dating from the close of the Ancient Empire. Still farther to the N., between the temple of Osiris and the fortress of Shûnet ez-Zebîb, are the tombs of the Middle Empire, many in the form of small brick pyramids. This third necropolis contains tombs also of the 18th, 19th, and 20th Dyn., and of the later period. — Farther to the W. lies a small fort, surrounded by two walls (the outer wall the lower), named *Shunet ez-Zebîb*, which probably served as a place of defence against the incursions of the Beduins from the W. A *Coptic Convent* (more like a village) to the N.E. of this point, dating from the year 1306 of the Coptic era, scarcely repays a visit.

The rubbish-mounds in the desert, 1½ M. to the W. of the temple of Sethos I., called by the Arabs *Umm el-Ga'ab* ('mother of pots'), contain tombs of kings of the earliest Egyptian dynasties. They were explored in 1896 by Amélineau.

Near the village of *Ghabat*, to the S. of Abydos, is an ancient quarry, with an inscription of Nektanebos, in whose reign it was exhausted.

21. From Beliâneh to Ḳeneh *(Dendera)*.

Comp. Map, p. 184.

Between Beliâneh and (59 M.) Keneh the *Dûm Palm* (Hyphæna thebaica) becomes more and more common and increases in size and beauty as we travel southwards (comp. p. lxxii). It is a fan-leaved palm of moderate height, dividing into two parts at the upper end of the stem and sometimes repeating this bifurcation two or three times. It extends far to the S. of Egypt, and whole forests of it are found on the upper Nile. Its large nuts contain a soft and fibrous pulp, which is edible and tastes like sweet

cake; while various objects are made out of the hard rind. Its timber and bast are also of considerable industrial value.

From Béliâneh to Keneh the Nile valley lies almost due E. and W. About 4 M. from the S. bank lies *Samhûd*, on ancient rubbish-mounds. The Arabian Mts. approach close to the river.

373 M. **Nag' Ḥamâdeh** (*Hôtel du Chemin de Fer*, kept by Marinaki Frères) was the terminus of the railway until 1897 (p. 180). The small cafés near the harbour are not suited for ladies. A large railway-bridge crosses the river here (see p. 180).

376 M. **Hôu** (W. bank), at one of the sharpest bends in the stream, is a large but miserable-looking village. It was the home of Shêkh Selîm, who died a few years ago, at a very advanced age, after sitting stark naked on the bank of the Nile for 53 years; he was regarded by pious Moslems with great honour and was deemed to possess great powers in helping navigation and barren women. His grave here is covered with Arabic inscriptions and votive gifts in the form of small boats. In the neighbourhood are the scanty ruins of the ancient *Diospolis Parva*.

379 M. **Ḳaṣr eṣ-Ṣaiyâd** (E. bank), a steamboat-station, is probably the ancient *Khenoboskion*. Close to the bank is a steam-engine for raising water. About 4½ M. to the S. are the tombs of princes of the seventh nome of Upper Egypt under the 6th Dynasty. Donkeys, but no saddles, may be obtained, through the shêkh el-beled. We first ride through a well-tilled district, cross a bridge over a canal which waters the district, pass the village of *Isba*, and reach the Arab hills. The ancient tombs, constructed of light-coloured and unusually fine-grained limestone, now come in sight. The large tomb situated farthest to the left is that of the nomarch *Thauty*. The ceiling was left rough-hewn. Some of the small inscriptions cut in the living rock near the entrance are in Coptic. The representations on the inside of the entrance-wall have been almost wholly destroyed, but some ships may be distinguished to the right of the door. On the right wall are figures bearing funereal gifts and a large sacrificial table, with a list of the gifts. In the rear wall are two niches. That to the right contains an image of the deceased; from that to the left a mummy-shaft descends obliquely; adjacent is a Coptic inscription. In the deeply recessed rear-wall of the left side are four smaller niches, probably intended for the coffins. This tomb also contains inscriptions of the Middle Empire, recording its restoration by a descendant of Thauty. — The next tomb, farther to the right, is of even greater interest than the one just described. It belonged to a prince named *Etew*. The tomb is in the form of a rectangle, with the mummy-shaft opening in the back-wall. The representation of Etew, to the left of the entrance, is very lifelike and derives peculiar interest from the fact that the grandees of the early period are seldom represented, as here, in full military activity. Our hero lifts the arm vigorously to strike

his foe. The mode of wearing the hair and headdress, seen both in this figure and that of Etew's wife, is unusual. Etew was a rich man, possessing, according to the inscriptions, 2350 oxen. On the left side of the rear-wall are several scenes from the private life of the deceased. Cattle are being slaughtered, cooks are busy at their work, etc. Above the door leading to the mummy-shaft we see an unusually large table, adjoining which is a long but much damaged inscription. — The smaller tombs in the vicinity are less interesting. Several Coptic inscriptions testify that anchorites found retreats in these tombs during the Christian period.

Farther on we pass a fine mountain-mass, which looks especially imposing by afternoon light, and see several thriving villages, often situated close to the river. 388 M. *Fâu* (E. bank) is the Coptic *Phbow*, where, at a large convent founded by Pachomius, the monks of all the convents in Egypt used to assemble twice a year.

A little farther to the S., on the E. bank, lay *Tabennesi*, where Pachomius founded the first convent about the middle of the 4th century.

391 M. *Deshneh*, a railway and steamboat station, is situated on the ruins of an ancient town.

410 M. **Keneh** (rail. and steamer station), the ancient *Kainepolis*, a town with 27,765 inhab., lies on the E. bank of a canal, about 1 M. from the E. bank of the Nile. It is the capital of the fifth Mudiriyeh of Upper Egypt, with 597 sq. M. in extent and a population of 406,858. The town has post and telegraph offices and contains several hotels (*Hôtel des Etrangers*, *Hôtel d' Alexandrie*, both kept by Arabs). Kench has a special reputation for its *Kulal* (pl. of Kulle), or cool porous water-bottles, and for other clay vessels. Hundreds of thousands of these vessels are annually exported from Kench to Cairo and Alexandria in boats of a primitive but not unpractical description, constructed for the purpose. At the time of the pilgrimage to Mecca Kench presents a very lively scene, as it is then frequented by large numbers of the participators in that great religious picnic. The spiritual and material wants of the pious *Hedjâdj* are catered for by six spacious mosques, numerous coffee houses, and a large number of places of amusement, among the attractions of which Egyptian dancing-girls are prominent.

22. Dendera.

Both the Three-Weeks and the Four-Weeks Tourist Steamers stop at Dendera in ascending the river, the first halting 3 hrs., the second a whole day. The mail-steamer also halts here for 2 hours in descending.

For a visit to the temple the steamboats moor at the bank opposite Kench. The distance to the temple (about 2 M.) is easily accomplished in ½ hr. by the well-equipped donkeys standing in readiness. The visitor should not fail to be provided with candles or (better still) a magnesium lamp for exploring the crypts and other parts of the temple.

Dendera, the *Tentyra* of the Greeks, is one of the most ancient and most famous cities of Egypt, and was the capital of the 6th

nome of Upper Egypt. Its ancient name was *Enet*, or in its fuller form, *Enet-ta-ntore*, '*Enet of the Goddess*' (*i.e.* of Hathor), of which the Greek and modern Arabic names are corruptions. Enet was the chief seat of the worship of Hathor (the Egyptian Aphrodite), goddess of love and joy. Along with her husband, the hawk-headed Horus of Edfu, and her son, the youthful Eby or Har-sem-tewe ('Horus, uniter of both lands'; Gr. Harsomtus), she was worshipped in a magnificent temple, which remains to this day as the chief object of interest in the place.

We follow the bank of the Nile towards the N., through palm-trees, and then proceed to the W. through well-tilled fields, to the *N. Entrance*, where the cards of admission (see Introd., p. xxli) are shown. This gate, in a straight line with the temple, forms the N. termination of the wall of Nile bricks enclosing the temple, and there is another entrance on the E. side. The total enclosure is 317 yds. long and 306 yds. wide, and besides the large *Temple of Hathor* contains a small *Sanctuary of Isis* and a so-called *Birth House* (p. 223). — The *N. Gate* was built under the Emp. Domitian, who is here named Germanicus. On the side next the temple appears the name of Nerva Trajanus, also with the epithets of Germanicus and Dacicus.

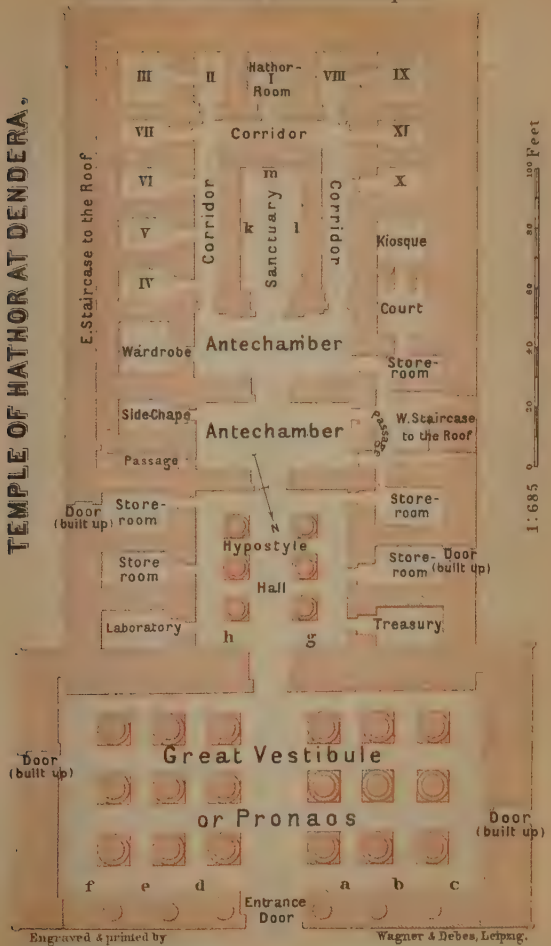
From the N. gate a passage between modern brick walls leads to the —

**Temple of Hathor.

This is the first large Egyptian temple encountered by the traveller on his way up the Nile, and it is in better preservation than any others except those of Edfu and Philae. It was built in the first Christian century during the reigns of the later Ptolemies and of Augustus; but it occupies the site of an older edifice, going back traditionally to the earliest period of Egyptian history, and added to or altered not only by the kings of the 12th Dyn., but also by the great monarchs of the New Empire, such as Thutmosis III., Ramses II., and Ramses III. The great hypostyle hall probably dates from the reign of Augustus, at which time the decoration of the temple-walls with reliefs was still in progress. In accordance with the plan of other temples (comp. Pl. of Edfu, p. 310), a colonnade and two large pylons should stand in front of this great hall; but perhaps the means to add these were not forthcoming.

If we compare the temple of Dendera with a similar structure of the earlier period, such as the temple of Abydos or the great national sanctuary of Karnak, we find it not less beautiful in its own way, though of course far from competing with those gigantic structures in magnificence or extent. Its chief characteristics are a fine symmetry of proportions and dignified adaptation to its purposes. Neither the figures nor the inscriptions sculptured on the walls compare in masterly execution with those in the tombs of the ancient kingdom or with those in temples dating from the

TEMPLE OF HATHOR AT DENDERA.



Engraved & printed by Wagner & Debes, Leipzig.

reigns of Thutmosis III. and Sethos I.; but we cannot refuse our admiration even to these products of later Egyptian art.

The rubbish round the temple reaches to the balustrades between the columns in front and nearly to the roof on the E. side; hence the floor of the temple appears sunken and is reached by a flight of steps. Originally, however, the temple stood level with the ground, and its present appearance, like that of the temples of Esneh and Edfu, is due to the accumulated rubbish of centuries.

We first enter the **Great Vestibule**, or *Pronaos*, which has 24 columns with heads of Hathor (p. cxlii). At the top of the façade is a huge concave cornice, in the middle of which is the winged sun-disc.

On the upper edge of the cornice is the following Greek inscription of three lines: Ὑπὲρ Αὐτοκράτορος Τιβερίου Καίσαρος Νέου Σεβαστοῦ θεοῦ Σεβαστοῦ υἱοῦ ἐπὶ Αὔλου Αὐιλλίου Φλάκκου ἡγεμόνος καὶ Αὔλου Φουλουίου Κρίσπου ἐπιστρατήγου Σαραπιώνος Τριχάμβου στρατηγοῦντος οἱ ἀπὸ τῆς μητροπόλεως καὶ τοῦ νομοῦ τὸ πρόναον Ἀφροδείτῃ θεᾷ μεγίστῃ καὶ τοῖς συννάοις θεοῖς. L | ... Τιβερίου Καίσαρος ...]. — *For [behoof of] the Emperor Tiberius, the young Augustus, son of the divine Augustus, under the prefect Aulus Avillius Flaccus, the governor Aulus Fulvius Crispus and the district governor Serapion, son of Trychambos, the inhabitants of the capital and of the nome dedicated the Pronaos to the great goddess Aphrodite and her fellow gods, in the . . . . year of the Emp. Tiberius . . . .*

The exterior front of the hall is enclosed by six balustrades between the columns in the first row. Between the central pair of columns is a door, half the height of the columns. The interior walls of the pronaos are decorated with four rows of representations. These depict the ruler (in succession the Roman emperors Augustus, Tiberius, Caligula, Claudius, and Nero) advancing with votive offerings for Hathor and the other gods worshipped in the temple. The reliefs on the balustrades between the columns (Pl. *a-f*) refer to the entrance of the ruler into the sanctuary and to the ceremony of incense, to which he must submit in the first chamber.

Reliefs on the Balustrades. To the right of the Entrance (Pl. a, b, c). In *a* we see the king, wearing the crown of Lower Egypt, quitting the palace, followed by his guardian-spirit and preceded by a priest offering incense. In *b* the hawk-headed Horus and the ibis-headed Thout sprinkle the king with the symbols of life; in *c* the goddesses of the south and of the north bestow blessings upon the king. To the left is a relief: the king is conducted before Hathor by the gods Mont of Thebes and Atum of Heliopolis. — The representations on Pl. e, d, f, to the left of the entrance, are similar, except that in *d* the king wears the crown of Upper Egypt.

The sculptured Ornamentations on the Ceiling are also interesting. They are divided by the columns into seven bands, running from end to end of the Pronaos, and refer to astronomical subjects. *1st Band* (to the extreme left). Newt, goddess of the sky; beneath her are pictures of the Zodiac and boats with personifications of the stars. *2nd Band.* Deities of the stars and the Hours of the day and night. *3rd Band.* Phases of the Moon and the course of the Sun during the 12 hours of the day. *4th Band* (in the centre). Flying vultures and sun-discs. *Bands 5-7* repeat the scenes in Bands 1-3.

The large hall had also two side-exits, now built up. — The S. wall is interrupted by a wide portal, surmounted by a hollow corn-

ice and covered, like the rest of the walls, with reliefs. In the centre is a door leading to the —

Hypostyle Hall, the roof of which is supported by six columns, with elaborate foliage-capitals on which heads of Hathor also appear. Eight square apertures in the ceiling admit the light. Four rows of reliefs on the walls exhibit the king sacrificing to the gods of Dendera or celebrating sacred rites. In this and all the following rooms of the temple, with the exception of the second store-room to the left of this hall and the Crypts (p. 221), the cartouches of the king are left empty, probably because the priests were in doubt as to which ruler should be selected for honour in the unsettled times during which the temple was built.

Some of the *Reliefs* in the lower row, representing the ceremonies performed by the king at the foundation of a temple, deserve notice. *To the right of the Entrance* (Pl. g): the king, wearing the crown of Lower Egypt, quits his palace, preceded by a priest offering incense; to the left the king cleaves the earth with a hoe on the site of the temple — turns the first sod, as we should express it —; in front of him is the goddess Hathor. — *To the left of the Entrance* (Pl. h): the king, with the crown of Upper Egypt, quits his palace (as above); to the right he presents Hathor with bricks, representing the building-material for the new temple.

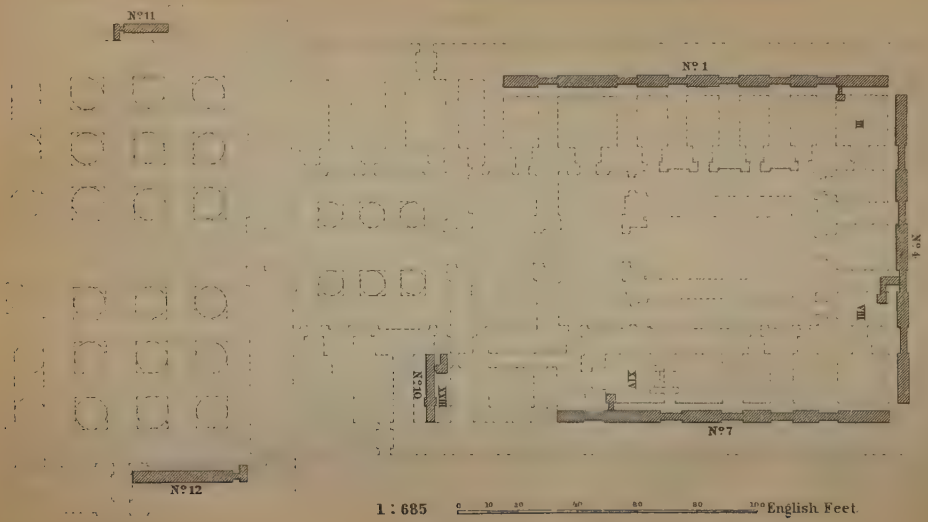
On each side of this hall are three *Chambers*, used as laboratory, treasury, and store-rooms for the sacrificial incense, etc. The inscriptions and representation refer to the particular articles which were stored in each room. These rooms, except the laboratory and treasury, which are quite dark, were lighted by apertures in the roof. The doors that originally afforded exit from the temple are built up.

We next enter the First Antechamber, which is lighted by apertures in the roof and walls, and is decorated with four rows of mural reliefs. The latter represent the king worshipping, etc. in presence of Hathor and the other deities of Dendera. The gifts for the goddess were perhaps offered by the priests in this room. To the right and left are passages, leading to the staircases which ascend to the roof of the temple (p. 222). On the left also is a small chamber probably used for some religious rite.

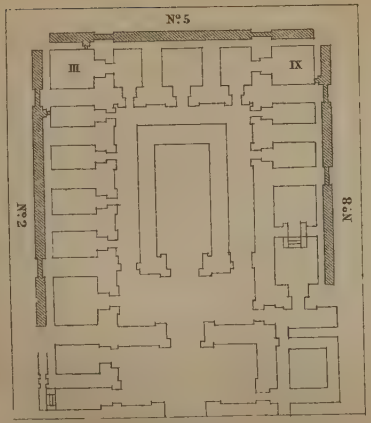
The Second Antechamber, which we next enter, is lighted by means of apertures in the side-walls, and has four rows of representations on the walls. A door to the left opens into a room used as a *Wardrobe*, in which perfumes were preserved as well as the sacred wreaths and garments with which the images of the gods were embellished at festivals.

The corresponding door on the right side of the hall leads to three connected Rooms, which to a certain extent form a special enclosed sanctuary, within the large temple. We see here first a small store-room, connected by a Corridor (Pl. i) with the W. staircase (p. 222). Thence we enter an open Court, beyond which is a charming Kiosque, supported by two Hathor-columns and approached by seven steps. Here the preliminary celebration for the chief function at Dendera, the great new year's festival, was conducted with

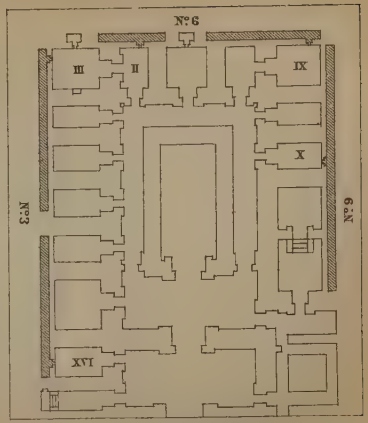
THE SUBTERRANEAN CRYPTS.



THE CRYPTS OF THE TEMPLE AT DENDERA.



First Floor



Second Floor

great splendour by the priests of Hathor. The walls of the kiosque are embellished with three rows of representations, showing the king and various deities in presence of the gods of Dendera. Just above the floor is a procession of local deities (l., those of Lower Egypt, r., those of Upper Egypt) bearing gifts. On the ceiling the sky goddess Newt is depicted with the sun rising from her lap.

We now return to the second antechamber in order to visit thence the innermost part of the temple, 'the hidden secret chambers', as they are called in the inscriptions.

The central door leads to the profoundly dark *Sanctuary*, in which the sacred boats with the images of the gods formerly stood. The king alone, or his sacerdotal representative, might enter this sacred precinct and in solitude commune with the deity. Only once a year was this permitted even to him, at the great festival of the New Year. The reliefs on the walls depict the rites which the king had to perform on entering the sanctuary, and the sacrifices which he had to offer.

There are three rows of Reliefs, but only the lowest can be distinctly seen with the aid of a candle or a magnesium lamp. *Left Wall* (Pl. k). (1) The king ascends the steps to the shrine of the gods, (2) breaks the seals on the door, (3) gazes upon the goddess, and (4) offers incense before the sacred boats of Hathor and Horus of Edfu. — *Right Wall* (Pl. l). (1) The king removes the band fastening the door, (2) opens the door, (3) prays to the goddess, and (4) offers incense before the boats of Hathor and Har-sem-tewe. In the actual performance of the rites, the first scene on the left wall immediately followed the first on the right wall, and so on. — *Rear Wall* (Pl. m). To the left, the king, before whom is the youthful son of Hathor with sistrum and rattle, presents an image of the goddess Maat to Hathor and Horus; to the left, the same ceremony before Hathor and Har-sem-tewe.

The Sanctuary is surrounded by a *Corridor*, lighted by apertures in the side-walls and in the ceiling, and entered from the second antechamber by means of two side-doors. Opening off this corridor are 14 *Small Chambers* (Pl. i-xi), which were used as storerooms and for various rites.

Room I, which is embellished with reliefs like those in the Sanctuary contained a shrine with an image of Hathor.

We have now concluded the survey of the apartments on this floor. Before ascending to the roof of the temple, we should visit two of the subterranean chambers, or **Crypts**, which claim attention not only for their remarkable construction but also for the fresh tints of their paintings.

The temple at Dendera contains no fewer than 12 *Crypts* (or 14 if we reckon separately the parts of those that are divided), constructed in the thickness of the temple-walls, and lying both above and below the level of the temple-floor, some isolated, others in two or three stories. The walls of these are no less richly adorned with sculpture than the rooms we have already inspected. They were doubtless used for storing the precious articles and images required for the temple-services. Their reliefs date from the reign of Ptolemy XIII. Neos Dionysos, and are therefore the oldest as well as the best executed decorations in the temple. The arrangement and entrances of these passages in the different stories are shown in the small Plans II. III, and IV. Some are approached by nar-

row flights of steps descending from the temple-pavement and formerly concealed by movable stone-slabs; others we enter by climbing or creeping through very narrow openings, sometimes low down, sometimes high up close to the roof, but always in the inner wall of the temple room.

No. 4, easily entered from Room VIII, and No. 7, from Room XIV, are closed with doors, which the temple-keeper will open on request. Good stone stairs lead to both, and no visitor should fail to visit at least these two crypts. Magnesium wire or a lamp will be found useful in examining the painted walls.

In *Crypt No. 4*, on the right wall of Room X (the second to the right), is an interesting relief of King Pepy (6th Dyn.) kneeling and offering a golden statuette of the god Ehy to four images of Hathor. All these statues, whose dimensions are given, were probably kept in this crypt. On the walls of *Crypt No. 7*, Ptolemy XIII. appears presenting gifts (chiefly ornaments) to various gods.

We now return to the first antechamber, and ascend one of the **Staircases** (p. 220), which lead hence to the roof of the temple.

The EAST STAIRCASE, which ascends straight to the roof with easy steps, is dark, being lighted only by a single opening in the wall. The walls are embellished with reliefs of the ceremonial procession of the priests with the images of Hathor and her fellow-gods at the great New Year's Festival. The left wall presents us with a view of the procession ascending from the lower rooms of the temple, the right wall shows it descending. The priests are headed by the king; some of them wear masks representing the lesser deities. After completing the circuit of the lower rooms, the procession ascended to the roof of the temple, in order that 'the goddess Hathor might be united with the beams of her father Rē' (the sun-god). — The WEST STAIRCASE is a kind of spiral staircase, with ten rectangular bends to the right, lighted by several windows, with tasteful symbolical representations of the sun shining through them. On the right wall are reliefs of an ascending procession, on the left wall, reliefs of a descending procession. Halfway up this staircase passes a small room (situated above the store-room adjoining the second antechamber), with three windows looking into the court. To the left, near the top of the staircase, is another room.

We now reach the **Temple Roof**, forming a terrace above Rooms I-VII, the Wardrobe, and the adjoining small room. Caution must be observed on account of the holes made in the roof to admit light and air to the rooms below. At the S.W. angle of the roof stands a small open PAVILION, supported by 12 Hathor-columns. Adjoining the E. half of the terrace are three rooms, situated above the chambers to the left of the smaller hypostyle hall. The first of these has no roof. The second, separated from the first by pillars, formerly contained the famous *Zodiac of Dendera* (now in the Bibliothèque Nationale at Paris), the only circular representation of the heavens found in Egypt. The remaining portion of the ceiling shows two figures of heavenly goddesses. The third room is very dark, being lighted only by an aperture in the roof. These rooms were all used in the worship of the slain and risen Osiris, as curious representations and numerous inscriptions indicate. — On the W. side are three corresponding rooms, situated above the chambers to the right of the smaller hypostyle hall. On the S. and W. walls of the terrace are door-shaped recesses.

THE NILE
from
Ḳeneh to Demhid.
1: 1.000.000
0 5 10 15 20
English Miles
Drawn by H. Kiepert
Engraved by Wagner & Debes, Leipzig.

The roofs of the Sanctuary and of the second antechamber lie higher than the above-mentioned terrace. A flight of steps ascends from the N.W. of the terrace to the roof of the first antechamber and thence to the still higher roof of the smaller hypostyle hall. Thence another flight, the lower part of which is destroyed, led to the roof of the pronaos.

Finally a walk round the outside of the temple will be found interesting. The inscriptions and representations which cover the exterior walls are now concealed by rubbish. The reliefs on the E. and W. walls date from the reign of Nero and other Roman emperors. The large scenes on the S. rear-wall show Ptolemy XVI. Cæsar, son of Julius Cæsar, and his mother, Cleopatra, in presence of the gods of Dendera. The faces are purely conventional, and in no sense portraits. The projecting lions' heads on the sides of the building were probably intended to carry off the rain-water.

To the right (N.E.) of the entrance to the temple of Hathor lies the so-called **Birth House**, a small temple half buried in debris.

Similar 'Birth Houses' were erected beside all large temples of the Ptolemaic period. They were dedicated to the worship of the sons of the two deities revered in the main temple, in the present case to Har-semtewe or Ehy, son of Horus of Edfu and Hathor. This 'Birth House' was built by Augustus and some of its reliefs were added by Trajan and Hadrian. Round it ran a colonnade, with lotus-columns, the abaci of which are adorned with figures of Bes, guardian deity of pregnant women. The reliefs in the innermost chambers represent the birth and nursing of the divine infant.

Behind the temple of Hathor (to the S.W.) is a TEMPLE OF ISIS, consisting of a vestibule and three chambers. The unattractive and uninteresting building, which is partly covered with rubbish, owes its origin to the emperor Augustus.

23. From Ḳeneh to Thebes (Luxor).

39 M. STEAMBOAT in 5 hrs. The mail-steamer halts for 2 hrs. at Keneh on Sun. and Thurs. mornings on its upward voyage, and crosses thence to Dendera. — RAILWAY in about 1 hr. (see p. 180).

Ḳeneh, see p. 217. The steamer passes three islands. On the W. bank lies the village of *Ballâs*, with clay-deposits from which most of the 'Ḳeneh pottery' is made (p. 217). Balâlîs (pl. of Ballâs, named after the village), Kúlal (pl. of Kúlle), and other kinds of jars, some of considerable size, lie on the banks awaiting shipment. This village is situated in the district known to the Greeks as *Typhonia* ('dedicated to Typhon', *i.e.* Set).

422½ M. (from Cairo) *Barûd* (E. bank; mail-steamer station). To the E., 1½ M. inland, is **Ḳuft**, the ancient *Koptos* (railway station). Though now of no importance, this place was down to the time of the Khalifs a populous and thriving trading-town. To the S.E. of the modern town lay the ancient city, with a temple of Min, the ruins of which were excavated in 1894 by Flinders Petrie.

Koptos (Egypt. *Qebtoyu*) was in antiquity the starting-point of the great caravan-routes through the Arabian Desert to the seaports on the Red Sea, the chief of which in the Græco-Roman period were Berenike

and Myos Hormos (comp. p. 348). At Koptos the Nile valley was quitted not only by caravans bound for the incense yielding land of Punt and the mines of the Sinaitic peninsula, but also by those to the Wâdi Hammamât in the desert, which produced a hard stone much prized by the Egyptians who used it largely for sculptures. Its favourable situation thus early made Koptos a highly important centre for the commerce and traffic of Egypt, and even in the Græco-Roman period it was the chief depot for merchandise from Arabia and India. The great insurrection in Upper Egypt, which broke out under Diocletian in 292 A.D., led to the siege and destruction of Koptos. The town revived rapidly in the middle ages, but finally decayed with the gradual transference of the Egyptian trade to the route from Kosêr to Keneh. Koptos was under the protection of the ithyphallic harvest-god Min (Pan), who was also regarded as the patron deity of the desert-routes.

429 M. (E. bank) *Ḳûs* (mail-steamer and railway station), now an insignificant village on the site of the ancient *Apollinopolis Parva*, where the god Haroëris was worshipped. According to Abulfeda (d. 1331) this town, now entirely vanished, was second in size only to Fosṭâṭ (Cairo), and was the chief centre of the Arabian trade.

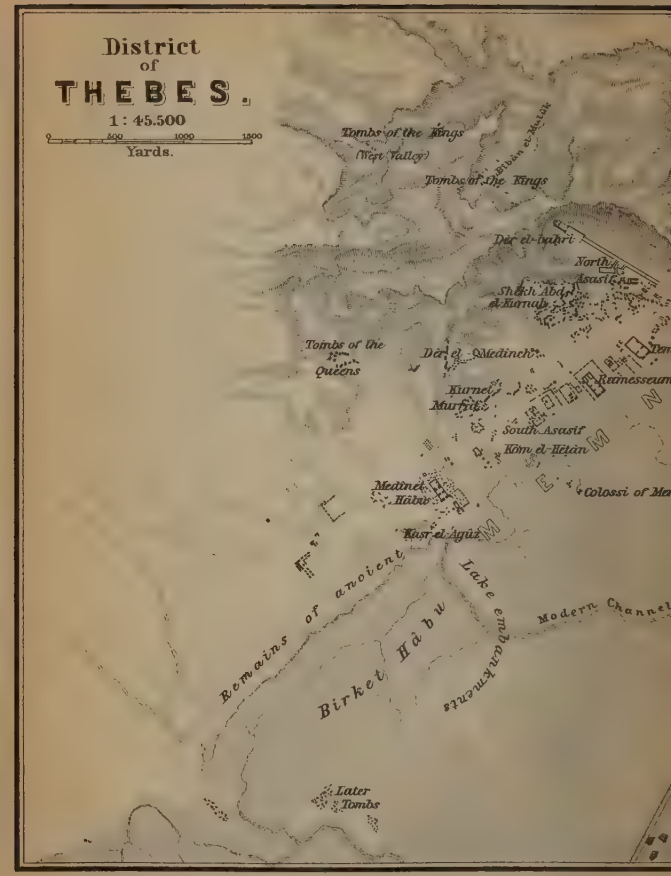
A few stones with fragmentary inscriptions have been built into the houses of the town; and the mosque contains a basin formed of a single stone, with the name of Ptolemy Philadelphus upon it. A pylon, which stood here 80 years ago, has now disappeared.

On the W. bank, opposite Ḳûs, lies *Tûkh (et-Tûk)*, inland from which, on the edge of the desert, are the ruins of *Ombos* (excavated by Flinders Petrie in 1895), not to be confounded with the town of that name to the S. of Gebel Silsileh. Set was the guardian deity of this town. To the N. and S. of this town are extensive cemeteries dating from the earliest period of Egyptian history. — Near *Shenhur* (E. bank), 3 M. to the S. of Ḳûs, Prisse d'Avennes discovered the ruins of a small temple of Isis. To the E. passes the canal of Shenhur, which begins above Thebes and extends N. to Keneh.

432½ M. (W. bank) *Naḳâdeh* (mail-station), with post and telegraph offices (near the river), a Coptic and a Roman Catholic church, presents a picturesque appearance from the river. The traveller who lands here near sunset on a Sunday or festival (recommended) will be pleasantly surprised to hear the sound of church-bells. Great success has attended the labours of Christian missionaries here and still more in Ḳûs; and a considerable proportion of the Coptic community (including the worthy and learned bishop of Ḳûs) have embraced Protestantism. The missionaries of the United Presbyterian Church of North America have also had considerable success among the Copts at Luxor, Esneh, and other towns in Upper Egypt. — To the W. of Naḳâdeh the tomb of Menes, the first Egyptian King, was discovered by De Morgan in 1897.

About 2½ M. below Naḳadeh the Nile makes a bend, beginning at *ed-Denfîḳ* (W. bank), after which we continue to the S.W. — *Khizâm* (E. bank) has a necropolis of an early period.

442 M. (W. bank) *Kamâleh*, a mail-steamer station, was in 1824 the residence of Shêkh Aḥmed, and of 'Ali Kâshef Abu-Ṭarbûsh, who bravely defended it against the insurgents.


District
of
THEBES.
1 : 45.500
0 500 1000 1500
Yards.
Tombs of the Kings
(West Valley)
Tombs of the Kings
Der el-bahri
North
Asasif
Shêkh Abâd
el Kurnah
Tombs of the
Queens
Der el Medineh
Kurnet
Murrâi
Remesseum
South Asasif
Kôm el-Hetan
Medinet
Habu
Colossi of Me
East el Agûz
Remains of ancient
Lake embankments
Modern Channel
Birket Habu
Later
Tombs

Geograph. Anst. v. Wagner & Debes, Leipzig

On the left bank, as we draw near Thebes, rise high limestone hills, presenting precipitous sides to the river, from which, however, they are separated by a strip of fertile land. The right bank is flatter, and the Arabian hills retreat farther into the distance. Before reaching the point where the W. chain projects a long curved mass of rock towards the river, we see to the left first the great obelisk, and the pylons of the temple of Karnak, half-concealed by palm-trees. When we clear the abrupt profile of the W. cliffs and new formations are visible at its foot, we may catch a distant view of Luxor towards the S.E. None of the buildings on the W. bank are visible until the steamer has ascended as high as Karnak; then first the Colossi of Memnon and afterwards the Ramesseum and the Temple of Dêr el-bahri come into view. The telegraph-posts and wires, which here obtrude themselves upon the view, seem strangely out of place beside the majestic relics of Egypt's golden period. As we gradually approach Luxor, we distinguish the flags flying above the white houses on the bank and from the consular dwellings. The castellated villa of a Dutch resident is conspicuous in the background. In a few minutes more the steamer halts, close to the colonnades of the mighty temple of Amenophis III.

24. Thebes.

Arrival. The three-weeks tourist steamers halt for three days (8th, 9th, and 10th) at Luxor on the upward journey; the four-weeks steamers for five days. Travellers by the mail-steamers and by Gaze's seventeen days steamers spend 3-4 days in a hotel. — The *Quay* lies in front of the Luxor Hotel (see below); porters await the arrival of the steamers. Travellers should see that all their luggage is landed and conveyed to the hotel, and should not quit the quay till this is done. — The *Railway Station* (p. 180) is S.E. of the village of Luxor. — *Post Office* beside the Karnak Hotel; *Telegraph Office* near the Luxor Hotel.

Hotels (comp. p. lxxviii). *Luxor Hotel, with a fine large garden in which several interesting monuments are placed, pens. per day 15*s*. or 19 fr. in Jan. and Feb., 13*s*. or 16½ fr. the rest of the year (bottle of Medoc 4*s*., bottle of beer 2*s*. 6*d*.), cheaper for Egyptologists and those making a stay of some time. Pension includes morning coffee, lunch about noon, supplied also to those making excursions, and a substantial dinner about 6 p.m. The rooms are clean but not luxurious. The manager of the hotel, which belongs to Messrs. Thos. Cook & Son, is *M. Pagnon*. — *Karnak Hotel, ½ M. lower down on a terrace on the river, also belonging to Messrs. Cook, quiet, with lower charges. — Grand Hotel Thewfikieh (Messrs. Gaze & Son), finely situated, pens. 12*s*., wine from 2*s*.

Consular Agents. British: *Ahmed Mustafa*. American: *Ali Murad*. German: *Todros Bulos*.

Physician. *Dr. W. Longmore*, managing physician of the hospital, which is supported by the voluntary contributions of travellers.

Distribution of Time. The ruins of the city of the hundred gates are so huge, so widely scattered, and so profoundly interesting, that at least 5-6 days are necessary to inspect the chief points alone. — Cook's tourist programme devotes the 1st day to the temple of Sethos I. at Kurna and the Tombs of the Kings, the return being made at the choice of the tourist either direct or over the hill to Dêr el-bahri, the Ramesseum, and the Colossi of Memnon. — 2nd day: Karnak; Luxor in the afternoon. — 3rd day: Ramesseum, Tombs of Shêkh 'Abd el-Kurna, Dêr el-Medineh,

Medînet Habu, and Colossi of Memnon. — A moonlight ride to Karnak may be taken (at the tourist's private expense) on one of the evenings.

Those who are at liberty to arrange their time for themselves will find the following programme of a *Three Days' Visit* convenient.

1st day. Luxor and Karnak (E. bank). Though visitors are sometimes advised to reserve this, the most gigantic of the monuments, to the last, it is really desirable to visit Karnak first of all, before fatigue has begun. The traveller who visits Karnak on the first day proceeds then to view the other lions, with the satisfactory feeling that Thebes has fulfilled his highest expectations; and he will not fail to take a later opportunity, by moonlight or at any free time, to return to refresh and confirm his first impression. Visitors should ride early to Karnak, while the temple of Luxor, easily reached in a few minutes from the steamer or hotel, may be reserved for an afternoon-visit.

2nd day. Cross the river early, visit the Colossi of Memnon, the Ramesseum, Medînet Habu, and Dêr el-Medîneh, in the morning if possible, if time permit also one of the tombs in the part of the Necropolis of Thebes known as Kurnet Murraï, and finally some of the Tombs of Shêkh 'Abd el-Kurna. The view at sunset from this point is of incomparable beauty and interest.

3rd day. Cross the river early, visit the temple of Sethos I. at Kurna, ride to the valley of the Tombs of the Kings (Bîbân el-Mulûk) with the famous graves of the Pharaohs, then cross the ridge to visit the terrace temple of Dêr el-bahri. A visit to the Tombs of the Queens may be combined with an expedition to Medînet-Habu. Other less important monuments may be included according to their situation.

The *Four Days'* programme of Gaze's steamers is still better: — 1st day. Luxor and Karnak. 2nd day. Temple of Sethos I., Tombs of the Kings, Dêr el-bahri, and the Ramesseum. 3rd day. Colossi of Memnon, Medînet Habu, Dêr el-Medîneh, and Shêkh 'Abd el-Kurna. 4th day. Great temple of Karnak.

A *Five Days'* visit may be spent as follows. — 1st day. Visit the great temple of Ammon at Karnak and the temple at Luxor. — 2nd day. On the W. bank, Colossi of Memnon, Medînet Habu; Dêr el-Medîneh. — 3rd day. Ramesseum; Tombs of Shêkh 'Abd el-Kurna; terrace-temple of Dêr el-bahri; el-Asasîf; Drah Abu'l Neggah. — 4th day. Temple of Sethos I. at Kurna; Tombs of the Kings, returning over the ridge. — 5th day. Second visit to Karnak; visit to the various side-temples and pylons; excursion to Medamût (p. 254) if desired.

Antiquities. The traveller in Thebes is frequently tempted to purchase antiquities. Half the population of Luxor is engaged in traffic with antiquities, and the practice of fabricating scarabæi and other articles frequently found in tombs is by no means unknown to the other half. Many of the articles offered for sale are so skilfully imitated that even experts are sometimes in doubt as to their genuineness; the ordinary traveller seldom or never secures an authentic specimen. Travellers are specially warned against purchasing papyri without expert advice. Purchases should not be made in presence of the dragomans, as these individuals, by tacit agreement, receive a percentage from the dealers, which is, of course, added to the price. Only as many piastres as they ask shillings should ever be offered to the importunate hawkers of antiquities at the temples and tombs. Those who desire a genuine memorial of antiquity should apply to the director of the hotel or to the British or German consular agents (the latter of whom has a collection of antiquities well worth seeing). Prices vary greatly; 10-20*s.*, or even more, must be paid for a good scarabæus with fine polish. Good and reliable specimens may be obtained from Mohammed M'hasseb and 'Abd el-Megîd.

Photographs. Good photographs are produced by *A. Beato* in Luxor; but even in Shepheard's and other hotels in Cairo, excellent photographs of Egyptian temples are sold at moderate prices. Those by *Sébah* are excellent.

Guides and Donkeys. A guide is of great assistance in saving time. The charge is 4-5 fr. per day, or more for a large party. The following

guides may be recommended: *Girgi Ghâis* (speaks English and French); *Constante Michail* (Fr., Engl., and Ital.); *Hasanên*, shêkh of the donkey boys (esp. for Luxor and Karnak); *Ahmed Soliman* (Engl.), *Butos Morgan* (Ital., Engl., and Fr.); *Ahmed Hasan* (Fr. and Engl.), *'Ali Husên* (Engl.) for Luxor; *Mohammed Khatri* (Engl. and a little German); *Hagi Hamed Mohammed*, *Yûsif Hasan*, *Mahmûd 'Abûdi*, *Ahmed Abdallah* (these last for Luxor). *Idrîs 'Awad* is said to be the best guide for both banks. *Musa 'Abd er-Rasûl* possesses the most thorough knowledge of the tombs of Shêkh 'Abd el-Kurna, but his honesty is not above suspicion.

The Donkeys on the E. side of Thebes are good and have good saddles. To Karnak 1 fr. or 1s., and as much more when the traveller is called for or keeps the ass for the day. On the W. side the donkeys, which are much more heavily worked, are not so good, but they are fairly well saddled. Charge 2 fr. per day. The hotels on the E. bank provide donkeys; on the W. bank they must be ordered beforehand. — Little girls with water-bottles run after the traveller, especially on the W. bank, keeping up with the donkeys with tireless agility. One should be selected and repaid with a few piastres on the return. The attractive faces of these merry children sometimes vividly recall the portraits of Egyptian women of the time of the Pharaohs.

Sport. Sportsmen may have an opportunity of shooting a jackal, the best time and place being at and after sunset near Bîbân el-Mulûk or the Rameseum. An experienced hunter is to be found at the Luxor Hotel. Hyenas are sometimes shot on the Karnak side. In March numerous quail are found here.

On each side of the Nile, here interrupted by three islands, stretches a wide belt of fertile land, bounded both on the E. and W. by ranges of hills, displaying a bolder and more definite formation than is usually the case with the mountains that flank the river-valley. On the E. the ridge, overtopped by finely shaped peaks, retires farther from the stream than on the W. The fertile strip ends as abruptly at the foot of the barren limestone-cliffs as a lawn adjoining a gravel-walk in a garden. Most of the ruined temples are situated in the level district and are reached by the waters of the Nile when the inundations are at their highest; while the tombs are hewn in the flanks of the hills, where their dark openings are so numerous, that the E. slope of the Libyan range might be aptly compared to a piece of cork or to a honeycomb. Viewed from the river, the site of ancient Thebes presents the appearance of a wide mountain-girt basin or valley richly endowed with the gifts of never-failing fertility. The verdant crops and palms which everywhere cheer the traveller as soon as he has quitted the desert, the splendid hues that tinge the valley every morning and evening, the brilliant, unclouded sunshine that bathes every object in the winter season, and the inspiring feeling that every hour is enriching the imagination with new and strange pictures, wholly prevents in Thebes the rise of that melancholy which so often steals over the mind in presence of the relics of by-gone greatness and of vanished magnificence.

The various monuments are situated as follows. On the right (E.) bank rises the Temple of Luxor, and to the N. are the immense ruins of Karnak, formerly connected with it. Beyond and between these monuments lay the streets of ancient Thebes. Farther to the

N. is another extensive temple-site at Medamût, which must be regarded as occupying the site of a suburb of Thebes. On the left (W.) bank was the Necropolis, with vaults in the rock and many mortuary temples. Each of these had its large annexe for the priesthood, schools, or libraries. The temples were adjoined by groves and lakes, and from ancient commercial contracts we gather that there were also several residential quarters here. Nearer the mountains stood the houses of the embalmers, refuges for visitors to the necropolis, shops for the sale of numerous articles which the Egyptians were accustomed to bring as offerings to their ancestors, stables for the sacred animals, and granaries. The landing-place on the other bank, opposite Karnak, was united with the temple of Ḳurna by rows of sphinxes. As the ancient pilgrim continued on his way towards the N.W. and crossed the hill of the cemetery now called el-Asasîf, he came in sight of the rocky amphitheatre which enclosed the terraced precincts of the temple of Dêr el-baḥri. Northwards from Ḳurna a well-made route led to the valley of the Tombs of the Kings, now called Bîbân el-Mulûk, which could also be reached by a shorter though more fatiguing mountain-path from el-Asasif. Between the entrance of the valley of the Kings' Tombs and el-Asasîf and close to the mountain lay the necropolis now known as Drah Abu'l Negga. Thence following the edge of the fertile strip towards the S.W. we reach the magnificent Rameseum. Behind rises the mountain-ridge. The tombs on its E. slope, partly occupied as dwellings by the fellahîn, belong to the village now called Shêkh 'Abd el-Ḳurna. As we gaze down upon the plain from the higher-lying graves, the Colossi of Memnon are conspicuous in the midst of the fertile belt. Behind these are the prominent ruins, known as Kôm el-Ḥêṭân, rising near the central point of an imaginary line connecting the Rameseum with the temple of Medînet Habu, the magnificent memorial temple of Ramses III. Turning from Medînet Habu to the S.W., we reach a small temple of the Ptolemies; to the N., near the mountains, lies the valley with the Tombs of the Queens; and skirting the line of hills to the N.W. we reach the scanty tomb-remains of Ḳurnet Murraï, to the W. of which lies a valley with the small but interesting temple of Dêr el-Medîneh.

The Egyptian name for the town of Thebes was *Wēset*, or more shortly *Net*, 'the city', whence the scriptural name *No* or *No-Amon* ('city', 'city of Ammon'). The W. bank was known as 'the West of *Wēset*' or 'the West of the city'. No satisfactory explanation has been offered of why the Greeks bestowed upon it the name Thebes (Θῆβαι), which was borne by cities in Bœotia, Attica, Thessaly, Cilicia, near Miletus in Asia Minor, etc. Among the Greeks the town, including the W. bank, was known also as Διόσπολις, 'city of Zeus' (Ammon), also called *Diospolis hē megale* or *Diospolis Mayna* to distinguish it from Diospolis Parva or Hôu (p. 216).

The History of Thebes under the Early Empire is veiled in

uncertainty. We know only that it was the capital of a nome, and that it was ruled by princes of its own, whose tombs (6th Dyn.) were discovered at Drah Abu'l Negga. The local deity was the hawk-headed Mont, a god of war, who was also worshipped in the neighbouring town of Hermonthis. Several other places lay near Wèset on the E. bank; among these were *Epet-Esowet* (the modern Karnak) and *South Opet* (modern Luxor), which were afterwards incorporated with the great 'city' and subjected to the same rulers.

When the Theban princes assumed the royal dignity during the Middle Empire, Thebes rose to a more commanding position. The city was adorned with temples, amongst which the large shrines raised in *Epet-Esowet* and *South Opet* to their local deity Ammon were conspicuous. But the greatness of Thebes dates only from the beginning of the New Empire. The liberation of the country from the Hyksos and the reunion of the empire was directed from Thebes, and that city continued for centuries to be the favourite seat of the Pharaohs, and the reservoir into which flowed the untold treasures exacted as tribute or brought as booty from conquered nations. A large share of this wealth was bestowed upon Ammon. The magnificent and gigantic temple, erected at this period to the god, is still one of the chief sights of Thebes. The grandees of the kingdom esteemed it an honour to become priests of Ammon, the schools beside his temples flourished, and the kings offered their richest gifts to this god, from whom they expected a surer fulfilment of their petitions than from any other. The fame of the huge city early reached the ears even of the Greeks. In a possibly interpolated passage of the Iliad (IX, 379-384), Achilles, enraged with Agamemnon, assures Ulysses that he will never more unite in council or in deed with the great Atrides: —

"Ten times as much, and twenty times were vain; the high pil'd store"
"Of rich Mycenæ, and if he ransack wide earth for more,"
"Search old Orchomenus for gold, and by the fertile stream"
"Where, in Egyptian Thebes, the heaps of precious ingots gleam,"
"The hundred-gated Thebes, where twice ten score in martial state"
"Of valiant men with steeds and cars march through each massy gate."
(Blackie's Translation.)

The epithet ἑκατόμπυλος, *i.e.* 'hundred-gated', here used by Homer, was also applied by later classical authors to Thebes. Diodorus, Strabo, Pliny, and Stephanus of Byzantium all make use of it, referring to the gates of the town, as symbols of its size and power. The persecution of the god Ammon by Amenophis IV. (p. xcix) and the temporary transference of the royal residence to Tell el-'Amarna (p. 193) affected Thebes but slightly. Its ruined temples were rebuilt under Sethos I. and Ramses II., and the wealth of the god became greater than ever. An idea of the endowments of the temple of Ammon may be gleaned from the fact that $^3/_4$ of the gifts lavished by Ramses III. upon the gods of Egypt fell to the share of Ammon, so that, for example, of 113,433 slaves, no fewer than

86,486 were presented to the Theban deity. Under these circumstances it was natural that the archpriests of Ammon should gradually grow to regard themselves as the chief persons in the state; and they finally succeeded in usurping the throne and in uniting for a time the royal title with the priestly office. But the sun of Thebes began to set when the royal residence was transferred to the Delta under the princes of the 21st Dynasty. In the 7th cent. B.C. the armies of the Assyrians penetrated as far as Thebes and plundered it; the Ethiopians planted their rule here and honoured Ammon with buildings and inscriptions; the princes of the 26th Dyn. did for Saïs what the princes of the 18th and 19th Dyn. had done for the city of Ammon, but they also paid their homage to the great god of Thebes by erecting smaller buildings there. The invading army of Cambyses ascended as far as Upper Egypt, but seems to have done little or no damage at Thebes. Nekht-Har-ehbēt, one of the native Egyptian princes who maintained themselves against the Persians, found time and means to add a handsome pylon to the temple of Ammon. Alexander the Great and the princes of the house of the Lagidae probably found Thebes still a great though decadent city, and they assisted to embellish it, as many buildings dating from the period of the Ptolemies still attest. The town of Ptolemaïs (p. 208), founded and endowed with many privileges by Ptolemy I., soon became the capital of Upper Egypt, and rapidly proved a dangerous rival to the ancient metropolis. For a brief interval Thebes, though politically and economically weakened, recovered its independence under native princes, by putting itself at the head of the revolt in Upper Egypt against the Macedonian domination under Epiphanes. But the rebellion was speedily crushed and Thebes once more reduced to the rank of a provincial town. Its decline steadily continued and the great city gradually became a mere congeries of villages. Under Ptolemy X. Soter II. it again rebelled, but after a siege of three years was captured and destroyed. In spite of its evil fate it once more revolted, taking part in the Upper Egyptian insurrection in 30-29 B.C. against the oppressive taxation of the Romans. Cornelius Gallus the prefect overthrew the rebels and utterly destroyed the ancient town. Thenceforward Thebes is only mentioned as a goal of inquisitive travellers, who under the Roman emperors were attracted to the Nile by two monuments in particular — the pyramids and the musical colossus of Memnon on the W. bank at Thebes. Diodorus (60 B.C.) and Strabo (24 B.C.) describe Thebes as it was after the destruction. The latter found only a few hamlets on each side of the Nile, just as the traveller of to-day does. The introduction of Christianity and the edicts of Theodosius were followed by the destruction of many pagan statues and the obliteration of many pagan inscriptions. At all events the new religion and the closing of the temples dedicated to the ancient gods removed all possibility of

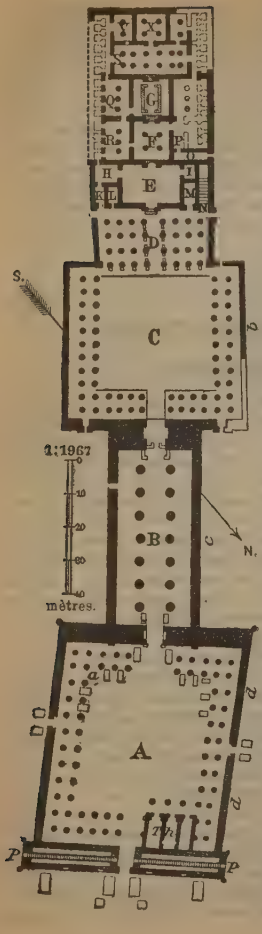
anything being done to preserve the monuments of the Pharaohs. The Nile, which annually overflowed as far as the temple of Karnak in particular, and the saline exudations of the soil, wrought harm; jackals and other animals sought shelter in the subterranean chambers; many tombs, at first occupied by Christian hermits, were converted into peasants' dwellings; Christian churches were erected in the temple-halls, and houses were built between the columns of the temple at Luxor. Carefully hewn blocks and slabs were removed from the monuments, which were used as quarries, and many limestone details were thrown into the furnace and reduced to lime. Whither the enormous population of the hundred-gated Thebes betook itself is unknown. A few widely-scattered villages alone now represent of the giant city.

A. THE EAST BANK AT THEBES.

25. The Temple of Luxor.

The name of *Luxor* is derived from the Arabic *el-Ḳuṣûr* (pl. of *el-Ḳaṣr*), and means 'the castles', having reference to the extensive temple in which part of the village of Luxor was built, and which is adjoined by another part. The mosque of Abu'l Ḥaggâg still stands within the temple. The house of the British consul and other buildings which formerly stood here, have been removed within the last few years, the S. side of the temple laid free, and the interior cleansed. Seen from the river, the temple now presents a highly imposing appearance. The house of Todros Bulos, the German consular agent (p. 225), lies farther to the N., near the landing-place, where traces of an ancient construction may be seen, which is unfortunately disappearing before the annual inundations.

The ***Temple of Luxor** was built by Amenophis III. (18th Dyn.) on the site of an older sanctuary, and was dedicated to Ammon, his wife Mut, and their son, the moon-god Khons. Like all Egyptian temples, it included the sanctuaries with their adjoining rooms and antechambers, a large hypostyle hall, and an open peristyle court. The last was to have been preceded by a large hypostyle hall with three aisles, but only the central row of columns was erected at the death of the king. The temple was then 207 yds. in length, while its greatest breadth was 60 yds. A paved street, flanked on both sides with figures of recumbent rams, each with a small image of the king in front of it, led to the N. from this temple to the temple of Karnak. This street corresponded to the present main street of Luxor, with the bazaar, and numerous traces of it may be identified; *e.g.* beside the market to the N. of the village



and beside the temple of Khons at Karnak (p. 237). Opposite the temple was a granite chapel (p. 234), erected by Thutmosis III.

At the death of Amenophis III. the temple was complete, with the exception of the great hypostyle hall and some of the sculptures on the outer walls. When the revolution under Amenophis IV. broke out, the representations and name of Ammon were obliterated, and a sanctuary of the 'Sun' was built beside the temple. Twet-ankh-Amon (p. xcix) transferred the royal residence back to Thebes, and caused the unfinished great hall to be hastily completed and the walls to be decorated with reliefs (p. 235), in which Haremheb afterwards substituted his own name for that of his predecessor. The 'Temple of the Sun' was destroyed, and in the reign of Sethos the figures of Ammon were restored. Ramses II., the greatest builder among the Pharaohs, could not refrain from adding to the temple at Luxor. He placed a large colonnaded court (Pl. A) in front of the completed temple; he 'usurped' the ancient sanctuary of Thutmosis III., and replaced the old reliefs with new ones; and he erected a massive pylon, with obelisks and colossal statues, the entrance of which was formed next the sanctuary of Thutmosis, so that the longer axis of the main temple was altered. The total length of the temple was now 284 yds. Later centuries brought few alterations to the temple of Luxor. After the introduction of Christianity it was converted into a church.

There is no direct access from the pylon to the court of Ramses II., so that this temple cannot be inspected in the usual order. We therefore leave

the pylon to the last and proceed from the road on the bank of the river to the court of Amenophis III. and thence through the colonnade to the court of Ramses II., where we begin our inspection of the various chambers. Admission-tickets (p. xxii) must not be forgotten. In the following description, however, the pylon is mentioned first. A 'Notice explicative des Ruines du Temple de Louxor' may be purchased at the Luxor Hotel.

In front of the principal **Pylon** (Pl. *P*) of the temple were *6 Colossal Statues* of Ramses II., 2 sitting and 4 standing, of which only the two sitting and the most W. of the others are now in position. The sitting figures are about 45 ft. in height. In front of the central figures, though not quite symmetrically placed, rose two *Obelisks* of pink granite, one of which (the W.) now adorns the Place de la Concorde at Paris. This W. obelisk was smaller than its E. neighbour which is still standing; and the ancient architects endeavoured to counteract this inequality by giving the smaller obelisk a higher base than the other, and placing it a little farther forward. The inscriptions name Ramses the Pharaoh, with many pretentious titles, as the founder of this gorgeous building erected in honour of Ammon in southern Opet. The faces of these obelisks, like those of most others, are slightly convex, as the priestly architects observed that a flat surface was apt to appear concave in a strong light.

Details supplied by the French engineers give a vivid idea of the enormous weight that had to be handled in the erection of an obelisk, although the Paris obelisk is comparatively small; considerably larger obelisks are to be seen at Karnak. The W. obelisk of Luxor is 75 ft. high, its base is 7½ ft. square, and its weight is upwards of 212 tons.

The exterior walls of the pylons of nearly every Egyptian temple are adorned with representations referring to victories granted by the gods of the sanctuaries to the royal builders. At Luxor these representations refer to victories granted by Ammon to Ramses II. The *Reliefs en creux* have suffered severely from the hand of time and at several places are almost obliterated. They refer to the campaign against the Hittites, which Ramses II. carried on in Syria in the 5th year of his reign. On the *Right (W.) Tower* we see the life and business of the Egyptian camp; to the left the king on his throne holds a council of war with his princes, to the right is the camp, fortified by the shields of the soldiers arranged side by side. The scenes on the *Left (E.) Tower* plunge us into the battle; the king in his chariot dashes against his foes who have surrounded him, and launches his arrows against them. The field is covered with dead and wounded, while the Hittites flee in wild confusion to the fortress of Qadesh, whence fresh troops issue. Farther to the left Qadesh, girt with water, appears, with the defenders on the battlements watching the fight. Remote from the battle-field, to the extreme left, the prince of the Hittites stands in his chariot, surrounded by his guards, and 'fears before his majesty'.

Below the reliefs on the W. tower is a long poetical description of the battle of Qadesh, inscribed in vertical lines. This is now

generally known as the 'Epic of Pentaur'. It is continued on the E. tower, where, however, the text is still concealed by rubbish.

On the front of each tower of the pylon are two large vertical grooves for the reception of flag-staves, and above them are large square apertures, which served both to receive the braces securing the flag-staves and to admit light and air to the interior.

The portal between the towers is in a very ruinous condition. The reliefs represent Ramses II. in presence of the chief deities of the temple. The carvings, in tolerably high relief, in the doorway date from the reign of the Ethiopian king Shabako.

Beyond the principal pylon lies the great **Court of Ramses II.** (Pl. *A*), which was entirely surrounded by a double row of papyrus-columns (74 in all), with bud-capitals and smooth shafts. It measures 185 ft. in length and 167 ft. in breadth. This hall was at one time completely built up, but the W. side at least has now been laid bare. In the N.W. corner, adjoining the W. tower of the pylon, lies an ancient *Chapel* (Pl. *Th*), built by Thutmosis III. and restored by Ramses II. It is raised upon a platform above the pavement of the court, and contains three chambers, of which that in the centre was dedicated to Ammon, that on the W. to Mut, and that on the E. to Khons. On the side facing the court it had a small colonnade of four clustered papyrus-columns in red granite.

The *Walls* of the court are covered with reliefs and inscriptions, including sacrificial scenes, hymns to the gods, representations of conquered nations, etc., most of which date from the reign of Ramses II. Specially interesting is a relief on the S.W. wall, showing the façade of the temple of Luxor, with the pylons and flag-staves, the colossal statues, and the obelisks. On the E. and W. sides are exits from the court.

The S. half of the court is farther embellished with standing *Colossi of Ramses II.*, placed between the columns in the first row. These, with the exception of one in black granite, are wrought in red granite and average 23 ft. in height. The finest (Pl. *a*) stands to the left (E.) and is 17½ ft. high; the crown, carved from a separate block, has fallen off; on the pedestal and apron is the name of Ramses II. On each side of the doorway leading to the colonnade is another colossal figure of the king, seated with the queen by his side. A mosque situated within this court prevents the excavation of the E. wall, and considerably mars the general effect.

On the S. side this court was terminated by a massive wall, beyond which, though not with the same axis (see above), is a **Colonnade** (Pl. *B*), 58 yds. long, built by Amenophis III. and enclosed by Twet-ankh-Amon. The colonnade is in tolerably good preservation and contributes essentially to the dignified appearance of the ruins of Luxor when viewed from the river-bank or still more from the island crossed on the way to visit the monuments of W. Thebes. Seven couples of columns, nearly 42 ft. in height, with

calyx-capitals, still support a heavy architrave above a lofty abacus. The whole was built by Amenophis III., but Twet-ankh-Amon, Haremheb, Sethos I., Ramses II., and Sethos II. have also recorded their names upon it. The marvellous play of colour shown by this colonnade with its deep, heavy shadows when the setting sun sheds a rosy light upon the E. sky, is nowhere excelled. The walls of the colonnade were embellished by Twet-ankh-Amon with reliefs, representing the great festival celebrated at Luxor on New Year's Day. On that day the sacred boats of the gods were brought by the Nile from Karnak to Luxor, borne into the temple at Luxor, and returned to Karnak in the evening. The procession is here depicted in all its details, though unfortunately a large part of the reliefs has perished with the ruined upper part of the walls. The series begins at the N.E. corner of the colonnade and ends at the N.W. corner.

The (second) **Court of Amenophis III.** (Pl. *C*), which we enter next, was 48 yds. long and 55 yds. broad, and had double rows of columns on three sides. The columns are clustered papyrus columns with bud-capitals; the E. and W. rows, with the architrave, are in excellent preservation, and are specially effective as seen from the river-bank.

Immediately adjoining this court is the **Colonnaded Vestibule** (Pl. *D*), the roof of which was borne by 32 clustered papyrus-columns arranged in 4 rows of 8. The reliefs on the E. wall show Amenophis III. before the gods of Thebes; at the foot of the wall are personifications of the Egyptian nomes, bearing gifts. To the left of the central axis of the hall stands an *Altar*, dedicated to the Emperor Augustus, with a Latin inscription. A door in the centre of the rear-wall admits to a smaller hall, which originally had eight columns, and was converted into a *Church* (Pl. *E*) in the Christian period. The ancient entrance to the sanctuary-chambers has here been altered into a kind of apsidal recess, bounded on the right and left by two granite Corinthian columns. The fine ancient sculptures were covered with whitewash and gaudily painted in the early Christian style. At a few points the whitewash has peeled off, permitting the 'heathen' reliefs of Amenophis III. to become visible again.

Adjoining the church are two small rooms (Pl. *H* and *I*), from one of which (*H*) a door was broken through to another room (Pl. *K*), originally accessible only from the hypostyle hall. Rooms *H* and *K* may possibly have been used as sacristies.

We now return to the hypostyle hall and bestow a brief glance upon two small *Chapels* (Pl. *L* and *M*), opening off it. One (*L*) was dedicated to the goddess Mut, the other (*M*) to the moon-god Khons.

From Pl. *N* a staircase (now destroyed) ascended to the upper story of the temple.

We quit the temple by a door on the W. side of the hypostyle hall, but re-enter it almost immediately, and pass through Rooms

O and *P* to a small square *Hall* (Pl. *F*), with four clustered papyrus-columns. The wall-reliefs, which are in three rows, show Amenophis III. before Ammon and other Theban deities. The door hence to the Sanctuary has been built up, but a gap in the S. walls affords a convenient passage.

The **Sanctuary,** or *Sanctuary of Alexander the Great* (Pl. *G*), was practically rebuilt by Alexander, who replaced the original four supporting columns in the centre by a chapel, in which the sacred boat of Ammon was preserved. The reliefs covering both the interior and exterior walls of the chapel represent the king before Ammon and his fellow-gods. On the walls of the chamber the reliefs of Amenophis III. have been left (the king before the various Theban deities). The ceiling is in good preservation; in the centre are flying vultures, at the sides stars on a blue ground.

A door on the left (E.) side leads to Room *Q*, whence another door on the N. side admits us to the **Birth Room** (Pl. *R*), the roof of which rests upon three clustered columns. The room owes its name to the reliefs on the W. wall, referring to the birth of Amenophis III.

West Wall. *Lowest Row* (from left to right): 1. The god Khnum moulds two infants (Amenophis III. and his guardian-spirit) upon the potter's wheel; opposite is seated Isis. 2. Khnum and Ammon. 3. Ammon and Met-em-wa, mother of Amenophis III., seated upon the hieroglyphic symbol for 'heaven', and supported by the goddesses Selqet and Neith. 4. Ammon conversing with Thout. 5. Isis embracing Queen Met-em-wa; to the right stands Ammon. — *Middle Row:* 1. Thout announces to Met-em-wa the birth of her son. 2. The pregnant Met-em-wa conducted by Isis and Thout. 4. Confinement of Met-em-wa; beside and beneath the couch are Bes, Toeris, and other genii. 4. Isis presents the new-born prince to Ammon. 5. Ammon with the child in his arms, beside him are Hathor and Mut. — *Top Row* (difficult to distinguish owing to the lowness of the relief): 1. To the left is the queen, with the goddess Selqet seated behind her; to the right two goddesses suckle the infant prince and his guardian-spirit; below, the prince and his guardian-spirit suckled by two cows. 2. Nine deities holding the prince. 3. The god Hekaw carrying the prince and his guardian-spirit; behind is the Nile-god. 4. Horus hands the prince and his guardian-spirit to Ammon. 5. Khnum and Anubis. 6. The prince and his guardian-spirit seated and standing before Ammon. 7. Amenophis as king.

The reliefs on the *South Wall* refer to the coronation of the king.

A brief visit may now be paid to the last rooms in the temple.

We return from the Birth Room to *Room Q*, the roof of which is supported by three columns. The damaged reliefs appear to refer to the coronation of the king. The small *Room V*, farther on, was probably a store-room for votive offerings. From *Hall S* we enter the *Sanctuary* (Pl. *X*), in which the sacred shrine with the image of the god was preserved. A relief to the left of the entrance shows Atum and Horus conducting the king into the sanctuary. The other reliefs represent the king in presence of Ammon.

We now proceed to inspect the *Pylon* (p. 233). On the way thither the traveller should not omit to cast a glance on the exterior W. walls of the Court and Colonnade of Amenophis III. and the Court of Ramses II. (Pl. *b*, *c*, *d*). These walls were embellished by Ramses II. with reliefs of scenes from his Asiatic campaigns.

26. Karnak.

Travellers who arrive at Luxor in the morning should devote the afternoon to a first visit to Karnak; if they arrive in the evening they should spend on it the next morning. Karnak is about ½ hr.'s ride from Luxor; ass 1 fr., for the whole day 2 fr. Guides (28., p. 226), who speak a little broken English, are useful to save time on a first visit, but they are not indispensable. The donkey-boys and temple keepers also speak broken English. A visit to Karnak by moonlight is exceedingly attractive, but travellers are advised not to make it alone, even although there is nothing to fear from robbers.

Next to the Tombs of the Kings, Karnak is by far the most interesting part of ancient Thebes. Even under the Pharaohs the group of temples here was considered the most striking creation of an age peculiarly famous for architectural achievements. Centuries have here destroyed much, yet there is no other building in the world that can match the dimensions of the temple of Ammon at Karnak.

Starting from the great pylon of the temple of Luxor, we proceed to the E., then follow the street with the Greek shops, and leaving the houses of the ghawâzi and the hill with the tomb of the shêkh to the right, hold towards the N. We soon arrive at the first ruins of Karnak, and finally, if we have followed the W. route, reach an imposing row of figures of couchant rams. Near this point, to the S. of the temple, are two almost parallel avenues flanked with rams, one uniting the temple of Mut (p. 254) with the S. pylons (p. 253), the other leading from the temple of Luxor to the temple of Khons (see below). These two avenues were connected with each other by a third cross-avenue of sphinxes. We follow the left (W.) avenue, the flanking rams' figures of which are carved in the grand style and are placed close to each other. Between the legs of each is a statuette of Amenophis III. This leads us to the handsome *Portal*, erected by Euergetes I., with a winged sun-disc in the hollow cornice, the S.W. entrance to the temple-precincts of Karnak which were enclosed by a brick-wall. The reliefs represent Euergetes praying and sacrificing to the Theban deities. Another avenue of sphinxes, erected by Ramses XII., the last of the Ramessides, brings us to the beautiful and interesting *Temple of Khons*.

I. Temple of Khons.

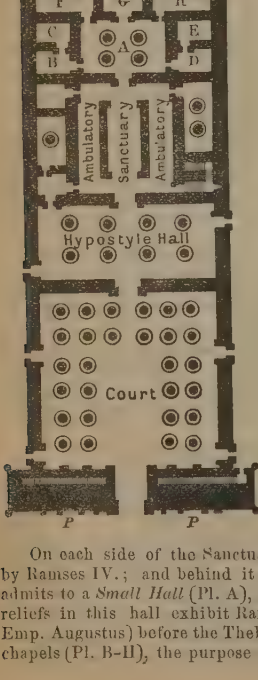
This temple was dedicated to the Theban moon-god Khons, son of Ammon and Mut, and, like Ramses III.'s temple to Ammon, may be regarded as a characteristic example of an Egyptian sanctuary under the New Empire. Ramses III. reared the walls of this temple, but placed reliefs only in the innermost chambers; the completion of the decoration was left for his successors Ramses IV., Ramses XII., and the priest-king Heribor.

The entrance is formed by a large **Pylon** (Pl. P), 104 ft. in length, 33 ft. in breadth, and 60 ft. in height. Upon the front may be seen the four vertical grooves, with the corresponding apertures

in the masonry, used in fastening the flag-staves. The reliefs on the towers of the pylon show the high-priest Pinotem (21st Dyn.) and his wife Hent-tewe sacrificing to various Theban deities. The central portal (with reliefs of Alexander II.) admits us to the —

Court, which is surrounded on three sides by a colonnade with a double row of papyrus-columns with bud-capitals. On the smooth shafts and on the walls are representations of Herihor offering sacrifices. The court had four side-exits.

On the right (E.) wall is a noteworthy relief: Herihor offers incense before the sacred boats of Ammon (with the ram's head), Mut (with the goddess's head), and Khons (with the hawk's head). To the right is a relief of the façade of the temple, showing the pylon with its flag-staves.



Beyond this court lies a **Hypostyle Hall,** with three aisles, occupying the entire breadth of the building. The decorations were added by Ramses XII. The central aisle has four papyrus columns with calyx-capitals, while each of the side-aisles, which are 5 ft. lower, has two columns with bud-capitals. On the walls and capitals appears Ramses XII. sacrificing to various deities.

A door in the centre of the rear-wall leads to the **Sanctuary,** which is open at both ends and was separated from the rest of the building by an *Ambulatory*, 10 ft. wide. Here was preserved the sacred boat of Khons. The reliefs represent the king (Ramses IV. and Ramses XII.) before various gods.

A door on the right (E.) of the ambulatory leads to a staircase, by which the *Temple Roof* may be reached without any serious difficulty. Fine view of the temples of Karnak. On the roof are numerous hieratic and Greek inscriptions, besides representations of foot-prints, placed here by pilgrims to the temple.

On each side of the Sanctuary lie dark chambers, with reliefs by Ramses IV.; and behind it a doorway of the Ptolemaic period admits to a *Small Hall* (Pl. A), with 4 twenty-sided columns. The reliefs in this hall exhibit Ramses IV. (but occasionally also the Emp. Augustus) before the Theban gods. Adjoining are seven small chapels (Pl. B-H), the purpose of which is unknown.

Close to the W. wall of the temple of Khons lies a small TEMPLE OF OSIRIS AND OPET, his mother, built by Euergetes II. It is at present used as a depository for antiquities found at Karnak, but the keeper, who lives opposite, will open it on request. The entrance is on the W. side. We enter first a square Hall, with a well-preserved ceiling resting upon two columns, with calyx-capitals and heads of Hathor on the abaci. The window at the top of the S. wall should be noted. Thence we proceed through the central door into a second Hall, flanked by side-rooms, and thence to the Sanctuary. On the left wall of the hall is a relief of the dead Osiris upon the bier. The representations in the Sanctuary show us the king (usually Euergetes II.) before the gods, amongst [whom Osiris and the 'great Opet', the pregnant hippopotamus, occur most frequently.

About 200 paces to the N. of the temple of Khons is the *First Pylon (el-bâb el-kebîr)*, facing the river. This is the entrance to —

II. The Great Temple of Ammon.

a. General Description. The First Main Pylon.

As we stand before the first pylon, we may cast a glance at the rows of Kriosphinxes (erected by Ramses II.) which led from the temple-portal to the Nile. Between these rows moved the long processions which left the temple of Ammon to visit the W. parts of Thebes. In January and February, the months in which most travellers visit Karnak, the stream is only 100-200 paces from the procession-avenue; while during the inundation the water penetrates into the interior of the temple, which in ancient times it was prevented from doing by huge embankments. In front of the pylon there still remains a quay with records of the height of the inundations under the 21st-26th dynasties.

In 1883 a small temple built by *King Psammuthis* (ca. 390 B.C.), was discovered at the S.W. corner of the pylon to the right.

The great temple of Ammon, the 'Throne of the World' as it was officially styled, was not built on any single uniform plan, but owes its present form to the building activity of many successive rulers of Egypt. From the Middle Empire to the Ptolemaic period most of the Pharaohs took some share in adding to or adorning this shrine, rivalling each other in the magnitude of their designs. The foundation of the temple is ascribed to the first monarchs of the 12th Dyn., who erected a small building probably on the site of some earlier sanctuary. When Thutmosis I. ascended the throne and made Thebes his capital, this modest shrine seemed no longer worthy of the dignity of the god, and the king therefore added two colonnades and two pylons (Nos. V and IV) in front of the temple. In the reign of Makerē alterations and additions were made in the interior only (on each side of the Sanctuary), and these were continued under her brother Thutmosis III., when he became sole monarch. Thutmosis furthermore erected a large hypostyle hall to the E., *i.e.* behind the temple, with numerous side-rooms, and surrounded the whole structure with a girdle-wall, against the inner side of which a number of other small chambers were built.

The front of the temple was, however, left unaltered until the reign of Amenophis III., who raised a new pylon (No. III) in front of the pylon (No. IV) of Thutmosis III. All these buildings were thrown into the shade by the erections under the 19th Dynasty. Ramses I. raised still another pylon (No. II) and Sethos I. and Ramses II. created between this fourth pylon and the pylon of Amenophis III. that gigantic Hypostyle Hall, which has remained ever since as one of the chief wonders of Egyptian architecture. Ramses II. also caused a second girdle-wall to be built, outside the wall of Thutmosis III. The temple now seemed to have received its final form. The temples of Sethos II. and Ramses III. were separate buildings, erected in front of the façade of the great sanctuary. But the Libyan kings of Bubastis (22nd Dyn.) revived the traditions of the ancient Pharaohs. A huge colonnaded court, incorporating half of the temple of Ramses III., was built in front of the pylon of Ramses I. Taharqa, the Ethiopian, afterwards reared some colossal columns for some unknown purpose in this court.

The temple was now left unaltered for some time, but under the Ptolemies it underwent fresh alterations and received its final great pylon (No. I). Thereafter it gradually fell into ruin; and the Roman emperors were never tempted to restore the abandoned and ruinous temple.

The ***First Main Pylon** is of enormous size. It is still 124 yds. wide, with walls 16 ft. thick and 142½ ft. high. This gigantic portal, which dates from the Ptolemies, is destitute of inscriptions. No one should omit to make the *Ascent of this pylon. This may be done most easily, and without any danger or special difficulty, on the N. side, till we are about half way up, and thence by means of a steep and narrow stair in the interior. The top is so broad that even those who are subject to giddiness need not fear to trust themselves upon it. After enjoying the extraordinary view of the immense ruins from this point of vantage, it is useful and interesting to seek to identify, with the aid of the accompanying plan, the various columns, obelisks, and pillars. This is comparatively easy as regards the nearer (W.) portion of the temple; but the more distant portions, from among which obelisks tower, are partly out of sight, and are partly so foreshortened by distance, that they appear to form one confused system of ruins. The view by moonlight is indescribably fine.

Before we enter the great court, an inscription on the door of the pylon, to our right as we enter, merits notice. This was placed here by the savants who accompanied the army of Napoleon to Egypt, and records the latitude and longitude of the chief temples of the Pharaohs, as calculated by them.

Opposite the French table an Italian learned society (Feb. 9, 1841) have erected another showing the variation of the compass (declinazione dell' ago magnetico) as 10°56'. The inscription is signed 'Marina genio' etc.

b. The Great Court and its Additions.

The *Great Court, built by the rulers of the 22nd Dynasty, is 275 ft. deep and 338 ft. wide, and covers an area of 9755 sq. yds. On each side is a row of columns, that on the right (S.) being interrupted by the temple of Ramses III. Both rows of columns and the wall behind them are unsculptured; but the so-called *Portico of the Bubastides*, at the S.E. corner, was embellished with reliefs and inscriptions by the kings of the 22nd Dynasty.

The following reliefs may be particularized. To the left as we enter (on the projecting wall), above: Ammon hands King Osorkon I. the curved sword and the palm-branch (symbol of long life); below, Khnum holds the hieroglyph for 'life' before the king; Hathor gives milk to the king. Left (W.) Wall. Takelothis II. and his son Osorkon, the high-priest of Ammon, holding an image of the goddess of truth, in presence of Ammon. Below is a long inscription. To the right of the exit-door is another long inscription (of the 12th year of Takelothis II.), above which two reliefs represent King Takelothis presenting a loaf of bread to Ammon. Other reliefs represent Sheshonq I. before Ammon.

In the centre of the court, flanking the main axis of the temple, are two rows of colossal *Columns* (6 in each row), which were perhaps used as pedestals for statues of gods. Of the original columns five broken shafts can now be traced on the left side, and one complete column (with calyx-capital and abacus) on the right.

Upon this last Psammetikh I., of the 26th Dyn., has placed his name over that of the Ethiopian Taharqa, of the 25th Dyn.; beside it is the name of Ptolemy IV. Philopator, which also appears on the abacus. The shaft is composed of 36 courses of carefully hewn stone, the capital of 5 courses. The height is 69 ft.; the greatest breadth of the capital 16 ft., the circumference at the top 49 ft. The columns were united by means of balustrades, one of which, bearing the name of Philopator, has been excavated (in the left row).

Later Additions in the Court.

1. The **Small Temple of Sethos II.**, in the N.E. angle of the court, to our left as we enter by the first pylon, is built of grey sandstone, except beside the three doors, where a reddish quartzose sandstone has been used. The temple has three chapels, in each of which are recesses. In the central chapel, dedicated to Ammon, the king appears on the side-walls praying to the sacred boat of Ammon, which is decorated with rams' heads. The chapel to the left was dedicated to Mut; on the right wall the king accompanied by his son offers a libation to the boat of the goddess. The third (right) chapel is that of Khons; on the left wall the king sacrifices to the boat of Khons, which is decorated with hawks' heads.

2. The **Temple of Ramses III.**, dedicated to Ammon, interrupting the S. wall of the court, is perhaps the best extant specimen of a simple Egyptian temple, built throughout on a single homogeneous plan. It was exhumed and cleared of rubbish in 1896-97 by the public department in charge of the antiquities. Its total length is 170 ft. Before the entrance is a colossal statue of

Ramses II., wearing the double crown. The *Pylon* with the entrance door is much injured, especially at the top. On the exterior of the left tower (E.) Ramses III., wearing the crown of Upper Egypt, holds a band of prisoners by the hair and raises his club for a blow. Ammon, standing in front of him, hands him the sword of victory, and delivers to him chained together the representatives of the vanquished peoples, who appear in three rows. In the two upper rows are the conquered nations of the south, in the third row those of the north. On the *Right Wing* are similar representations, the king here wearing the crown of Lower Egypt. In the doorway, Ramses III. receives from Ammon the symbol of life, etc. On the right side-wall of the pylons are representations of battles and captives.

Beyond the pylon is an open *Court*, surrounded on three sides by covered passages. The roof of the passages at the sides are each supported by 8 Osiris-pillars (p. cxlix), while at the back are 4 similar pillars and 4 columns with bud-capitals.

On the side of the W. pylon-tower facing the court is a representation of Ramses III. receiving from a throned Ammon the hieroglyphic for 'jubilee', as a sign that the king would yet celebrate many jubilees.

On the W. wall of this court are representations of sacrifices and of a procession with standard-bearers. — The architraves bear florid dedicatory inscriptions, recording that Ramses III. erected this monument in honour of his father Ammon.

A door leads from this court into a *Hypostyle Hall*, with eight columns with papyrus-bud capitals. Adjoining ar ethree *Chapels*, dedicated respectively to Ammon (in the middle), Mut (left), and Khons (right), and each containing representations of the king sacrificing to the boat of the respective god. Beside the chapel of Khons is another chamber, now much dilapidated, which also was accessible from the hypostyle hall.

Before proceeding on our way towards the sanctuary, we must inspect the highly important **Triumphal Monument of Sheshonq I.** (the *Shishak* of the Bible). This is on the outside of the S. tower of the second pylon, and is easily found. Issuing from the doorway of the Portico of the Bubastites, we turn to the left, and immediately find ourselves in front of this important representation. It commemorates the victory won by Shishak over Rehoboam, son of Solomon, king of Judah. The large form of Ammon, wearing the double crown, appears to the left, grasping in his right hand the sword of victory and in his left cords binding five rows of captured towns in Palestine, each of which is represented by a circular wall enclosing its name, beneath the upper part of a fettered prisoner. The curved noses, prominent cheek-bones, and pointed beards of the captives clearly identify them as Semitic. Beneath Ammon appears the goddess of the Theban nome with the name of the nome upon her

head. She holds a club, bow, and quiver, and leads five rows of captives with cords. This scene is partly concealed by rubbish. To the right Shishak is seen grasping a group of cowering Semites by the hair and smiting them with his club. The portrait of Sheshonq was left unfinished throughout.

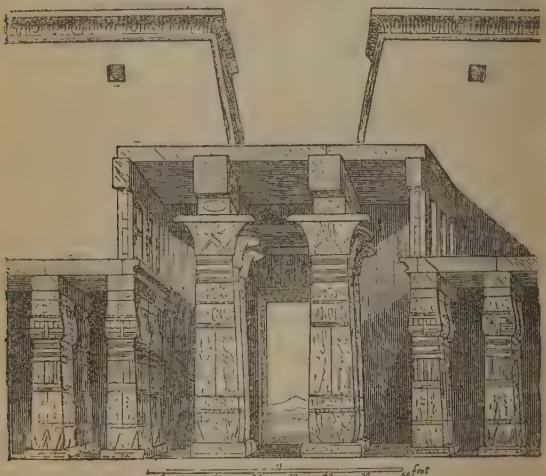
The Biblical passages referring to the campaign are as follows. I Kings XIV., 25-26: 'And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made'. 2nd Chron. XII., 2-4 & 9: 'And it came to pass, that, in the fifth year of Rehoboam, Shishak king of Egypt came up against Jerusalem because they had transgressed against the Lord, With twelve hundred chariots, and threescore thousand horsemen; and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem'. Verse 9 is the same as the above passage from Kings. Of the name-labels only a few can be identified with certainty with otherwise known names of places in Palestine, such as Rabbath (last ring of the first row), Taanach, Shunem, Rehob, Hapharaim, Mahanaim, Gibeon, Beth-Heron, Kedemoth, Ajalon (in the second row). Several symbols have recently been obliterated by the whitewash used to preserve the wall, and some of the name-labels have also been destroyed, as *e.g.* Megiddo at the beginning of the third row. The rest of the inscriptions, which are couched in the usual bombastic style, give no farther information as to the campaign.

We return to the great court and proceed to the **Second Pylon of Ramses I.** The left or N. side has fallen and the right side is sadly damaged. In front of this pylon was a kind of small *Vestibule*, the entrance to which was flanked by two statues of Ramses II. The figure on the right side still stands, though the head is broken off, and displays excellent workmanship; beside the left leg is a figure of the queen Bent-Anat. In the doorway, where the cartouches of Ramses I., Sethos I., and Ramses II. are found, an intervening door was erected by Ptolemy VII. Philometor and Ptolemy IX. Euergetes II., during their joint reign. The lintel and upper parts of this doorway are wanting, but the jambs are in good preservation, with expressions of homage to Ammon and his fellow-gods. On the inner side (left) of the earlier doorway, in the second row from the foot, appears Ramses II. kneeling before Ammon and receiving the symbol of jubilee, indicative of long reign. Behind stands the goddess Mut, and Khons, with the moon's disc on his head, conducts Philometor to behold the god Ammon. Probably the representation is a restoration by Philometor of an older work on the same spot. The other rows exhibit the king in presence of various deities.

c. The Great Hypostyle Hall.

This imposing hall may certainly claim to rank among the wonders of the world. 'It is impossible', says Lepsius, 'to describe the impression experienced by everyone who enters this forest of columns for the first time, and passes from row to row, amidst the lofty figures of gods and kings, projecting, some in full relief, some

in half relief, from the columns on which they are represented'. Many of the columns are prostrate, others lean as though on the verge of falling, and architrave and roof-slabs have either fallen or seem on the point of doing so. Yet the whole is so well-preserved that we never forget that we are in a colonnaded hall, and the ruinous appearance so far from destroying the general impression adds a picturesque charm to it. The enormous proportions of this structure are perhaps best appreciated if we place ourselves in the wide doorway of the second pylon and look through the double row



Hypostyle Hall of Karnak. (From Maspero's Archéologie égyptienne.)

of huge calyx-columns towards the sanctuary, *i.e.* towards the E. The magic influence of the place is fully felt in the morning or evening, or by moonlight, when the columns cast intense black shadows on each other.

The breadth (inside measurement) of this great hall is 338 ft., its depth 170 ft., and its area 5450 square yards, an area spacious enough to accommodate the entire church of Notre Dame at Paris. The roof is supported by 134 columns arranged in 16 rows, of which the two central rows are higher than the others and consist of clustered papyrus-columns with calyx-capitals, while the other columns have bud-capitals.

The hall is divided into three aisles. The roof of the lofty central aisle or nave is supported by the two central rows of columns and one of the lower rows on each side, the deficiency in the height of the latter being met by placing square pillars above them. The spaces between these pillars were occupied by windows (one on the S. side is still perfect), which served to light the entire hall. The central aisle is about 78 ft. in height, the side-aisles about 46 ft.

The columns are not monolithic but are built of hewn stones. Each of the twelve columns in the two central rows is 11⅝ ft. in diameter and upwards of 33 ft. in circumference, *i.e.* as large as Trajan's Column in Rome or the Vendôme Column in Paris. It requires six men with outstretched arms to span one of these huge columns. Their height is 69 ft., that of the capitals 14 ft. The remaining 122 columns are each 42½ ft. in height and 27½ ft. in circumference.

The walls of the hall, the smooth shafts of the columns, the abaci, and the architrave are covered with inscriptions and reliefs, many of which still retain their ancient colouring. These date from the reigns of Sethos I. and Ramses II., the former of whom embellished the N. half of the hall (as far as the 10th row of columns), the latter the S. half. Only a single column (the first in the 6th row) bears the name of Ramses I. Ramses III., Ramses IV., Ramses VI., and Ramses XII. have also recorded their names, sometimes filling in vacant spaces and sometimes scratching out older names. The scenes on the columns show the king adoring the gods of Thebes. Those by Sethos I. are in delicate flat relief, those by Ramses II. in ruder sunk relief.

Among the beautiful *Reliefs of Sethos I.* (Walls *a*, *b*, *c*) the finest is that on the E. half of the N. wall (Pl. *b*). We here see the king kneeling before the god Harmakhis, who is seated beneath a canopy, while behind the king stands the lion-headed goddess Wert-hekaw holding a palm branch, from which hang various symbols. To the left the king kneels beneath the sacred tree of Heliopolis, on whose leaves the god Thout is inscribing his majesty's name.

On the outside of the N. and S. walls of this hall are **Historical Representations** of great importance. We first examine the reliefs on the **North Wall*, commemorating the victories of Sethos I.

We quit the hall by the exit on the N. side, turn to the right (E.), and skirt the N. wall of the hall to the E. angle, where at Pl. *d*, on the E. wall, the series begins. — Wall *d*. *Upper Row.* Here we see King Sethos alighting from his chariot, in the well-wooded mountains of Lebanon. The inhabitants, whose physiognomies are distinctly characterized, are compelled to fell trees for the king. — *Lower Row.* Battle of Sethos with the Beduins of S. Palestine. To the right the king is shown driving in his two-horse chariot and launching his arrows against the foes, who lie in confused heaps of dead and wounded. On the mountains, above, to the left, is the fortress of Kanaan, whose inhabitants stand in front of it beseeching mercy or assist the fugitives to ascend into it. — We now reach the E. Part (Pl. *e*) of the N. Wall, where also there is an upper and a lower series of representations. *Upper Row* (from left to right). 1. Battle of Yenuam in Syria. The king, advancing to the attack in his chariot, shoots arrows against the enemy, whose charioteers, cavalry, and infantry flee in wild confusion. To the left is the fortress of Yenuam, surrounded with water. The inhabitants of the country, who are represented full face contrary to the usual Egyptian method, conceal themselves among trees. 2. The king binding captives with his own hand.

3. The king, marching behind his chariot, appears dragging four captives with him and drawing others in two rows behind him. 4. Sethos leads two rows of captured Syrians before the Theban triad, Ammon, Mut, and Khons, to whom the king also presents costly vessels captured amongst the booty. — *Lower Row* (from left to right). 1. Triumphal progress of the king through Palestine. Sethos, standing in his chariot which advances at a walk, turns towards the princes of Palestine, who do him homage with uplifted hands. Behind the king is a fortress and the costly vessels brought as tribute. Above and below the horses are seen small castles, built by the kings to protect the water-stations. 2. Battle against the Beduins of S. Palestine (see p. 245). The king shoots arrows against the enemy, the survivors of whom flee to the mountains. Beneath are several castles and wells, with the wounded lying beside them. 3. Victorious return of the king from Syria. The king stands in his chariot, preceded and followed by fettered captives. The boundary between Asia and Africa is marked by a canal, bordered by reeds, in which crocodiles swim; the canal is spanned by a bridge, at each end of which is a fortified guard-house. On the Egyptian side (to the right) two groups of priests, with nosegays, and grandees welcome the returning monarch. 4. The king leads his captives before Ammon, and presents at the same time the costly vessels taken amongst the booty. — *To the right and left of the door* by which we left the hypostyle hall are two colossal companion reliefs, in which Ammon is represented holding several rows of captured nations and cities by cords, and presenting the weapons of victory to King Sethos, who raises his sword against a band of foes whom he holds by the hair. Walls surmounted by busts (comp. p. 242) enclose the names of the captives.

We turn next to the W. Part (Pl. *f*) of the N. Wall, which we inspect from right to left. *Top Row.* Storming of Qadesh in the land of Amor (N. Palestine). The king in his chariot (figure of the king wanting) shoots against the foes; a hostile chariot has been overthrown by the royal chariot. To the right, on a tree-clad height, appears the fortress of Qadesh, whose defenders are pierced with arrows. At the foot of the hill a herd of cattle, accompanied by the herdsmen, takes to flight. — *Middle Row.* 1. Battle against the Libyans. The king in his chariot holds with his bow a Libyan, whom he is about to smite with the sword. To the rest are heaps of dead and wounded enemies. The Libyans are distinguished by large wigs worn on one side and by feathers on their heads. The king transfixes a Libyan with his lance. 3. The king in his chariot, preceded by two rows of captured foes. 4. The king presents the captives and the captured vessels to the Theban triad. — *Bottom Row.* 1. Battle against the Hittites in N. Syria. The king in his chariot shoots against his foes, who betake themselves to headlong flight in chariots, on horseback, or on foot. 2. The king in his chariot grasps cords to which are fastened several captives and two hostile chariots with their drivers. 3. The king leads his captives before the Theban triad, who are in this instance accompanied by the goddess of truth. Before the king are placed the captured vessels devoted to the gods.

We now re-enter the hypostyle hall, traverse it from N. to S., and quit it by the door in the S. side, in order to inspect the reliefs on the South Exterior Wall (Pl. *g*, *h*). Here in two and sometimes three rows are scenes commemorating the Syrian campaigns of Ramses II., chiefly those against the Hittites. About 40 ft. to the right (E.) of the door a short wall projects at right angles from the wall of the great temple, bearing a most interesting and important inscription, containing the *Treaty of Peace* concluded with the Hittites by Ramses II. in the 21st year of his reign.

On the S. exterior temple-wall, beyond the projecting wall, at Pl. *i*, we see Ramses II. leading two rows of captives before Am-

mon. Beneath, in long lines of hieroglyphics, is the poetical account of the Hittite campaign (the so-called Epic of Pentaur), that we have already met with on the pylon at Luxor (p. 233). We now turn the corner at Pl. *k*, and on the end of the wall (beside the closed S.E. door of the hypostyle hall) find a relief of Ramses II. presenting to Ammon the captives and costly vessels taken in the Syrian campaigns.

We may now either re-enter the hypostyle hall by the S. door, and follow the main approach from the entrance to the *Older Central Part of the Temple of Ammon*, or we may pass through the door immediately to the left, behind Pylon III., and enter the *Central Court*, with the *Obelisk of Thutmosis I.*

d. The Older Central Part of the Temple of Ammon.

This part of the temple has been terribly destroyed, but enough has been left standing to afford an idea of the general arrangement. The **Third Pylon**, built by Amenophis III. and now completely ruined, forms the rear-wall of the great hypostyle court, into which its *Vestibule* still projects.

On the rear of the S. tower (Pl. *l*) is a long inscription (unfortunately imperfect at the top), recording the gifts of Amenophis III to the god Ammon; and on the rear of the N. tower (Pl. *m*) is the figure of a fully-manned ship, the last remnant of a large representation of a festal voyage.

On passing through the third pylon into the **Central Court**, we come first upon two Obelisks, dedicated by Thutmosis I., of which, however, one has been overthrown, though Pococke saw them both erect in 1738. The standing obelisk is 76 ft. high and stands upon a base 6 ft. square.

On each face of the obelisk are three vertical inscriptions, the central one being the dedicatory inscription of Thutmosis I., and the other two additions by Ramses IV. and Ramses VI.

In front of this obelisk are the remains of a cubical basis, which probably supported a colossus. The obelisks and colossus marked the entrance to the temple in the reign of Thutmosis I.

Next follows **Pylon IV**, in a most ruinous condition, beyond which are the scanty remains of a **Colonnade**, originally embellished with columns and colossal statues of Osiris. Within this colonnade rose the two great Obelisks of Queen Makerē. The *Right Obelisk* has been overthrown, and the top has fallen some distance to the N. The **Left Obelisk*, still standing, is the largest obelisk in Egypt. †

This *Colonnade* underwent various transformations under the 18th Dynasty. When Thutmosis I. built it originally it had two rows with five columns in each to the left, and two with six columns in each to the right, supporting roofs. When Makerē erected the obelisks in the 16th year of her reign, the columns to the right and two pairs of those to the

† The tallest known obelisk is that in the piazza in front of the Lateran at Rome, which is 105 ft. high. The other obelisks at Rome are smaller than the one in the text.

left were removed. Thutmosis III. surrounded the obelisks with a sandstone structure which concealed more than half of them, and portions of which still remain. Finally under Amenophis II. the right half of the colonnade was restored and six pairs of papyrus-columns were erected, of which, however, only the stumps are now left.

The *Obelisks* of Makerē are made of fine pink granite from Assuān. The total height of the standing obelisk was estimated by the engineers of Napoleon's expedition at 97½ ft., its diameter at the base 8½ ft., its mass 4873 cubic ft., and its weight 3673 tons. The inscriptions record that the obelisks were made in 7 months and that the tips were covered with electrum. Originally there was only the customary single vertical inscription on each face; but afterwards, on the upper parts not concealed by the above mentioned sandstone wall, reliefs were added, showing Makerē, Thutmosis I., and Thutmosis II. sacrificing to Ammon. The names and figures of Ammon were obliterated by Amenophis IV. but restored by Sethos I.

As we proceed towards the E., we pass the **Fifth Pylon**, also erected by Thutmosis I., which forms the back-wall of the colonnade just described, and enter a **Second Colonnade,** another erection of Thutmosis I. This colonnade had sixteen-sided columns with statues of Osiris. On each side of the central passage Thutmosis III. constructed two enclosed chambers, with a granite gateway (restored by Sethos I.) between. Beyond this gateway rises the **Sixth Pylon,** the last and smallest, also an erection of Thutmosis III., now in ruins. On the walls to the right and left of the granite gateway are lists in the usual style (p. 242) of the cities and tribes subdued by Thutmosis III.; to the right are the tribes of the S., to the left 'the tribes of the Upper Retenu (*i.e.* Syria), which His Majesty took in the wretched town of Megiddo'.

Beyond the sixth pylon we enter the **Fore-Court** of the Sanctuary, in which are two *Granite Pillars* erected by Thutmosis III. The S. (right) pillar bears the lily of Upper Egypt, the N. pillar the papyrus of Lower Egypt.

The inscriptions on the back of Pylon VI contained portions of the *Annals* of Thutmosis III. (comp. p. 249). — To the right of the fore-court is a colonnade built by Thutmosis III., whence a fine view of the ruins is obtained. Behind the entrance are reliefs of the time of Sethos II.

We now traverse a kind of pronaos and enter the **Sanctuary,** built by Philip Arrhidæus on the site of an earlier chamber. It is built entirely of pink granite, and is divided into two chambers. The front chamber, opening to the W., is 19 ft. long, the hinder one, opening to the E., over 25 ft. The roof, which was adorned with yellow stars upon a blue ground, has been completely destroyed. The walls both outside and inside were covered with reliefs, the colouring of which is still in good preservation at some points.

Interior Walls. In the first chamber Philip appears offering sacrifices to various forms of Ammon. The figures and inscriptions are picked out with bluish-green pigment. The reliefs in the second chamber are larger and better executed, but in poorer preservation. Here, to the left, Philip is seated at a banquet. — *Exterior Walls.* On the S. side of the first chamber are 4 rows of reliefs, the lowest of which is destroyed: 1. Rites attending the entrance of the Sanctuary by the king; the goddess Amunet gives milk to the king. 2, 3. The sacred boat of Ammon on different

festal occasions. On the S. wall of the second chamber are four reliefs, representing the king sacrificing to various forms of Ammon, etc. On the N. wall of the first chamber the king offers two small trees to Ammon-Kametef. On the N. wall of the second chamber are reliefs similar to those on the S. wall.

Round the outside of the Sanctuary runs a CORRIDOR, the *N. Wall* of which is occupied by inscriptions, known as the Annals of Thutmosis III., detailing the warlike acquisitions of that monarch. Representations of the gifts presented by him to the temple also occur. Opening off this corridor are a number of rooms, all more or less in ruins, which were built and embellished with reliefs by Queen Makerē. As in all other places, the names and figures of the queen have been scratched out and replaced by those of Thutmosis II. or Thutmosis III.

e. The E. Buildings of the Temple of Ammon.

Continuing our progress still towards the E. beyond the sanctuary, we reach first a flat open space, about 80 paces wide, in which, immediately behind the sanctuary, are a few scanty relics of the earliest recognizable buildings of the *Temple of the Middle Empire*. Farther on, in the axis of the sanctuary, are two square granite bases, one behind the other, being the relics of sixteen-sided columns, with the name of Usertesen I. A little farther to the E. is the doorway of the —

Great Colonnade of Thutmosis III., which is 144 ft. wide and 52 ft. deep. The roof was supported by 20 columns in two rows, while 32 square pillars (14 at the sides, 4 at the ends) formed four galleries with the walls of the hall. The peculiar shape of the columns here is quite unique: the shafts which taper downwards have capitals in the form of *inverted calyces*, the petals of which point downwards. The pillars, though not so tall as the columns, were of the same height as the walls, and with the latter supported the roofing slabs. As the middle of the hall was also roofed, small pillars with an architrave rose from the roof above the pillars to the height of the columns in the centre, and support one side of the roof resting upon these.

The colonnade is adjoined on three sides (N., S., and E.) by apartments of various sizes, several of which are in ruins. They were all built and adorned with reliefs by Thutmosis III. A door in the partly ruined rear-wall of the colonnade leads E. to the SANCTUARY, which included three chambers. Only the lower part of its walls is now left. — Another door, farther to the right, leads to a *Hall* with 8 sixteen-sided columns, of which 7 are still erect. — A *Small Room* to the left (N.) of the sanctuary is interesting. Its roof was supported by 4 clustered papyrus-columns with bud-capitals (still in good preservation), and on the lower part of the wall are representations of the plants and animals brought from Syria to Egypt by Thutmosis III. in the 25th year of his reign.

A door in the right wall of the Sanctuary leads through an antechamber to a room built by Thutmosis III. and restored by Alexander the Great. The reliefs show Alexander (or in a few isolated cases Thutmosis), sacrificing to the god. — To the S. of the hall with the eight columns runs a Corridor, opening off which are two small rooms with columns and seven other chambers, lying side by side. Opposite the westernmost of these lay a chamber, of which only a single sixteen-sided column is left. In this chamber was found the famous *Karnak Table of the Kings*, a list of the Egyptian monarchs from the earliest times down to the 18th Dyn. (now in the Bibliothèque Nationale in Paris).

The central and E. portions of the Temple of Ammon (from Pylon III onwards) were surrounded by a Girdle Wall, the extant remains of which are covered with reliefs of Ramses II. sacrificing to the gods. Close behind the wall Ramses II. built a *Colonnade* (now completely ruined), embellished with Osiris-statues, and connected with a *Small Temple*, built by the same king, about 45 paces to the E.

The ruins of the latter are uninteresting. In the main hall are two columns with figures of Osiris and ten with bud-capitals. On the central door leading to this hall one of the Ptolemies has placed inscriptions and reliefs (the king sacrificing to the gods).

Beyond these ruins, and still farther to the E., is a well-preserved ancient *Gateway*, 62 ft. in height, which was the E. entrance to the temple of Ammon, and lay 510 yds. distant from the first (W.) pylon. It was built by Nektanebos. On either side of it traces of the outer girdle-wall of the temple precincts may be seen.

If we turn to the right (S.) outside the gateway of Nektanebos we soon reach a small building bearing the cartouches of Ramses III. and Ramses IV. To the N. of the gateway lies a small *Temple*, in which occur the names of Amenertais, sister of Shabako I. (25th Dyn.) and consort of King Piankhy, and of their daughter Shep-en-wept, who married Psammetikh I.

III. The Northern Buildings.

The ruins to the N. of the temple of Ammon are in bad preservation; and the N.E. group, the temple of the war-god Mont, is in especial so completely ruined that it is difficult to reconstruct its ground-plan, although in size it was originally as large as the temple of Khons (p. 237). The traveller who has little time at his disposal may content himself with a glance at the great N. girdle-wall of Nile-bricks, and at the gate of the Ptolemies.

Beginning at the E. gateway of Nektanebos (see above), we skirt the girdle-wall of the great temple of Ammon, first to the N. and then to the W. (left), until we see upon the right or N. side of our path another girdle-wall of Nile-bricks. Within this lies the ruined **Temple of Mont,** the axis of which lies S.W. and N.E. The temple was built for the war-god Mont or Mentu by Amenophis III. (18th Dyn.), though it was subsequently several times enlarged between the reign of Ramses II. and the epoch of the Ptolemies, especially by Euergetes I. The temple stood upon a platform of masonry, traces of which still remain. The earlier sculptures and architectural fragments are of great beauty; and columns with Hathor capitals were also employed. Two obelisks of red granite once stood

in front of the temple, upon bases that are still *in situ*. A *Gateway*, constructed in the brick girdle-wall by Nekht-Har-ehbet (p. civ), was the entrance from the S., while Ptolemy Philadelphos built a *Granite Gateway* as a N. entrance.

From the granite gateway we proceed to the S.W., passing the remains of a *Ptolemaic Temple*, of which the staircase is still to be seen, to another *Temple*, consisting of six small chambers or *Chapels*. Each of these chapels is entered by a sandstone gateway (without inscription) in the girdle-wall.

Only the two chapels farthest to the W. have left any considerable remains. The second from the W. contains the name of Amenertas, with that of her brother Shabako. The fine alabaster statue of the queen, now in the museum at Gizeh (p. 84), was found here.

On the other side of the girdle-wall, *i.e.* within the precinct of the temple of Ammon, and built close to and parallel with the wall, is a *Temple of Ptah*, patron-god of Memphis. The building is in ruins and is partly buried in rubbish, but it is in better preservation than the temple of Mut. It was built by Thutmosis III. and enlarged by later kings, especially in the Ptolemaic period.

As we approach from the W., we reach first a Gateway (Pl. a) built by a Ptolemy, then another (Pl. b), built by Shabako, whose names have been scratched out. The best preserved portion is a small Hall (Pl. c), with two sixteen-sided columns, whence a staircase ascends to the upper story. On the walls are reliefs of one of the Ptolemies; on the S. wall, a list of priests of Ptah and Hathor.

Between this temple of Ptah and the great hypostyle hall of the temple of Ammon are the remains of two small *Temples of the 26th Dynasty*, surrounded by the huts of a deserted Arab village.

The entrance to the larger of these is to the E. In the doorway we see Psammetikh III. and the Princess Ankh-nes-nefer-ab-re sacrificing to Ammon and other gods. Beyond is a hypostyle hall. To the right of the entrance to the sanctuary is Nitokris, wife of Psammetikh II., to the left is Amasis.

IV. The Southern Buildings.

Between the Temple of Ammon and the Temple of Mut, which lies to the S., a series of connecting buildings was begun by Queen Makerē but was probably never completed. Before inspecting these remarkable buildings, we find our way through the ruins to the **Sacred Lake**, situated to the S. of Ramses II.'s girdle-wall. The Arabs name this *Birket el-Mallâha* or *Lake of the Salt-Pit*, as the water has become saline and undrinkable through infiltration. The banks were anciently faced with hewn stones, and traces of these are still to be seen on the W., S., and especially on the N. side.

Between this lake and the girdle-wall are a few half-ruined chambers, partly constructed of alabaster. The ruins nearest the lake date from the reign of Thutmosis III., those immediately adjoining the temple-wall from the reign of the Ethiopian Taharqa.

We now proceed to visit the **Connecting Buildings**. Quitting the Central Court of the temple of Ammon by the doorway opening to the S., between the third and fourth pylons (p. 247), we see be-

fore us the shattered ruins of **Pylon VIII,** which was built by Thutmosis III. It was connected with the temple of Ammon by two walls, now partly in ruins; and on the exterior of the more W. of these was inscribed the famous treaty made by Ramses II. with the Hittites (p. 246). On the E. wall, *i.e.* to the left, is a long inscription (Pl. *a*), describing the contests of King Merneptah with the Libyans and the peoples of the Mediterranean (Etruscans, Achæans, etc.); and farther on is a triumphal relief (Pl. *b*) of Merneptah in the presence of Ammon grasping a group of enemies by the hair and smiting them with his club.

On the *N. Side of Pylon VIII*, facing the temple of Ammon, are the following reliefs: to the left (E. tower), a much injured representation of Thutmosis III. seizing his enemies by the hair and smiting them with his club in presence of Ammon; adjoining, rows of captured Syrian towns (p. 242); to the right (W. tower), a similar scene, with conquered Nubian tribes and towns. These designs are repeated on the *S. Side* of the pylon, in front of which are the remains of two colossal statues of Thutmosis III., in red granite.

Beside the wall which unites Pylon VIII with Pylon IX lies (to the left) a small *Chapel*, dating from the reign of Thutmosis III. Round the Sanctuary runs a gallery supported by pillars connected with each other by balustrades. On the E. connecting wall is a representation (Pl. *c*) of Ramses II. sacrificing.

Pylon IX is in comparatively good preservation. It was built by Queen Makerē, and is thus the most ancient part of the entire building.

The *Reliefs on the N. Side* date also from Makerē, but her names were removed by Thutmosis II. Sethos I. restored the reliefs from which Amenophis IV. (p. xcix) had removed all allusions to Ammon; but he frequently inserted his own name instead of replacing those of the ancient kings.

N. Side. *Left Tower (E.).* 1. Sethos I. sacrificing to various gods; farther to the right, 2. Thutmosis II. (originally Makerē) before the lion-headed goddess Wert-hekaw and Hathor; behind the king are priests carrying the sacred boat of Ammon; beneath appears Thutmosis I. before the Theban triad. The inscription in front of this king refers to the accession of Makerē. — *Right Tower (W.),* from left to right: 1. Sethos I. (originally Makerē) before the hawk-headed Mont, who holds before him the symbol for 'life'; behind are priests carrying the boat of Ammon; beneath are two rows representing Ramses III. in presence of various gods. 2. Thutmosis II. (originally Makerē) before Ammon and Khons; behind the king are the goddess Wert-hekaw and Thout, the latter writing upon a palm-leaf; beneath, Ramses III. before the gods. — On the *Jambs of the Central Doorway* are inscriptions of Thutmosis III. and Thutmosis II. — S. Side. *Left Tower (W.).* Amenophis seizing captured enemies by the hair and smiting them with his club; before him is Ammon (inserted by Sethos I.). *Right Tower (E.),* a similar scene. — On the *Door Jambs* are inscriptions of Thutmosis II. (left) and Thutmosis III. (right). On each side in the *Doorway*, Ramses II. before various deities.

Leaning against the right door-post, on the S. side is an inscription on red granite, recording the Asiatic campaigns of Amenophis II. The lower part is broken off. *Six Colossi* originally stood before the S. front

of this pylon: *viz.* before the *Left Tower* (from left to right): 1. A much-injured limestone statue; 2. Seated figure of Amenophis I (limestone); 3. Lower part of a seated figure of Thutmosis II. (red breccia). The inscription on the back of this last record that Thutmosis III. restored it in the 42nd year of his reign. Before the *Right Tower*, 4. Lower part of a seated figure of Thutmosis II. The two remaining statues are broken and covered with rubbish. On the *E. Side* of the right (E.) tower are reliefs and inscriptions of high-priests of Ammon in the reign of Sethos II.

The following **Pylon X,** built by King Haremheb, has collapsed, leaving fragments of walls standing to the extreme right and left, separated by a saddle-shaped depression. The reliefs and inscriptions (of Haremheb, Ramses II., Ramses IV., and Ramses VI.) are of little interest. On the S. side are the remains of two colossal statues, which Ramses II. 'usurped'.

Between Pylons X and XI lies a square court, surrounded by a wall, which is interrupted on the left (E.) side by the ruins of a small **Temple of Amenophis II.**

In front of the temple is a *Gallery*, borne by 14 square pillars embellished with reliefs. Thence a granite portal admits us to a large *Hall*, the roof of which rested on 16 square pillars with concave cornices at the top. On the four sides of each pillar appears Amenophis II. before some deity. This hall is flanked by smaller chambers, two of which have pillars like those of the main hall. Most of the sculptures on the walls and pillars are executed in fine low relief, only a few being in sunk relief. Much of the colouring is in good preservation.

On the *E. Wall* of the court, to the right (S.) of the temple, are several important reliefs of Haremheb. At Pl. *d* we see the king conducting to the Theban triad a number of captives from the incense-yielding land of Punt, who bear sacks of gold and gems and other gifts. At Pl. *e*, to the right of the door, the king appears leading fettered Syrian captives before the Theban triad.

On the outside of the wall, behind Pl. *e*, is a procession of priests carrying the sacred boats.

The reliefs on the *W. Wall* of the court, which also date from Haremheb, are in poor preservation.

The wings of **Pylon XI,** the last pylon, forming the S. entrance to the precincts of the great temple of Ammon, have collapsed, but the central doorway is still standing. Haremheb was the builder of this pylon also, for which he used the stones of a building raised by Amenophis IV. in Karnak to his new deity (p. 193). The reliefs on the doorway exhibit Haremheb sacrificing and performing other religious rites. In front of the N. side of the pylon stand two headless statues of Ramses II.; and before the S. side are the remains of colossal statues of Amenophis III. (E.) and Haremheb (W.), and the lower part of a colossus of Osiris.

Beyond the pylon, which we skirt rather than pass through, is the *Avenue of Sphinxes*, leading to the **S. Temple Precincts.**

To the E. of the avenue are two *Chambers*, with well preserved painted reliefs. They belong to a temple of Osiris Ptah, and were built by the Ethiopian Kings Tanutamon and Taharqa (25th Dyn.), whose names have been purposely erased.

The avenue leads straight to a *Gate*, built by Philadelphus, in the N. side of a girdle-wall enclosing the temple of Mut. Thence we proceed amidst figures of recumbent rams, sphinxes, and fragments of statues to the **Temple of Mut**, built by Amenophis III., now so completely ruined that it is difficult to determine its original arrangement.

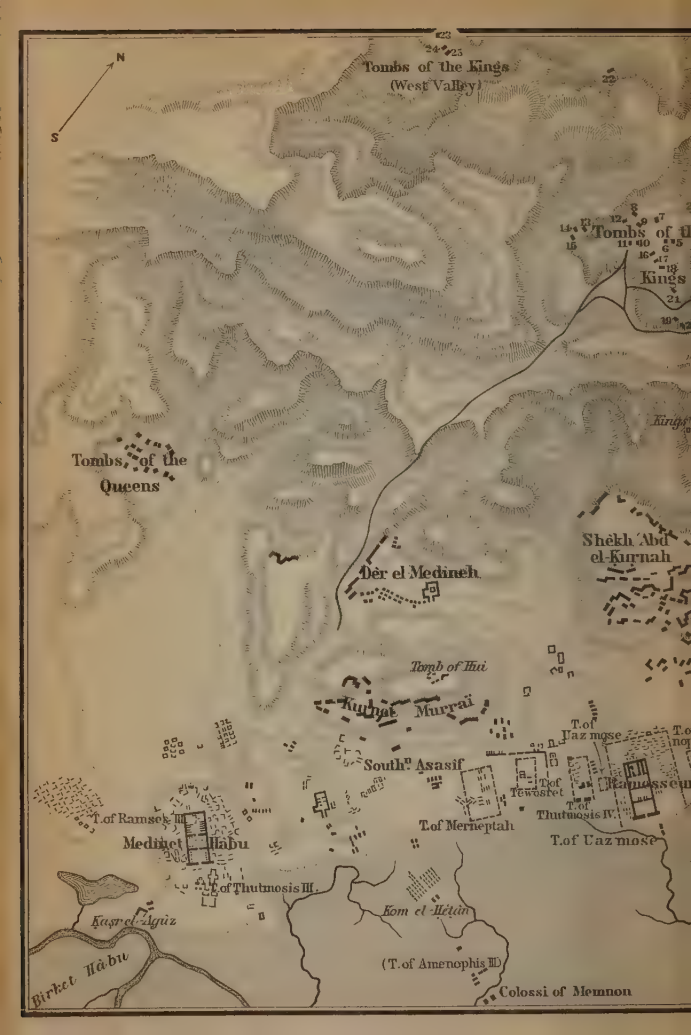
This temple has recently been cleared of rubbish under the directions of Miss Benson, an English lady. A *Gateway* (Pl. *A*) admits us to a large *Court*, in the middle of which was a colonnade. Outside the gateway are several pillars with figures of the god Bes. On the gateway are lengthy inscriptions of the Ptolemaic period (hymns to Mut) and in the entrance is an inscription of Ramses III., who restored the temple. The court contains several seated figures of the lion-headed goddess Sekhmet, which were dedicated in this temple by Amenophis III. On several of these Sheshonq I. has placed his own name in place of that of Amenophis. — The inner rooms of the temple are in a very ruinous condition. — To the E. lie the ruins of another temple, which, however, are quite uninteresting.

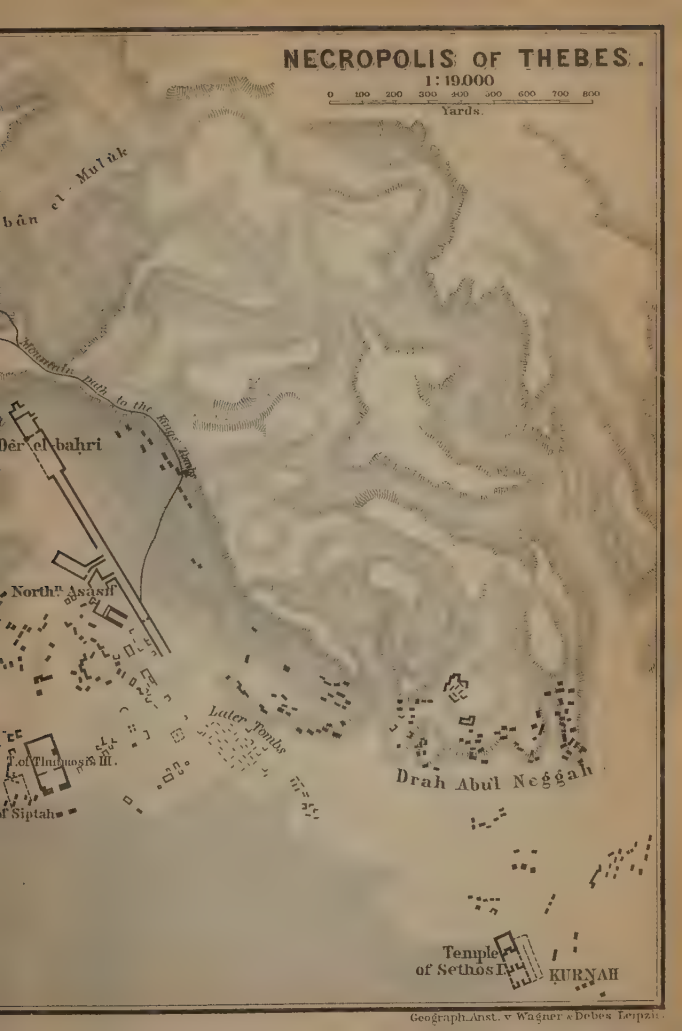
Behind the temple of Mut lies a *Sacred Lake*, in the shape of a horseshoe. Farther to the W. are the remains of a small **Temple of Ramses III.**

On the *W. Exterior Wall* are some interesting representations of scenes from the king's campaigns. 1. Syrian war; 2. Syrian captives brought before the king; adjoining, heaps of hands cut off from the enemy are being counted; 3. Battle with the Libyans; 4. Triumphal procession of the king, and train of Libyan captives; 5. The king leading the Libyans before Ammon.

Excursion to Medamût, only to be undertaken when there is abundance of time; 4-5 hrs. are necessary. The site is reached after 1½ hr.'s rapid riding. We proceed first to the E. sphinx-avenue of Karnak, where the road diverges to the right, along a large embankment. It then turns to the left and runs mostly along the edge of ditches, frequented, especially in December, by wild fowl.

The **Temple of Medamût**, at one time a large and beautiful edifice, dedicated to Mont of Thebes, is now so completely ruined that even its ground-plan cannot be traced. The village, a kind of suburb of Thebes, was called *Matew* and lay to the N. of the temple. The erection of this temple dates from the time of Amenophis II., of the 18th Dynasty. His name occurs on the large granite pillars which are still standing and which probably formed part of the *Sanctuary*. The latter was adjoined by a large edifice, lying approximately from E. to W. Much farther to the W. was a *Pylon*, facing the river, but now destroyed; it was built by Sethos I. and Ramses II. Under the Ptolemies an addition was made to the earlier temple, including the five columns, which are now the most conspicuous and most interesting feature of the ruins. These belonged to a covered colonnade. Between the two clustered columns with calyx-capitals is a door, with inscriptions of Euergetes II. and Neos Dionysos. The two clustered columns with bud-capitals and the fifth isolated column probably belonged to the original temple of the Middle Empire and were afterwards incorporated in the rebuilding during the Ptolemaic period.


N
S
Tombs of the Kings
(West Valley)
Tombs of the
Queens
Dêr el Medineh
Shêkh Abd
el-Kurnah
Tomb of Hui
Kubbat Murrai
South Asasif
T. of Ramses III.
Medinet Habu
T. of Thutmosis III.
T. of Merneptah
T. of Uaz mose
Kom el-Hetan
(T. of Amenophis III.)
Colossi of Memnon
Birket Habu


NECROPOLIS OF THEBES.
1:19.000
0 100 200 300 400 500 600 700 800
Yards.
bân el Muluk
Mountain path to the River Bank
Dêr el bahri
North.e Asasif
Later Tombs
Drah Abul Neggah
Temple of Sethos I.
KURNAH
Geograph. Anst. v. Wagner & Debes Leipzig

B. THE WEST BANK AT THEBES.

The order in which the monuments on the W. bank are usually visited is indicated on pp. 225, 226.

An *early* start should be made. *Guides*, *donkeys*, etc., see p. 226. Luncheon should be taken. A ferry-boat plies from the Luxor Hotel to the W. bank (there and back 1s.). Donkeys are usually found on the W. bank, but a large party is recommended to order them the night before. Little peasant-girls follow the travellers offering water, which, however, is unfiltered. The island, which is dotted with bushes and at places well-cultivated, is crossed in about 10 min., and the donkeys then ford a shallow arm of the river. If the river is high, however, travellers must row round the island. We pass the village, pleasantly shaded by trees, and cross a very frail bridge over a water-course descending to the Nile. On the bank is a handsome farm.

On the *West Bank* lay the **Necropolis** or *City of the Dead*, and also a large number of temples. These latter, dating mostly from the New Empire, were dedicated to Ammon, the principal deity of Thebes, and were also used in the worship of deceased kings. They were adjoined by dwellings for the priests, granaries, stables for the sacrificial animals, barracks for the guards, prisons, etc. Close by lay villages inhabited by the numerous workmen who found employment in connection with the cemeteries: masons, painters, builders, and above all embalmers, to whose care the bodies were committed. Gradually a whole city arose here, like the quarters beside the tombs of the Mamelukes at Cairo. Under the New Empire its management was placed in the hands of a special official, known as 'prince of the West and director of the workers at the Necropolis'.

27. The Temple of Sethos I. at Ḳurna.

First Day on the W. bank (Cook and Gaze). 1. Temple of Kurna; 2. Tombs of the Kings (Bibân el-Mulûk); 3. Necropolis of el-Asâsîf and of Drah Abu'l-Negga; 4. Dêr el-bahri.

From the landing-place of the boat on the W. bank we ride across the fields in a northerly direction and in $^3/_4$ hr. reach the handsome ***Temple**, the front of which with its columns is visible at a considerable distance. This temple was founded in honour of Ammon by Sethos I., and a portion of it was devoted to the worship of the king's father, Ramses I. Sethos left it unfinished and Ramses II. 'renewed' it, *i.e.* added the reliefs and inscriptions that were wanting. The beautiful execution of the inscriptions and reliefs of the time of Sethos vividly recall the contemporary sculptures in the great temple at Abydos (p. 209). The original building (see the annexed plan) was of smaller dimensions than the Ramesseum and Medînet Habu, its complete length being 518 ft., and of this only the actual sanctuary with its halls and chambers, 153 ft. in depth remain, while there are only scanty remains to prove the former existence of two *Courts* and the *Pylons* which bounded them. Of

the *Sphinxes* which were placed by Sethos I. to the right and left of the door leading into the first Court on the inside, one is wholly, the other half covered with earth. On the bases were inscribed the names of the nations which Sethos had conquered.

The **Colonnade** on the front of the temple originally displayed 10 clustered columns with papyrus-bud capitals, but only 8 are now left. In its inner wall are three doors (Pl. *a*, *b*, *c*), which lead into the three divisions of the temple.

On this wall, to the left of Pl. *b*, are representations of the provinces of Upper Egypt (a man and woman alternately), bearing flower-decked dishes with cakes and wine; to the right, similar reliefs of the provinces of Lower Egypt. The former have lilies on their heads, the latter papyri — the floral emblems of the two regions. Above, the king appears before various deities.

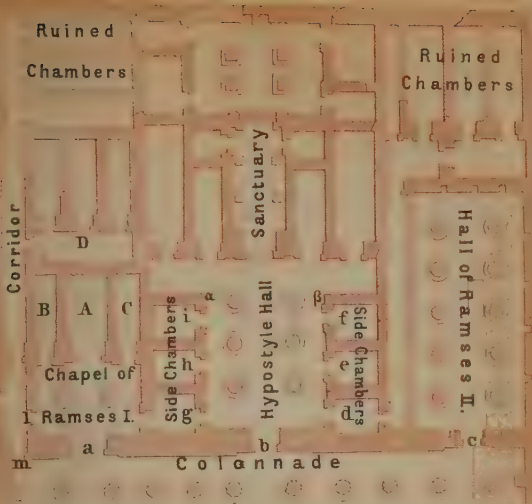
Passing through the middle door (Pl. *b*) of the colonnade, we enter a **Hall** with 6 papyrus-bud columns, flanked on each side by three chambers (Pl. *d–i*). On the slabs of the roof of the middle aisle appear the winged sun-disc, flying vultures, and the names of Sethos I., between two vertical rows of hieroglyphics. The starry heavens were represented on the ceilings of the side-aisles. The reliefs on the walls show Sethos I. and Ramses II. before various deities.

The *Reliefs* at Pl. α, to the right of Chamber *i*, and at Pl. β, to the left of Chamber *f*, are interesting; they represent respectively Mut and Hathor of Dendera nourishing Sethos. — *Chamber g* is ruined and inaccessible; the ceilings in *Chambers d*, *f*, and *h* are in good condition.

The **Sanctuary** has four unadorned square pillars. On the right and left walls Sethos appears offering incense before the boat of Ammon.

We now turn to the Right Division of the temple, which is in a very ruinous condition. It consisted of a long **Hall** with 10 columns (no longer standing), and of several rooms behind and beside it, and originally separated from it. The sculptures of this part are of the time of Ramses II., and far inferior to those of the central building and left hand portion of the sanctuary.

We re-enter the colonnade through Door *c*, and proceed through Door *a* to visit the Left Division of the temple. Beyond a small *Hall* (with two papyrus-bud columns), where the *Manes of Ramses I.* were worshipped, are three adjoining chambers (Pl. *A*, *B*, *C*). On the side-walls of the central chamber (Pl. *A*) Sethos offers incense to the boat of Ammon. The left chamber (Pl. *B*) was finished by Ramses II. with rather rude reliefs (the king before the gods). A side-door (Pl. *l*) leads from the above-mentioned small hall to a narrow Corridor, the left wall of which is now represented by a single course of masonry. Thence we enter (to the right) *Room D*, with reliefs dating from Ramses II., showing that king and his father Sethos sacrificing. The rooms beyond this are in ruins. A small *Door* (Pl. *m*) at the end of the corridor brings us once more into the colonnade.



Second Court

(destroyed)

MORTUARY TEMPLE OF SETHOS I AT KURNA.

Second (de - stroyed) Pylon

A little to the N. of the temple is a water-wheel and spring with some sunt trees, used as a watering-place for cattle. Passing this we leave to the left the side of the Libyan mountains with the Necropolis of *Drah Abu'l Negga*, and continue directly by the lower path to the valley of the Tombs of the Kings.

Drah Abu'l Negga is one of the oldest cemeteries of Thebes, and the treasures discovered by Mariette's excavations were of extraordinary value. Tombs of the 11th, 13th, and 17th Dynasties were discovered here, but they have all been destroyed and covered up again, and there is little now to be seen. The *Rock Tombs* on the hill-slope of Drah Abu'l Negga are more interesting. Immediately behind the last houses in the village of Kurna is the *Tomb of Neb-Amon*, dating from the beginning of the New Empire, with tasteful stucco reliefs of vintage and funeral scenes. A hole in this tomb is the only access to the adjacent *Tomb of Ment-her-khopshef*, royal fan-bearer. Of the two chambers here one has been filled up by a landslip. The very fine reliefs represent burial-scenes and funeral sacrifices. — Farther to the N. is the *Tomb of Ramose*, an architect.

28. Bîbân el-Mulûk. Tombs of the Kings.

The entrance to the valley of the Kings' Tombs may be reached in about ¾ hr. from the landing-place of the ferry on the W. bank of the Nile, by the path indicated above viâ the temple of Kurna. The mountain-track viâ *el-Asâsîf*, more fatiguing though shorter, is better followed on the return.

To the N. of the temple of Sethos I. at Kurna, beyond the necropolis of Drah Abu'l Negga, the Libyan Mts. are seamed by a deep gorge worn by the mountain-streams on their way to the Nile. We follow the winding path through this, first to the N.W., then to the W. The gorge gradually contracts, between walls of naked yellow rock, on which the midday sun pours its perpendicular rays, and a gloomy solitude broods over the scene, which is of a sublimity unmatched elsewhere in the Nile valley. Life seems almost non-existent; a desert-plant waves here and there; jackals, wolves, eagles, vultures, owls, bats, snakes, flies, and wasps are the only inhabitants of the gorge. In this desolate solitude the monarchs from the middle of the 18th to the end of the 20th Dyn. prepared those tombs, which even in the days of Greek travellers were considered among the chief sights of ancient Thebes.

Strabo tells of 40 tombs 'worthy of a visit', the scholars of the French Expedition mention 11, while at present 25 are accessible, on the entrances of which Wilkinson has inscribed numbers. Pausanias, Ælian, Heliodorus, Ammianus Marcellinus, and other ancient authors refer to them as the *Syringes* (σῦριγγες) of Thebes, which name also occurs in the Greek inscriptions within the tombs. The word 'Syrinx' meant first a shepherd's pipe formed of longish reeds, then it came to mean a hollow passage, and thus was applied to the long rock-hewn passages of Bîbân el-Mulûk.

The Tombs of the Kings at Bîbân el-Mulûk, in contrast to the pyramids that mark the graves of kings up to the beginning of the New Empire, consist of series of passages and chambers hewn in the rock. Like the corridors within the pyramids they were intended only for the reception of the sarcophagus; the temples dedicated to the manes of the deceased, in which the offerings to the dead were made, were built in the plain on the other side of the valley, where some of them, such as the temples at Kurna and Dêr el-bahri, the Ramesseum, etc., remain to this day.

The STRUCTURE of the tombs is practically the same in all. *Three Corridors*, placed one beyond the other, led into the innermost recesses. Small side-chambers sometimes opened off the first corridor; oblong recesses were made at the top of the sides of the second; and small recesses for the reception of the furniture of the dead were provided at the end of the third. A door led from the third corridor into an *Anteroom*, beyond which lay the *Main Hall*, where, in a hollow in the floor, the heavy granite sarcophagus was deposited. The main hall, the roof of which was frequently supported by pillars, was often adjoined or even preceded by other chambers.

The WALLS of the tombs, from the entrance to the final chamber, were covered with sacred pictures and texts, a knowledge of which was essential for the deceased in the future life. The prevailing conception at Bibân el-Mulûk was that the deceased king, accompanied by the sun-god (or rather absorbed in the sun-god), sailed through the underworld at night in a boat; thus those scenes and texts were preferred which described this voyage and instructed the deceased as to the exact route. These texts were taken from two books, closely related to each other. One was called '*The Book of that which is in the Underworld*'. According to this, the underworld (*Twat*: p. cxli) is divided into 12 regions, corresponding to the 12 hours of night; and the descriptions in the book were therefore likewise in 12 chapters. In each of these the river with the boat of the sun floating on it is represented in the middle; in the boat stands the ram-headed sun-god, surrounded by his retinue, and bringing for a short time light and life to the regions he traverses. Above and below are shown the two banks of the river, thronged by all manner of spirits, dæmons, and monsters, which greet the sun and ward off his enemies. In the invention and graphic representation of these spectral forms, the bald imagination of the Egyptians shows itself at its poorest.

The second book, known as the '*Book of the Portals*', reproduces the same conceptions. The nocturnal journey of the sun through the 12 regions of the underworld is again represented, and, as in the first book, these regions are conceived of as provinces or nomes. Massive gates, guarded by gigantic serpents, separate one region from another; each gate bears a name known to the sun-god and the deceased must know it also. Before each portal, as before the gate of a castle, lies a fortified outwork, enclosed by two walls bent at right angles, and through this all who approach the gate must pass. Two gods, one at each end of the approach, and two snakes spitting fire from the walls, guard it; while against one of the walls lean nine other gods as watchmen. As the boat of the sun approaches, all these greet the sun-god, the fiery snakes restrain their deadly flames, and the gigantic serpents fling open the portals. The god glides safely into a new province of the underworld. Here, as in the first book, each is represented in three parts: the river in the middle and above and below the banks with their curious population of gods and spectres.

A third work, which may be called '*The Sun's Journey in the Underworld*', contains still more gloomy and unattractive representations. The sun-god has arrived in the underworld and addresses a speech to the spirits and monsters, which are carefully depicted in long rows.

Recourse was had to other works also for the decoration of the king's tombs. The chief of these were the '*Praising of Rê*', and '*The Book of the Opening of the Mouth*'. The former, which was used in the first corridors, contains a long-winded hymn to the sun-god, to be recited in the evening as the sun entered the underworld. In the course of the hymn the god is invoked under 75 different names and is depicted in as many forms. — The text and illustrations in the second of these works teach the multifarious ceremonies which had to be performed before the statue of the deceased king in order to indue it with life and ensure it the use of its organs, so as to enable it to eat and drink in the tomb. — Several other writings, including the 'Book of the Dead' (p. 259), were also placed under contribution. — The selections of subjects and passages from all these for the decoration of the walls varies in the different tombs.

After riding for about $^3/_4$ hr. through the valley, we reach a place where the road forks. The left branch leads to the Bîbân el-Mulûk proper, the 'Tombs of the Kings', visited by all travellers. The right branch leads to the *W. Valley*, named 'Valley of the *Turbet el-Ḳurûd*' ('tomb of the apes'), after the tomb of King Ey (p. 270); here lie the more ancient tombs of the 18th Dynasty. — We select the left road, which leads to a small circular open space, and thence through a kind of rocky gateway to the —

a. East Valley of the Tombs of the Kings.

The E. valley, surrounded by massive rocks, contains the tombs of kings of the 19th and 20th Dynasties. All the tombs are not worth visiting. Cook's parties are conducted into Nos. 2, 6, 9, 11, and 17. A better plan is to examine at leisure Nos. 17 *(Sethos I.)* and 11 *(Ramses III.)*, and then to proceed if desired to Nos. 2, 6, 9. The other tombs are of interest to specialists only. We describe the tombs in the numerical order.

On the right (W.) side of the path: —

No. 1, tomb of **Ramses X.**, *Yet-Amon*, offers nothing of special interest. A Greek inscription proves that it was known and accessible in Greek times.

No. 2, tomb of **Ramses IV.** An ancient staircase, with an inclined plane in the centre and low steps at the sides, leads to the entrance. Above the door are Isis and Nephthys, worshipping the solar disc, in which stand the ram-headed sun-god and a scarabæus. On the right wall, behind the door, are two Copts raising their hands in prayer; an inscription indicates one of these as 'Apa Ammonios, the martyr'.

To the left, in Corridor I, appears the king worshipping the hawk-headed Harmakhis. The other walls of this and the following Corridor II are adorned with texts and figures of gods from the 'Praising of Rē' (p. 258). Corridor III shows texts and pictures of gods and spirits from the 'Sun's Journey in the Underworld' (p. 258). Anteroom IV has texts from the Book of the Dead, the chief being the 125th chapter, which contains the justification of the deceased. — Room V, the main chamber, contains the granite sarcophagus, which is 10 ft. long, 6 ft. broad, and 7½ ft. high, and is adorned with inscriptions and designs. On the *Left Walls* are shown the first two chapters of the 'Book of the Portals' (p. 258). *Chapter I* (beginning at the entrance) shows the portal guarded by the serpent Set. Next follows the first region of the underworld. In the *Middle* floats the boat, in which the sun-god stands beneath a canopy with a coiled serpent above it; before him kneels the king, presenting to him an image of Maat. Four inhabitants of the underworld tow the boat by a cord, while various gods come to meet it. In the *Upper Panel* appear the blessed dead, while in the *Lower Panel* are the condemned, some lying on the ground dead, others fettered, while the god Atum watches them, leaning on his staff. *Chapter II* shows the outwork and the gate of the second region, guarded by the serpent Ekeby. In the *Middle* appears the boat of the sun-god, towed by 8 men; the cord passes through a hollow beam with a bull's head at each end, on which rest 7 small figures of gods, while 8 gods, 'the bearers of the gods', carry the beam on their shoulders. In the *Upper Panel* we see various gods in their dwellings, the

doors of which open as the sun-god approaches; above them coils a huge snake. Farther to the right gods peep forth from a lake of fire. In the *Lower Panel*, to the left, Atum leans upon his staff; by spells he has rendered the snake Apophis, the foe of the sun-god, innocuous, and it now lies before him, watched by 9 gods, 'who ward off the snake'. To the right are Atum and other gods. — On the *Right Walls* is *Chapter III* of the 'Book of the Portals' (beginning at the entrance). Beyond the gate guarded by the serpent Zedby we see the journey through the third region of the underworld. In the *Middle* the boat is being drawn by 4 men towards a long chapel, in which lie the mummies of 9 gods. Then follow 12 goddesses, representing the hours of the night; these, divided into two groups of six, separated by a huge serpent, ascend a mountain, beneath which is a pond, indicated by zigzag lines. In the *Upper Panel* are a row of gods, 'who hasten to their Ka', 12 jackal-headed daemons, standing upon a pond, 'the lake of life', and 10 Uræus snakes, upon the 'lake of the Uræi'. In the *Lower Panel* we see Horus, leaning on his staff, and 11 gods advancing towards Osiris, 'lord of the western ones' (*i.e.* of the dead). Osiris (whose figure has been destroyed) stands above a serpent in a recess, in front of which is an Uræus-snake. Twelve other gods approach the recess from the other side. Farther on are 4 men before vaulted ovens (?), watched by a god. The beginning of *Chapter IV* of the 'Book of the Portals' appears on the right rear wall, where we see the outwork and the gate guarded by the serpent Teke-hor. On the roof are two representations of the Egyptian sky. — In the next Corridor is the beginning of the 'Sun's Journey through the Underworld'. In the Room to the Left the mummy of the king is depicted 23 times; in the Room to the Right, 17 times. The Recesses, on each side at the end of the corridor, have figures of gods in their shrines below, and representations of sacrificial offerings above. On the *Lintel* of the door to the last room is the boat of the sun upon a double-sphinx, adored by the king on each side. — Last Room. On each of the side-walls is a bed, with lions' heads and lions' feet, with a chair and two chests above, and below, four vessels for entrails, with the heads of the four genii of the dead on the lids.

No. 3, to the left of the path, is half-filled with rubbish; it was originally intended for Ramses III.

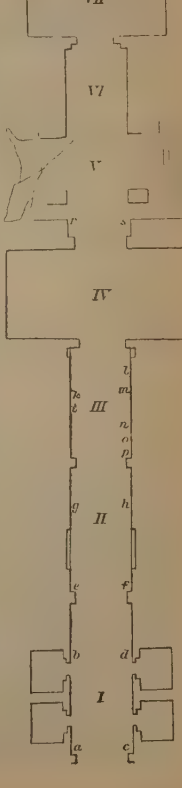
No. 4. Tomb of **Ramses XII.**, *Neferke-rē*, the last of the Ramessides. This tomb is unfinished.

No. 5, farther on, to the left, is the entrance to a corridor.

No. 6.* Tomb of **Ramses IX., approached by a flight of steps (with inclined plane, and steps at the sides). On the staircase to

the right is an unfinished inscription of the king. On the door-lintel is the disc, with the king on both sides worshipping it. Behind the latter are Isis and Nephthys.

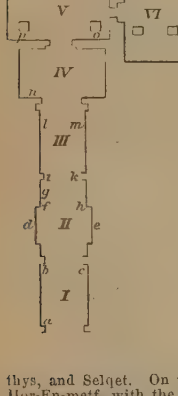
Corridor I. At the beginning of the *Left Wall* is a chapel (Pl. *a*), in which the king stands before Harmakhis and Osiris. Two doors farther on admit to small chambers without decoration; over the doors is a text from the 'Praising of Rē'. At Pl. *b* is a text from the 125th chapter of the 'Book of the Dead' (p. 259), beneath which a priest, clad like the god Hor-En-metf, pours the symbols for 'life', 'constancy', and 'wealth' upon the king, who is clad like Osiris. On the *Right Wall*, at Pl. *c*, is a chapel with the king before Ammon and Mer-segret, goddess of the dead. Two doors here also admit to side chambers. Over the doors and at Pl. *d* are representations of dæmons of the underworld, serpents and ghosts with the heads of jackals and bulls. The text is the beginning of the 'Sun's Journey in the Underworld'. — Corridor II. On the *Left Wall*, at Pl. *e*, is a serpent rearing itself, to the right of which and in the recess are figures of gods (from the 'Praising of Rē'). Below the recess is the king followed by Hathor. At Pl. *g* is a text from the 'Book of the Dead'; farther on the king, over whom hovers a hawk, appears before the hawk-headed Khons-Nefer-hotep. On the *Right Wall*, at Pl. *f*, is a serpent rearing itself; and at Pl. *h*, dæmons and spirits (frequently enclosed in oval rings). On the *Ceiling* are stars. — Corridor III. On the *Left Wall* is the course of the sun during the second hour of night (p. 258) and the beginning of the course during the third hour (p. 258). On the *Right Wall*, at Pl. *p*, the king presents an image of Maat to Ptah, beside whom stands the goddess Maat. At Pl. *o* lies the mummy of the king, across a mountain, with the arms raised above the head; above is a scarabæus and the sun-disc. At Pl. *l*, *m*, and *n* three rows of dæmons are shown, one above the other. In the top row are 8 suns, in each of which is a black man standing upon his head; in the central row are serpents pierced by arrows, praying women standing upon mounds, and a scarabæus in a boat, ending at stem and stern in serpents' heads; in the lowest row are dæmons upon serpents, also four men bent backwards, spitting out scarabæi; etc. — Room IV. At Pl. *r* and *s* appear priests, with panther skins and side-locks, sacrificing before a standard. The other representations are destroyed. — Room V leads downwards. On each side are two pillars (not one as in the plan). — Room VI also slopes downwards. A door, above which is the sun-disc with the ram-headed sun-god, worshipped by dog-headed apes, leads hence into Room VII. Teh



sarcophagus, which stood in Room VII, has left traces on the floor. On the walls are gods and ghosts. On the vaulted ceiling are two figures of the goddess of the sky (representing the morning and evening sky), beneath whom are constellations, boats of the stars, etc.

Opposite, on the right side of the path, is *No.* 7, the tomb of **Ramses II.**, filled up with rubbish. This tomb was plundered in antiquity. The mummy of Ramses II. was found in the shaft of Dêr el-baḥri (p. 277).

No. 8., the tomb of **Merneptah,** lies in a side-gorge, a little to the right of the path.



Over the entrance are Isis and Nephthys worshipping the sun-disc, in which are a scarabæus and the ram-headed sun-god. Corridor I. On the *Left Wall*, at Pl. *a*, is an admirable relief, with well-preserved colouring, of the king before Harmakhis. Farther on are three vertical lines of hieroglyphics, containing the title of the 'Book of the Praising of Rē'. Adjoining is the sun (with the ram-headed sun-god and a scarabæus), between a serpent, a crocodile, and two cow's heads (p. 265). At Pl. *b* is the beginning of the 'Praising of Rē'. On the *Right Wall*, at Pl. *c*, is the continuation of the 'Praising'. — Corridor II. To the right and left of the *Entrance* are gates of the underworld (from the 'Book of the Portals'). On the *Left Wall*, at the top of the recess Pl. *d* and at *f* and *g* are 34 forms of the sun-god (p. 258), standing on a staircase. Below is the text of the 'Invocation' (p. 258) and at *f* and *g*, the kneeling Isis, with Anubis as a jackal above. On the *Right Wall* (Pl. *e* and *h*) are corresponding representations; at *h* is Anubis as a jackal, with Nephthys kneeling below. — Corridor III. On the *Left Wall* is the sun's voyage during the 4th hour of night, on the *Right Wall*, the journey during the 5th hour (p. 258). — Antechamber IV. On the *Left Entrance-Wall* and *Left Wall* are the gods of the dead, Osiris, Amset, Twemetf, Anubis, Qhere-baqf, Isis, and Neith; on the *Right Entrance-Wall* and *Right Wall* are Osiris, Hapy, Qebh-snewf, Horus, Nephthys, and Selqet. On the rear-wall, to the left, is Anubis, to the right Hor-En-metf, with the panther-skin and side-lock; before each are two small genii of the dead on a stand. Room V. In a hollow in the floor stands the sarcophagus. On the walls are scenes from the 'Book of Portals' (p. 258). On the *Rear Wall* are representations of the king sacrificing to Ammon, to the right and left, above the descending passage Pl. *q*, which is now filled with rubbish. On the two *Pillars* the king appears before various gods. The adjoining Room VI is unfinished, only the small *Recess* in the left wall being decorated with figures of gods.

No.* 9., the tomb of **Ramses VI., *Neb-ma-rē.* This tomb was named by the French Expedition *La Tombe de la Métempsychose*, and by British scholars, following the traditions of the Romans, the *Tomb of Memnon*, as Ramses bore the same prænomen as Amenophis III., who was called Memnon by the Greeks. Coptic and Greek inscriptions are numerous in this tomb. The representations, of which none are very interesting, are executed in an inferior style to those in the other tombs. The only noteworthy chamber is the

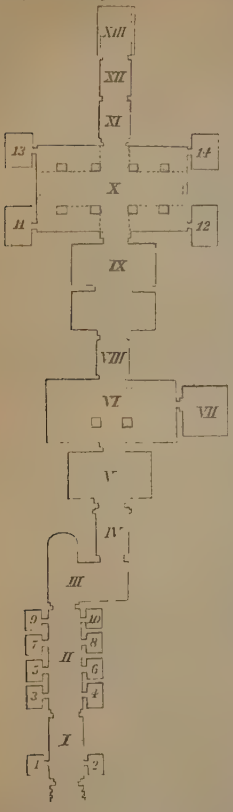
last, in which the sarcophagus (now shattered) stood. The walls and vaulted ceiling show interesting astronomical representations, with well-preserved colouring. On the right wall appears the boat of the sun, in which the sun-god stands in the shape of a beetle with a ram's head, and is worshipped by two human-headed birds, the souls of Khepere and Atum. The boat is being drawn across the heavens, which are supported by two lions, and descends to the left. The Arabs call this Shellâl, *i.e.* the Cataract. On the ceiling the goddess of the sky appears twice, representing the sky by day and by night.

No. 10, the tomb of **Amenmeses**, one of the pretenders to the throne at the end of the 19th Dyn. (p. xcix). His mother Takhat and his wife Beqet-werer were also buried here. The representations in this tomb have been deliberately destroyed.

***No. 11*., the tomb of **Ramses III.** This imposing tomb, usually called '*Bruce's Tomb*' or '*The Harper's Tomb*', is inferior in size only to No. 17 and No. 14. The style of the sculptures is not the best, but the variety and richness of the representations are unexcelled. This tomb possesses a unique peculiarity in the ten side-chambers, opening off the first two corridors. The tomb was begun and finished as far as Room III by Setnakht, father of Ramses III.; his names are still to be seen at various places where the later stucco has fallen off.

The entrance is approached by the usual flight of steps with inclined plane; on each side of it are two pilasters with bull's heads. Over the door is the usual representation of Isis and Nephthys, as at No. 8. — Corridor I. On the *Left Wall* is the king before Harmakhis, followed by the title of the 'Praising of Rē', the sun (as above) between a serpent, a crocodile, and two gazelles' heads. Then follows the text of the 'Praising of Rē', which is continued on the *Right Wall*. — Side Chamber 1 (to the left): Baking, slaughtering, and cooking scenes. — Side Chamber 2 (to the right): Two rows of ships, in the upper row with sails set, in the lower row with sails furled. — Corridor II, with recesses on both sides. On both sides the 'Praising of Rē' is continued, with the appropriate figures of the god (p. 258), who approach Isis on the left wall and Nephthys on the right. — Side Chamber 3 (to the left). In the *Upper Row* (beginning on the left entrance-wall) we see a kneeling Nile-god bestowing his gifts upon nine gods of fertility (with ears of corn on their heads); and (beginning on the right entrance-wall) a Nile-god before the serpent-headed goddess Napret ('corn') and five royal snakes, clad with aprons. In the *Lower Row*, to the left, the Nile-god of Upper Egypt presents gifts to ten clothed royal serpents; to the right, the Nile-god of Lower Egypt before Napret and three royal serpents. — Side Chamber 4 (to the right) may be called the king's armoury, for its walls are covered with representations of weapons, standards, armour, etc. On the

Entrance Walls, the sacred black bull Mery stands on the 'southern lake' (to the left), and the black cow Hesy upon the 'northern lake' (to the right). On the *Left Wall*, at the top: standards with pictures of sacred animals, heads of the goddess Hathor, etc.; below, whips, scourges, shirts of mail. On the *Rear Wall*, at the top, are arrows, bows, quivers; below, curved swords, daggers, mail-shirts. On the *Right Wall:* at the top are standards with gods' heads, below are lances, axes, swords, and helmets. — Side Chamber 5 (to the left). In the upper row are various local deities (alternately male and female) with offerings; in the lower row are 16 kneeling Nile-gods. — Side Chamber 6 (to the right) is the king's 'treasury'. On its walls are depicted utensils and furniture of various kinds: vases, jars, bottles (including so-called false-necked vases, imported from Greece), necklaces, chairs and benches with sumptuous cushions, couches ascended by steps, and head-rests. — Side Chamber 7 (to the left). On each side of the *Entrance* the guardian-spirit of the king is shown, bearing a staff ending in a king's head. On the other walls are two rows of representations of rowers with serpents and sacred cattle. The lower row is much damaged. — In Side Chamber 8 (to the right) we see the sacred fields, with ploughing, sowing, reaping, etc. going on; gods sail by on canals. — Side Chamber 9 (to the left). We here see two *Harpers*, one, to the left, before Anhor and Show, the other, to the right, before Show and Atum. On each side of the door is the refrain of the song they are singing: 'Receive the blessed king Ramses'. — Side Chamber 10 (to the right).



Twelve different forms of Osiris. — Room III represents the usual third corridor, the tomb here having had to be deflected to the right in order to avoid the adjoining tomb No. 10 (p. 263). On the *Rear Wall* is a goddess, representing the South, raising a water-jar. The king appears on the other walls before various gods. — Corridor IV. The journey of the sun during the 4th hour *(Left Wall)* and 5th hour of night *(Right Wall)* is here illustrated from the 'Book of that which is in the Underworld' (p. 258). — Room V. Figures of gods. — Room VI is a sloping passage with side-galleries supported by pillars. On the *Left Walls* is the sun's journey through the 4th division of the underworld (Chapter IV of the 'Book of the Portals'; p. 258). In the bottom row are representatives of the four chief races of men known to the Egyptians (p. 267). On the *Right Walls* is the journey through the 5th division of the underworld, from the fifth chapter of the 'Book of the Portals'. On the *Rear Wall* the king appears twice before Osiris. — The remaining rooms are much damaged and need detain the traveller but a short time. — Room X. This large chamber, supported by eight pillars, was found by the French Expedition to contain a sarcophagus, now in the Louvre. The lid, which was wanting, is now in Cambridge. The mummy of the king (now at Gizeh, p. 77) was found hidden at Dêr el bahri.

No. 12. Cave without inscriptions.

No. 13. Very low, and largely filled up, was not a king's tomb, but seems to have belonged to *Bay*, chief minister of King Si-Ptah (19th Dyn.).

No. 14, originally the tomb of **Queen Tewosret**, wife of Si-Ptah, was afterwards appropriated and enlarged by **Setnakht**, who caused the names and figures of the queen to be covered with stucco.

No. 15, tomb of **Sethos II.**

No. 16, tomb of **Ramses I.**, now filled up.

***No. 17*, the tomb of **Sethos I.**, is usually known as *Belzoni's Tomb* from its discoverer in Oct. 1817. In beauty of execution it far surpasses all the other tombs of Bîbân el-Mulûk, and the sculptures on its walls appear to have been executed by the same artists whose works we had the opportunity of admiring at Abydos. In size it resembles Nos. 11 and 14; its length is 330 ft. A steep flight of steps descends to the entrance.

Corridor I. On the *Left Wall* is the king before the hawk-headed Harmakhis. Then follows the title of the 'Praising of Rê', with the sun-disc bearing a scarabæus and the ram-headed sun-god, between a serpent, a crocodile, and two cows' heads. The adjoining text is taken from the 'Praising of Rê' (p. 258), which is continued on the *Right Wall*. The *Ceiling* is decorated with flying vultures. — Corridor II. On the upper part of the recess in the *Left Wall* are represented 37 forms of the sun-god, from the 'Praising of Rê' (p. 258), above a text from the 'Book of that which is in the Underworld'. This is repeated on the *Right Wall*. At Pl. *a* is

Isis, at Pl. *b*, Nephthys, both kneeling upon the hieroglyph for 'gold' and placing their hands upon a sealring; above is the god Anubis as a jackal. — Corridor III. On the *Left Wall* (Pl. *c*) is the journey of the sun during the 5th hour of night, from the 5th chapter of the 'Book of that which is in the Underworld'.

In the *Middle Row* the boat of the sun (destroyed) is being drawn through the territory of the god of the dead, Sokaris of Memphis, by seven gods and seven goddesses; before it march four gods and the goddess 'Isis of the West'. In the *Lower Row* are dæmons: four flaming heads; between two serpents is the dwelling of Sokaris, resting upon two sphinxes, within which is the hawk-headed Sokaris standing upon a winged serpent with three heads; above is a mountain crowned with a human head. On the ground are seated four spirits (destroyed) with the crowns of Upper and Lower Egypt, a ram's head, and a double feather upon their knees. In the *Top Row* are various spirits, etc.

On the *Right Wall*, at Pl. *d*, appears the journey of the sun during the 4th hour of night, from the 4th chapter of the 'Book of that which is in the Underworld'.

The boat of the sun is being drawn through the territory of Sokaris, which is depicted in the *Top* and *Bottom Rows*. This is peopled by dæmons of various kinds, serpents, and serpent-like monsters, including a four-legged snake with a human head, a three-headed snake with wings and human legs, etc. The last serpent in the bottom row has three heads, and above its back are 14 human heads with suns and stars, which perhaps represent the patron-deities of the 14 days in the lunar half-month. In the *Middle Row* the boat is preceded by Horus and Thout carrying an eye; etc.

Antechamber IV. On the *Left Entrance Wall* is Anubis as a jackal; on the *Right Entrance Wall*, the king between Hathor of Thebes and Horus. On the *Left Wall:* the king between Harsiësis and Isis; the king offering a libation of wine before Hathor; the ing before Osiris. These subjects

are repeated on the *Right Wall*. *Rear Wall:* to the left, Hathor (?), to the right, Osiris, Isis, and Harsiësis. — Room V, with pillars. On the *Left Walls* is the journey of the sun through the 4th region of the underworld, from the 4th chapter of the 'Book of the Portals'.

At the beginning is the 4th gateway, guarded by the serpent Teke hor. In the *Middle Row* appears the boat of the sun towed by 4 men, preceded by spirits with a coiled snake, three ibis-headed gods, and nine other gods ('the spirits of men who are in the underworld'). To the right a god with a sceptre meets the boat. In the *Top Row* various men greet the god, while others hold a twisted cord. In the *Bottom Row*, to the left, is Horus, before whom are representatives of the four chief races of men known to the Egyptians, *viz.* four 'human beings' (*i.e.* Egyptians), four Asiatics, with pointed beards and coloured aprons, four negroes, and four Libyans, identified by the feathers on their heads and their tatooed bodies. Farther on are genii, with a snake, on which stand the hieroglyphs for 'time'; etc.

On the *Right Walls* is the sun's journey through the 5th region of the underworld, from the 5th chapter of the 'Book of the Portals'.

Middle Row: The boat of the sun towed by four men, preceded by demons with invisible arms and various gods. *Top Row:* Twelve gods with forked sticks, twelve gods with a serpent from which human heads project, and twelve gods with a twisted cord attached to a mummy. *Bottom Row:* A god leaning upon a staff; twelve mummies upon a bier formed of a serpent; etc.

In the centre of the *Rear Wall* is Osiris enthroned, with Hathor behind him, while the hawk-headed Horus leads the king into his presence. On the *Pillars* the king is shown before various deities. — A narrow flight of steps leads hence to Room VI, the decorations of which have only been sketched out. On the *Left Walls* is the journey of the sun during the 9th hour of night, from the 9th chapter of the 'Book of that which is in the Underworld'.

Middle Row: The boat of the sun, preceded by twelve star-gods with oars; three sacred animals (cow; ram; bird with a human head); a mummy standing upright, the guardian-deity of the sacrifices. *Top Row:* Twelve genii crouching upon curious stands, and twelve women. *Bottom Row:* Twelve fiery serpents; twelve men with sticks; a mummy.

On the *Rear Wall* is the journey of the sun during the 10th hour of night (from the 10th chapter of the above-mentioned book), continued on part of the right wall.

Middle Row: The boat of the sun, preceded by various deities, including a hawk upon a two-headed serpent with four legs; four spirits, having sun-discs in place of heads, carrying arrows; four spirits with bows. *Top Row:* A god with a sceptre; scarabæus rolling the hieroglyph for 'land' before it with its fore-legs; the patron-goddesses of Upper and Lower Egypt seated beside two erect serpents, bearing the sun-disc; two goddesses beside the hieroglyph for 'god', upon which rests the sun-disc; goddesses with lions' heads and human heads; etc. *Bottom Row:* Horus leaning upon his staff watches twelve condemned souls swimming in various attitudes in the waters of the underworld; four goddesses with serpents; head of Set upon a sceptre.

On the *Right Walls* is the journey of the sun during the 11th hour of night, from the 11th chapter of the above-mentioned book.

Middle Row: Boat of the sun, preceded by twelve men with a serpent; two serpents bearing on their backs the two Egyptian crowns, from which heads project; four goddesses. *Top Row:* Two-headed god; serpent

(the god Atum), with four legs and two wings, holding a god (the soul of Atum) standing behind; the constellation of the 'tortoise', in the shape of a serpent on which a god sits; two-headed god; four goddesses, each seated upon two serpents; etc. *Lower Row.* The condemned. The enemies of the sun-god are being burned in curious furnaces, under the inspection of the hawk-headed Horus (on the right); adjacent stand goddesses with swords, breathing flames; in the last furnaces, four corpses standing on their heads; various deities.

We return to Room V, whence a flight of 18 steps, to the left, descends to Corridor VII. To the left the king is seated at the banquet-table, with a hawk hovering over him and a priest with side-lock and panther-skin in front of him. The rest of this corridor, which is 36 ft. in length, and Corridor VIII, to which a few steps descend, are decorated with texts and illustrations of the ceremonies performed before the statue of the deceased, from the 'Book of the Opening of the Mouth' (p. 258). Antechamber IX. The king before Osiris, Isis, Harsiësis, Hathor. Anubis, and other gods of the dead. Hall X, whence an incline with steps at the side leads to the mummy-shaft, consists of two portions — a front portion with pillars, and a rear portion with a vaulted ceiling. We first examine the scenes in the former. On the *Left Entrance Wall* is the journey of the sun in the 1st region of the underworld (1st chapter of the 'Book of Portals', p. 258). The illustrations are continued on the *Left Wall*, at the end of which appear the 4th gate of the underworld and the beginning of the journey in the 4th region. — On the *Right Entrance Wall* and the *Right Wall* is the journey through the 2nd region of the Underworld ('2nd chapter of the 'Book of the Portals'). — On the *Left Wall* of the rear portion the king is shown (lower row) offering a libation of wine to Harmakhis. Farther on is the journey of the sun during the 1st hour of night (1st chapter of the 'Book of that which is in the Underworld').

In the two *Middle Rows* we see (above) the boat of the sun, adorned in front with a rug, and bearing the ram-headed sun-god, seven other gods, and the 'mistress of the boat'. It is preceded by two goddesses of truth. Osiris, the lion-headed Sekhmet, and other deities. Below in his boat is the sun-god, in the form of a scarabæus, worshipped by two figures of Osiris; in front are three serpents and several deities. In the *Top* and *Bottom Rows* (representing the banks of the river) are small square panels, containing representations of spirits in human and animal shapes (*e.g.* baboons, fiery serpents), which greet the god on his entrance into the lower world or drive away his foes.

In a *Recess* at the end of the left wall is the jackal-headed Anubis, performing the ceremony of the 'Opening of the Mouth' before Osiris. — On the *Rear Wall* is the journey of the sun in the 2nd hour of night (2nd chapter of the 'Book of that which is in the Underworld').

Middle Row. In the boat of the sun the sun-god is accompanied by Isis and Nephthys, in the form of Uræus serpents. In front of it are four smaller boats, in one of which are three deities without arms, in the second a crocodile with a human head upon its back, in the third (which is decorated with two gods' heads) a sistrum, two goddesses, and a scarabæus, and in the fourth (similarly adorned) a god holding a large ostrich

feather, the symbol of justice, and a sun-disc upon a head-rest. *Top* and *Bottom Rows.* Various spirits and dæmons to protect the sun-god.

On the *Right Wall* is the sun's journey during the 3rd hour of night (3rd chapter of the 'Book of that which is in the Underworld').

In the *Middle Row* is the boat of the sun, preceded by three smaller boats. Four gods, with arms interlaced, approach to meet them. In the *Top* and *Bottom Rows* spirits of various forms (a ram with a sword, five dæmons with birds' heads, etc.) greet the procession.

On the vaulted *Ceiling* are some interesting astronomical figures, lists of the so-called decani-stars, constellations, etc. The magnificent sarcophagus of alabaster, discovered here by Belzoni, is now in the Soane Museum in London. The mummy of the king (now at Gîzeh, p. 77) was found at Dêr el-baḥri.

Adjoining Room X are four side-chambers (Pl. XI, XII, XIII, and one without a number). Side Room XI. The third gate of the underworld and the sun's journey through the 3rd region (3rd chapter of the 'Book of the Portals', p. 258). — Side Room XII. The interesting text in this room contains a very ancient myth of a rebellion of mankind against the sun-god, their punishment, and the final rescue of the survivors. The scene on the rear-wall is an illustration from this myth: the heavenly cow, supported by the god Show and other spirits, with two boats of the sun floating on its back. — Side Room XIII. One of the two pillars in this room has fallen. Round the three main walls runs a bench, decorated with a hollow cornice; the small pillars which originally supported it have been destroyed. The representations on the back-wall are almost entirely obliterated. On the *Left Entrance Wall* and the *Left Wall* appears the sun's journey during the 7th hour of night (7th chapter of the 'Book of that which is in the Underworld').

Middle Row. The sun-god once more is shown in his boat, on the prow of which stands Isis, to drive away evil spirits with her spells. In front of the boat a large serpent, which had threatened the sun-god, has been overcome by the goddess Selqet and a god. Farther on are four goddesses with swords, and four small mounds of sand, representing the graves of the gods Atum, Kheperē, Rē, and Osiris. Above these is a square enclosure upon which are the heads of enemies or slaughtered slaves, as charms to ward off evil spirits. *Top Row.* Spirits and dæmons; human-headed serpent; a god ('Flesh of Osiris') seated upon a throne beneath a serpent; three foes of Osiris, beheaded by a lion-headed god; the god Yenku, holding a cord binding three foes lying on the ground; three human-headed birds wearing crowns; etc. *Bottom Row.* Horus, before whom are the twelve star-gods who conduct the sun at night; twelve star-goddesses approaching the grave of Osiris, upon which a crocodile rests. The god's head projects from the grave-mound.

On the *Rear Wall* is the sun's journey during the 8th hour of night (8th chapter of the 'Book of that which is in the Underworld').

Middle Row. The boat of the sun towed by eight men, preceded by nine followers of Rē, who are represented by the hieroglyph for 'follow', with a head attached to it in front. Four rams (forms of the god Tatenen) head the procession. *Top* and *Bottom Rows.* Dwellings of deceased gods and spirits, the doors of which open as the sun-god approaches, showing the occupants restored to life. In each house in the top row are three

gods (first the nine gods of Heliopolis), with serpents and spirits below them.

On the *Right Entrance Wall* and *Right Wall* is the journey during the 6th hour of night (6th chapter of the above-mentioned book).

Middle Row. The boat of the sun is here preceded by Thout, with the head of an ape (his sacred animal), holding in his hand an ibis (also sacred to him), and by a goddess carrying the pupils of the eyes of Horus. The remainder of the row is taken up by a house, in which stand twelve spirits together with the recumbent figure of god Khepre, surrounded by a serpent with five heads. Four of the twelve spirits represent kings of Upper Egypt, four the kings of Lower Egypt, and four other beings. In the *Top* and *Bottom Rows* are other spirits. In the latter are serpents, with the heads of the four genii of the dead upon their backs, also nine fiery serpents with swords, all intended to annihilate the foes of the sun-god.

The remaining side-chamber has no decorations. Room XIV was unfinished and has no decorations. It is filled with rubbish.

No. 18, the tomb of **Ramses XI.**, *Kheper-ma-rē*, is a convenient place for luncheon.

No. 19, the tomb of **Ment-her-khopshef,** a prince of the close of the 20th Dynasty. The inner part is filled up.

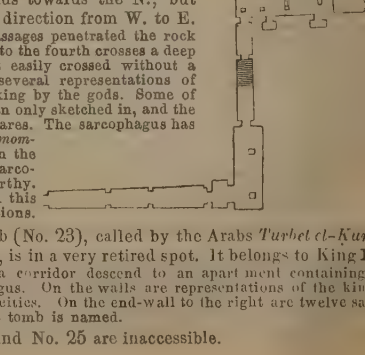
No. 20, a series of corridors, one of which is 80 yds. long, has neither inscriptions nor reliefs.

No. 21 has no decorations.

Route from Bîbân el-Mulûk to Dêr el-baḥri, see p. 271.

b. West Valley of the Tombs of the Kings.

The W. valley of the *Bîbân el-Mulûk* should be visited immediately after Tombs No. 9, 11, and 17 by those who are pressed for time. The first tomb here (No. 22) is that of **Amenophis III.**, discovered by the French Expedition. We enter from the W.; the tomb soon bends towards the N., but finally resumes the direction from W. to E.



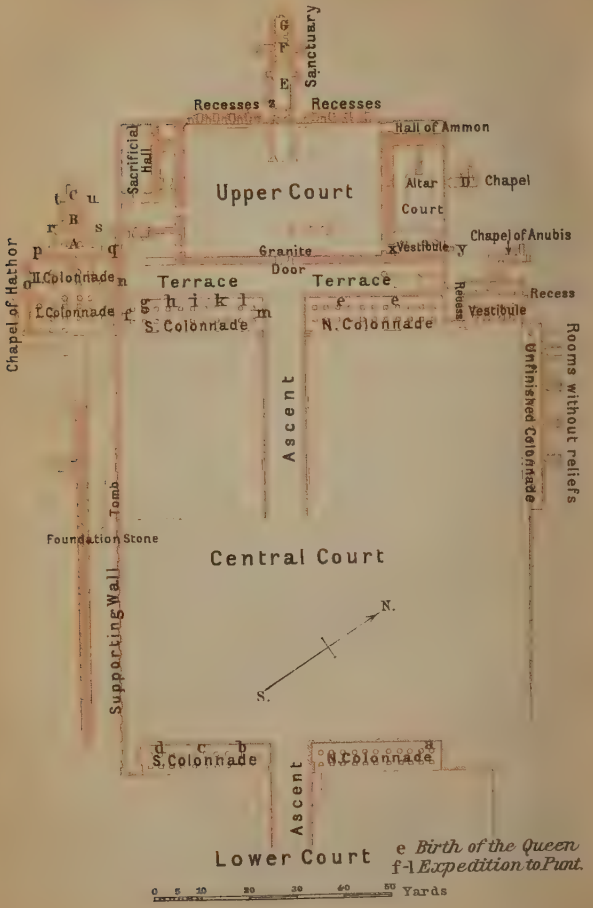
The three first passages penetrated the rock at an angle. The way to the fourth crosses a deep trench, which is not easily crossed without a ladder. It contains several representations of the reception of the king by the gods. Some of the pictures have been only sketched in, and the field divided into squares. The sarcophagus has been broken. The *Astronomical Ceiling-paintings* in the chamber with the sarcophagus are noteworthy. The chambers beyond this room have no inscriptions.

The second tomb (No. 23), called by the Arabs *Turbet el-Kurûd* (Tomb of the Apes), is in a very retired spot. It belongs to King **Ey.**

A staircase and a corridor descend to an apartment containing the magnificent sarcophagus. On the walls are representations of the king in presence of various deities. On the end-wall to the right are twelve sacred apes, after which the tomb is named.

Tombs No. 24 and No. 25 are inaccessible.

TEMPLE OF DÊR EL-BAḤRI.



29. From Bîbân el-Mulûk to Dêr el-baḥri.

From Bîbân el-Mulûk we need not return by the way we came, but may take the path over the hill which separates the Tombs of the Kings from Dêr el-baḥri and el-Asasîf. The path, which cannot be missed, begins at Tomb 16; from Tomb 17 which every one will visit, it is reached by going a few steps to the west. Persons not equal to the climb may ride to the top, but it is a great strain upon the donkeys. Riding down the hill is by no means to be recommended. The donkey-boys usually lead the animals by a narrow path over the ridge, and await the travellers at the foot. The zigzag path is fatiguing but safe, and is easily accomplished in $^3/_4$ hr. The **View* is most remarkable; first into the desolate valley of the Tombs of the Kings, then from the summit and as we descend into the peculiar ravine of Dêr el-baḥri; we see the steep projecting mountain side with its tombs, and buildings old and new, with the rich green of the fertile plain below spread out on both sides of the Nile, and here and there its groups of palms and gigantic temples, as far as Karnak and Luxor on the E. bank. The situation of the temple of Dêr el-baḥri is remarkably fine; on the W. and N. it is framed by precipitous rocks of a light-brown and golden colour, against which the dazzling white walls of the temple stand out in magnificent relief. The afternoon is the best time to visit the temple, for during the hotter hours of the day the oppressive rays of the sun are reflected from the rocks here with peculiar intensity.

The Temple of Dêr el-baḥri.

The temple of Dêr el-baḥri, named '*Zoser-zosru*', or '*Most splendid of all*', by the Egyptians, was built and adorned with reliefs and inscriptions, at the beginning of the New Empire, by Queen Makerē Hatshepsowet, the sister, wife, and co-regent of Thutmosis III. The sovereignty of the queen was, however, vigorously contested, and she was not able to maintain an uninterrupted possession of the sceptre; and in like manner the construction of the temple had no uninterrupted course, but shared the chequered fortunes of its foundress. When Makerē was expelled from the throne by her husband after a brief reign, the building operations came to a halt, and Thutmosis caused the names and figure of his sister to be obliterated in all the finished sculptures and inscriptions at Dêr el-baḥri as well as elsewhere throughout the country. Thutmosis II., who succeeded his brother, continued the work of destruction by inserting his own name in place of that of Makerē. When Thutmosis II. died, however, Makerē once more regained the throne, and the building was resumed. Operations were not carried on with any remarkable activity, for when the queen's long reign came to an end, the temple was still unfinished. Thutmosis III., once more on the throne, so far from supplying what

was still wanting, resumed his former tactics, destroying all allusions to his sister and sometimes inserting his own name and figure in place of hers.

The splendid temple was thus never finished. Amenophis IV. carefully destroyed all reference to Ammon, and the inscriptions and reliefs were left thus mutilated until the reign of Ramses II., who restored them, though with inferior workmanship. For centuries afterwards the temple remained unaltered; but under Euergetes II. a few slight restorations were undertaken and some unimportant additions were made, without, however, affecting the original plan. On the introduction of Christianity a community of monks established themselves in the temple, and founded a convent, known to the Arabs as *Dêr el-bahri*, or the 'Northern Convent', which they built with bricks brought from an edifice of the 26th Dyn. at Asasîf (p. 277). The chambers of the temple were converted into chapels and the 'heathen' representations on the walls were barbarously defaced. Mariette made a few excavations here, but finally in 1891-95 the entire temple was exhumed at the cost of the Egypt Exploration Fund under the skilful directions of M. Eduard Naville, and it now lies open in all its details to the traveller.

It should be noted that Makerê in her capacity as ruler of Egypt is uniformly represented with the traditional attributes of kingship, *viz.* the short apron and elaborate beard. Though these, of course, are properly appropriate to men only, it must not be assumed that the queen sought deliberately to conceal her sex.

The temple was dedicated to Ammon; but the goddess Hathor and Anubis, god of the dead, also had chapels here, and several chambers were devoted to the worship of the queen (who was probably buried in close proximity) and of her parents.

The plan of this temple is remarkable, and is quite different from all others in Egypt. It occupies three courts or terraces, rising one above the other from the level ground; these are connected with each other by inclined planes, which divide the whole into a N. half, to the right, and a S. half, to the left. At the W. side of each court is a raised platform, supporting a covered colonnade. The stages were cut out of the E. slope of the mountain, and support was given to the outer and inner walls by means of blocks of the finest sandstone. At the S. end of the central court we can best see the care taken to support the earth-works. The outer wall consists here of finely polished blocks of limestone with simple but effective ornamentation. Broad pilasters, but only 3 in. deep, placed some distance apart, project from the wall with which they are connected. Above each are a gigantic hawk and a serpent.

A long *Avenue of Sphinxes* led from the plain to the temple, ending at the gateway, forming the entrance to the temple-precincts. Only the scantiest traces of the gateway are now left.

We first enter the **Lower Court**, the terraces of which are in ruins. Each colonnade consisted of 22 columns arranged in a double

row. The columns in the back row were sixteen-sided, while the others resembled semi-columns, being square in front and seven-sided behind. Little now remains of the reliefs and inscriptions that once adorned the walls.

On the rear-wall of the *N. Colonnade*, at Pl. *a*, are traces of the representation of a pond, on which water-fowl are being caught with nets. On the rear-wall of the *S. Colonnade* (from right to left). Pl. *b*. The queen (figure scratched out) sacrificing to the ithyphallic Ammon. Pl. *c*. Inscriptions and representations referring to the erection and dedication of the temple-obelisks. Pl. *d*. Two ships bringing the obelisks from the quarries of Assuân to Thebes.

We now ascend the approach to the **Central Court**, where we first turn to the right, to the N. Half. On the W. side this is bounded by a terraced *Colonnade*, with 11 pairs of square pillars supporting the roof. On all four sides of the pillars is the same scene: Ammon laying his hand in blessing upon the shoulder of Makerē (figure defaced throughout) or Thutmosis III. The inscriptions and representations on the walls of the colonnade refer to the procreation and birth of the queen (Pl. *e*). Among these are two fine figures of the queen-mother Ahmes, once in presence of the ram-headed Khnum and the frog-headed Heqet, and once in presence of the ibis-headed Thout. — Two steps at the N. end of this colonnade descend to a *Vestibule* with 12 sixteen-sided columns in three rows. On the walls are fine reliefs.

In the *S. Wall* is a small *Recess* with representations of deities; above appears the queen (scratched out) before Osiris. To the left of the recess is Anubis with the queen standing behind him; to the right are Nekhbet and Harmakhis, between whom were the names of the queen. In the *N. Wall* is a similar *Recess*. Above it is Thutmosis III. making a wine-offering to the hawk-headed Sokaris, god of the dead; to the right, Anubis and the queen (scratched out); to the left, the queen (scratched out) standing in a chapel before the fetish of Osiris. On the *W.* (rear) *Wall*, the queen (scratched out) sacrificing to Ammon (to the left) and to Anubis (to the right), with the sacrificial gifts heaped up before each god.

Three steps at the back of the antechamber lead to a Chapel to Anubis, which has three chambers with pointed vaulting. The colouring of the mural decorations is admirably preserved, though the figure of the queen is invariably scratched out. They represent Makerē (Thutmosis occurs once on the E. wall of the second chamber) before various deities, especially Anubis.

On the N. side of this court is another Colonnade, the roof of which is supported by 15 sixteen-sided columns. It is unfinished and the walls were never decorated. Behind it are four chambers with pointed vaulting, the walls of which were also left undecorated.

We now turn to the S. Half of the second court, examining first the *Colonnade* on its W. side, exactly corresponding with that in the N. half. The number and arrangement of the columns are the same. The scenes on the walls commemorate an *Expedition to Punt*, undertaken during the queen's reign.

The land of *Punt (Pwenet)*, with which Egypt had commercial relations ever since the Early Empire, lay on the W. coast of the Red Sea,

corresponding roughly with the modern Somali Coast. Incense, panther skins, ivory, and ebony were among its chief exports to Egypt. It was generally regarded as a land of marvels, as India was at a much later date, on whose fabulous wealth travellers were never weary of dilating. Makerē equipped a great expedition, which set sail from a port on the Red Sea, and returned successfully to Egypt, bringing the expected treasures. The details of this expedition are commemorated on the walls of the colonnade.

The representations are unfortunately a good deal damaged. On the *S. Wall* we see a village in Punt (Pl. *f*). The houses are built over the water amongst palms and incense-trees; and ladders lead up to the entrances. On the *W. Wall* we see the Egyptian fleet setting sail (Pl. *g*) and (above) its arrival at Punt, where it is laden with precious merchandize. Farther on (Pl. *h*) the queen, followed by her guardian-spirit, dedicates to Ammon the spoils of the expedition, consisting of panther-skins, ebony, sacks of cosmetic, and electrum; cattle feed beneath the trees; at Pl. *i* gold and electrum are being weighed in presence of Seſkhet, who records the results, Horus presides at the scales, and behind him is the Nubian god Tetwen. Below we see the incense being measured, while Thout notes down the results; close by are seven incense trees in tubs, imported from Punt. At Pl. *k* Thutmosis III. offers incense to the boat of Ammon, which is borne by priests; at Pl. *l* is Makerē before Ammon. On the *N. Wall*, at Pl. *m*, the queen (scratched out) is seated beneath a canopy, with her guardian-spirit behind her.

At the left (S.) end of the colonnade is a curious little Shrine of Hathor, goddess of the dead, which was also reached from below by a flight of steps, of which a few traces are still left. The innermost chambers, which are hewn in the rock, are preceded by two covered *Colonnades* (now in ruins). The first of these had sixteen-sided columns and square pillars with Hathor-capitals, now lying shattered on the ground; the second, which lay at a slightly higher level, had four columns with round shafts (three still standing) and also sixteen-sided columns (six partly remaining).

With a few scanty exceptions, the *Wall Decorations* of the first colonnade have disappeared. On the N. Wall of the second colonnade (Pl. *n*): Thutmosis III. with an oar, in presence of a goddess; to the right is a procession, consisting of three rows with two ships in each and (below) soldiers with standards and axes. On the S. Wall (Pl. *o*): Sacrificial scene, and a boat containing a Hathor-cow, with Queen Makerē drinking from the udder. On the West Wall (to the right): Thutmosis II. (replacing Makerē), with an oar and a builder's square, before Hathor (whose figure was defaced by Amenophis IV.); the king, whose hand is licked by the Hathor-cow. These are repeated to the left.

We ascend two steps to the *Shrine* proper, which comprised three chambers (Pl. *A*, *B*, *C*), each of which has several recesses. The ceiling of *Room A*, which is decorated with stars on a blue ground, is supported by sixteen-sided columns.

Those who have plenty of time should examine the *Wall Reliefs* of his first room. To the left of the entrance: Makerē (scratched out) before

Hathor; to the right, Thutmosis presenting a red globe to Hathor, before him are two priests, each with a red globe. Left Wall: The lion-headed Wert-hekaw and Ammon-Rē. Above the Recess (Pl. *p*), fifteen gods in three rows. Right Wall. Makerē (scratched out) before Hathor. Above the Recesses (Pl. *q*, *r*, *s*), the same. On the walls of the recesses, Makerē (scratched out) sacrificing to Hathor, Ammon, Horus, and other deities.

Room B lies one step higher than the first room, and contains four small recesses, with decorations. The **Wall Reliefs* here are unusually fine. They represent Makerē (scratched out) presenting offerings of all kinds to the Hathor-cow, which stands in a boat beneath a canopy. The little nude boy, holding a sistrum, in front of the queen, is *Ehy*, son of Horus. *Room C* is in its turn one step higher than the second room; it has two recesses with pointed roofs. On each of the side-walls is an admirable relief of Makerē drinking from the udder of the Hathor-cow, before which stands Ammon (on a smaller scale).

Rear Wall: Makerē between Hathor and Ammon, who holds the hieroglyph for 'life' before her face. Above the entrances to the recesses (Pl. *t*, *u*), Makerē and Thutmosis offer milk and wine to Hathor.

We return hence to the Central Court and ascend the inclined approach which brings us first to a much ruined Terrace, the roof of which was borne by a double row of pillars and sixteen-sided columns. Immediately beyond rises the *Granite Doorway* to the **Upper Court.** The reliefs which adorned this hall have suffered severely at the hands of the Coptic monks. Turning sharp to the right (N.), we reach a door (Pl. *x*) admitting to a Vestibule, which had three sixteen-sided columns. Opposite the door is a small *Recess* (Pl. *y*), with representations in good preservation.

Rear Wall of the recess: Makerē before Ammon. Side Walls: Makerē seated at table, with the priest En-metf in front of her. The figure of the queen is uninjured contrary to the usual practice; but the priest's figure was defaced by Amenophis IV.

To the left of the vestibule we enter an open *Court*, in which is found the only *Altar* that has come down to us from Egyptian antiquity. It is approached by nine steps, and was dedicated by Makerē to the sun-god Rē Harmakhis.

In the W. wall of this court are two small recesses, 5-6 ft. in height, with sacrificial scenes on the walls. The figure of Makerē who receives the offerings has been scratched out.

A door in the N. wall of this court admits to a *Chapel*, comprising two chambers, the ceilings of which, decorated with yellow stars on a blue ground, are vaulted in the pointed style. — With a few unimportant exceptions the inscriptions and reliefs on the walls have been carefully chiselled away by Thutmosis III. and Amenophis IV. On the side-walls of the *1st Chamber* (Pl. *D*) Makerē offers sacrifices to various deities, mainly deities of the dead, such as Anubis, Sokaris, Osiris, Eme-wet, and also to Ammon. Above a bench against the end-wall is a representation of Makerē and Thutmosis I. (whose figure has been left uninjured) before the fetish of Osiris of Abydos. *2nd Chamber.* On the right wall: Thutmosis I.

(originally Makerē) and his mother Senyseneb (with figures uninjured), sacrificing to Ammon. On the left wall: Makerē and her mother Ahmes (uninjured) sacrificing to Ammon. On the end wall: Makerē and Anubis.

We return to the Upper Court and pay a brief visit to the *Hall of Ammon* in the N.W. corner. Part of the ceiling, decorated with stars on a blue ground, still remains. On the left side-wall we observe Makerē pacing out the temple-precincts, before Ammon, before the ithyphallic Ammon, and before the enthroned Ammon. On the right wall is Thutmosis III. before these same gods. On the end-wall is Thutmosis II. (originally Makerē) before Ammon. The figures of the gods here were defaced by Amenophis IV. and were not replaced at the restoration under Ramses II.

On the S. side of the court are several chambers now in ruins, and a well-preserved Sacrificial Hall, with a vaulted roof, which was used for the cult of the manes of Makerē. On the side-walls are shown three rows of priests and officials bringing sacrificial gifts to Makerē, and above are three rows of sacrificial objects of various kinds. Makerē herself is seated to the right (left on the other wall), with a list of the offerings before her, while priests offer incense or perform other rites. On the end-wall is represented the door that led into the kingdom of the dead.

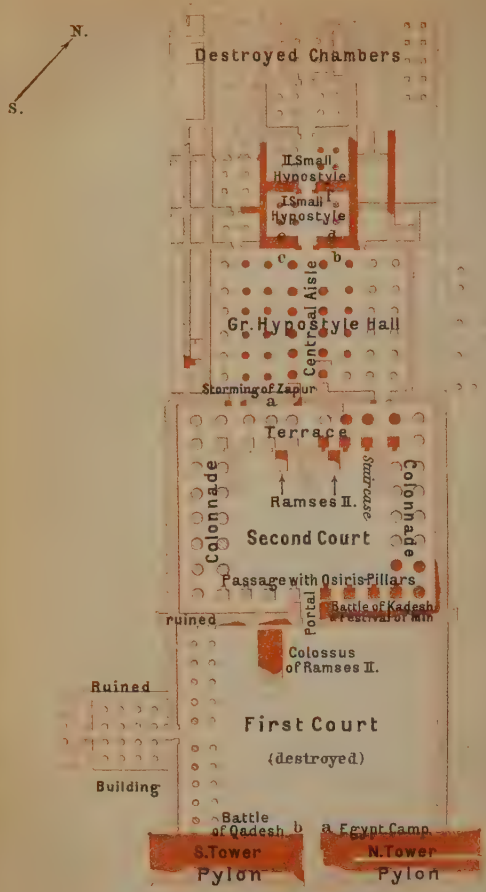
We once more regain the Court. In its W. wall is a series of Recesses, alternately large and small, containing representations of Thutmosis III. and Makerē in presence of the gods. A granite *Portal*, reached by an approach dating from the Ptolemaic period, with balustrades, forms the entrance to the Sanctuary. The three chambers (Pl. *E*, *F*, *G*) are unfortunately much damaged. The two first have vaulted ceilings and are adjoined by recesses. The representations in the *1st Chamber* (Pl. *E*) show Makerē (sometimes Thutmosis III.) sacrificing to various deities, among whom figures the deceased Thutmosis II.

On the upper part of the right wall is a noteworthy scene: Makerē, Thutmosis III., and the princess Ranofru sacrifice to the boat of Ammon, behind which stood Thutmosis I. with his consort Ahmes, and their little daughter Bitnofru. A similar scene was represented above the recess (Pl. *z*) on the left wall; the kneeling Thutmosis III. and Princess Ranofru may still be distinguished.

The *3rd Room* (Pl. *G*) was restored under Euergetes II. The reliefs and inscriptions of this late period compare very unfavourably with the masterly sculptures of Makerē.

In the rocks to the N. of the central court is the tomb of *Nofru*, a queen of the Middle Empire. The passage, only about 3 ft. high, leads into a sepulchral chamber, covered with inscriptions. This tomb (explored by Ebers) was probably covered up during the building of the temple.

A few yards to the N. of the Lower Court is the square well-shaft, forming the entrance to the common *Tomb of the Theban Priests*, which was discovered in 1891 by Grébaut, and which yielded a rich antiquarian booty now in the Museum of Gizeh (p. 96).



RAMESSEUM.

Engraved & printed by Wagner & Debes, Leipzig.

The *Shaft* in which the famous discovery of Kings' Mummies was made in 1881 is now filled up. It lies less than ½ M. to the S. of the temple of Dêr el-baḥri, between the hill of Shêkh 'Abd el-Ḳurna and the cliffs of the Libyan mountains.

A short distance to the E. of the temple of Dêr el-baḥri, in the direction of the temple of Ḳurna, we reach a valley between the hill of Shêkh 'Abd el-Ḳurna on the S. and the cliffs of the Dêr el-baḥri valley on the N. and E. Here lies the necropolis known by the Arabs as **El-Asasîf**, the rock-tombs in which date mostly from the beginning of the Saïte period (25th and 26th Dyn.). Various brick-buildings and a large arched doorway of unburned bricks are also noticed.

The latter, built by the Theban prince Mentemhêt (26th Dyn.), belonged to a large building, the bricks of which were used to build the Coptic convent at Dêr el-baḥri (p. 272).

The tombs of the 25th and 26th Dyn. usually consist of an open court, reached by a flight of steps, whence a door admits to a large hall, beyond which are the inner passages and chambers. The tomb of Peteamenope, a high official under the 26th Dyn., is larger than any of the kings' tombs at Bîbân el-Mulûk and is worth a visit on account of its great size.

The length of this tomb without the side-chambers is 862 ft. and its superficial area 2470 sq. yds., or with the shaft-chambers 2660 sq. yds. All the walls are ornamented with carefully executed inscriptions and reliefs, now unfortunately much injured and blackened. These, almost without exception, refer to the fate of the soul after death. The tomb is the home of thousands of bats, which render its inspection very difficult by constantly extinguishing the light. The offensive smell, moreover, which they cause is so strong that a thorough inspection of the tomb is recommended only to those who can overcome the feeling of nausea. Any one who is subject to giddiness should avoid going far into the tomb, as in the middle it is necessary to balance oneself, though only for a few steps, along a narrow path on the edge of a deep shaft.

Off the same court as the above opens also the tomb of *Wah-eb-rē*. Among the other tombs of the same epoch may be mentioned that of *Ebe*, a little to the N. Ebe was an official in the reign of Nitokris, daughter of Psammetikh I. and Shep-en-wepet. Farther to the N. is the fine but much injured tomb of *Prince Harwa*, an official of Queen Amenertaïs, sister of the Ethiopian King Shabako.

30. The Ramesseum.

This temple may be reached from the landing-place on the W. bank in about ½ hr.; from the Colossi of Memnon in ¼ hr.; and from Medînet Habu or Dêr el-baḥri in about 20 minutes.

The ****Ramesseum**, the large temple built by Ramses II. on the W. bank and dedicated to Ammon, is unfortunately only half preserved. We may in all probability identify it with the '*Tomb of Osymandyas*' described by Diodorus, although his description does not tally in all points with the extant remains. Strabo seems to have referred to it briefly as the *Memnonium*, or building of Memnon.

Osymandyas is a corrupt form of *User-ma-rē*, the prænomen of Ramses II.

We begin our inspection at the great **Pylon**, which formed the E. entrance to the temple. This was originally 220 ft. broad, but

its ruined exterior is now more like a quarry than a building. Many representations on the broad surface of its *W. Side*, next the first court, are in fair preservation and easily recognizable with an opera-glass. They refer to the Syrian campaigns of Ramses II., especially to the war with the Hittites in the 5th year of his reign, which is also commemorated on the pylon at Luxor (p. 233). On the *N. Wing*, to the extreme left, we observe the Asiatic fortresses, taken by Ramses in the 8th year of his reign. Thirteen of the original eighteen are still recognizable, each with an inscription containing its name. The captives are led by Egyptian princes, who sometimes accelerate the steps of their prisoners by staves. In the *Middle*, below, is the Egyptian army on the march, the infantry and charioteers in two rows, with traces of an inscription at the foot; above appears the Egyptian camp, within a rampart of shields, presenting an animated scene. The chariots are drawn up in long lines, while the unharnessed horses are being foddered; close by are the heavy baggage-waggons with their teams, unperturbed by the great lion of the king, which reclines before him. The asses employed in the commissariat service of the army are conspicuous in the camp; now released from their burdens, they testify their satisfaction by means of movements and attitudes which the artist seems never tired of drawing. The soldiers are conversing with each other, and one drinks from a wine-skin. Disputes and quarrels are not wanting and the camp-followers ply their staves actively on each other. Above, to the right, the tranquillity of the camp is rudely disturbed by an attack of the Hittites. To the *Right* the king, seated upon his throne, takes counsel with his princes who stand before him; close by is the royal chariot. Beneath captured spies are being beaten, in order to extract information. — The representations on the *S. Wing* of the pylon are even more realistic. The left half is occupied by the picture of the battle of Qadesh, which we have already seen on the pylon at Luxor (p. 233). Ramses in his chariot dashes against the foes, who are either slain by his arrows or flee in wild confusion and fall into the Orontes. Behind the king are his war chariots. To the right, at a distance from the scene of action, is the Hittite prince. Above is a second, now scarcely distinguishable, representation of the Hittites fleeing to their fortress. The reliefs on the right half show the usual presentment of the king, grasping enemies by the hair and smiting them; farther to the right is the king holding a long staff, and accompanied by fan-bearers.

On the interior walls of the *Portal* of this pylon are the usual reliefs of Ramses sacrificing to various gods. At the top of the *Jambs* (Pl. *a*, *b*) Ramses appears pacing out the precincts of the temple (a rite performed at the foundation of a temple); at the bottom, various deities.

The **First Court** is now utterly ruined, and scarcely a trace remains of the colonnades that bounded it on two sides. Fragments, however, of the lofty wall on the W. side are still standing. In front of the ancient W. gate lie the remains of the ***Colossus of Ramses II.**,

the hugest statue in Egypt. The name of Ramses II. appears in well-preserved hieroglyphics on the upper arm and on the seat of the statue. The face is unfortunately completely destroyed. The remains (breast, upper arm, one foot, etc.) still testify to the care with which this gigantic monument was chiselled and polished.

The savants of the French Expedition carefully measured the various parts, as follows: length of ear 3½ ft., surface of face from ear to ear 6¾ ft., surface of breast from shoulder to shoulder 23⅓ ft., from one shoulder to the other in a straight line 21½ ft., circumference of the arm at the elbow 17½ ft., diameter of the arm between the elbow and shoulder 4¾ ft., length of the index finger 3⅕ ft., length of the nail on the middle finger 7½ inches, breadth of ditto 6 inches, breadth of the foot across the toes, 4½ ft. The total height seems to have been 57½ ft., and its total weight over two million pounds.

The colossal head of another *Statue of Ramses II.* was found on the S. side of the temple farther back, and was conveyed to the Nile by Belzoni in 1816, and thence to Alexandria. It is now one of the chief treasures in the Egyptian Gallery of the British Museum.

The **Second Court** is entered through a gap in the wall to the right of the colossus. It is in much better preservation than the first court, and is mentioned with its caryatides in Diodorus's description of the tomb of Osymandyas. On all four sides were colonnades, those to the right and left (N. and S.) having two rows of papyrus-bud columns and those on the front (E.) and back (W.) square pillars with statues of Osiris and papyrus-bud columns. The W. colonnade is raised on a kind of terrace. The N. and S. colonnades have almost completely disappeared, but four caryatide-pillars still stand on the E. and as many on the W.

On the shafts of the columns and the sides of the pillars are representations of Ramses II. sacrificing to the gods. The figures of Osiris, most of which are headless, represent Ramses II.

The S. wing of the wall between the first and second courts is now level with the ground, but the N. wing is still partly standing, and its surface, especially that facing the second court, is in good preservation. Upon it are two rows of interesting representations. Those in the *Lower Row* once more refer to the Hittite war and commemorate Ramses II.'s great exploits at the *Battle of Qadesh*. The king, much larger than the other warriors, dashes along in his chariot. The Hittites, pierced by arrows or trodden down by the horses, fall in confused heaps; crowds of them are hurled into the Orontes, where numbers perish. Farther to the right appears the battlemented fortress of Qadesh, round which the river flows. Beside it, on the other side of the river, are Hittite troops that have had no share in the battle; some of them hold out helping hands to their drowning comrades. The *Upper Row* (well seen with an opera-glass) contains scenes from the *Festival of Min* (the harvest-god), which was celebrated when the king ascended the throne (p. 294). To the left stands the king, awaiting the procession which is headed by priests carrying the images of the royal ancestors. Two tall poles erected in front of the king bear the god's headdress. Adjacent are

priests letting fly four birds, for the purpose of carrying tidings to the four quarters of the globe that the Pharaoh has attained the crown. Farther to the right the king appears cutting a sheaf with a sickle for presentation to the god, thus discharging the second ceremony usual at the festival. — This second court also contained colossal statues of the king. Fragments of one of these (in black granite) lie upon the ground; the head is of great beauty (nose broken). On the throne are the names of Ramses II., beside which that of Belzoni the explorer has been placed.

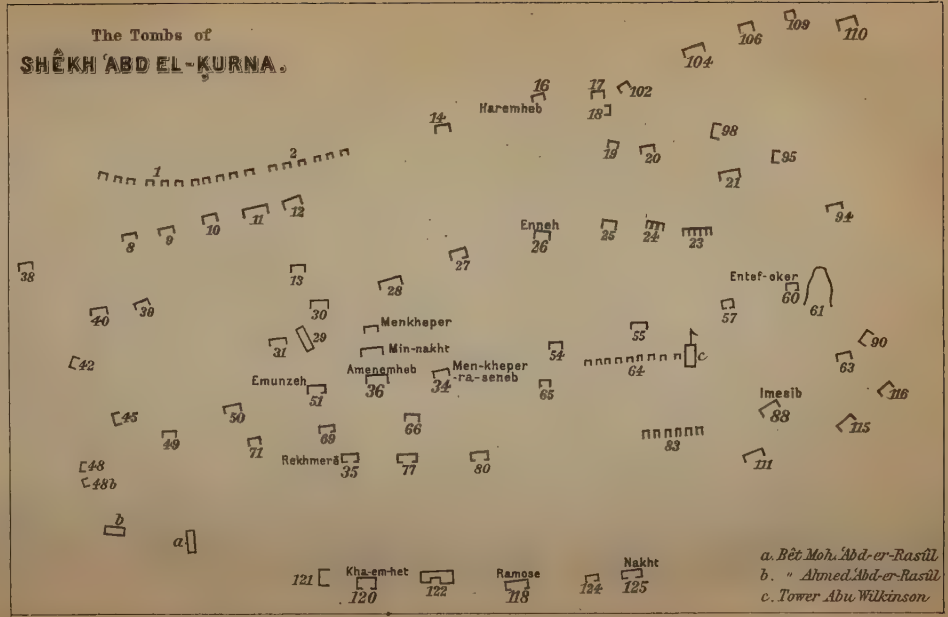
The Terrace bounding the second court on the W. was reached by three flights of steps, of which that to the N. is in excellent preservation. Ascending these we turn to the S. part of the *Rear Wall* (Pl. *a*), on which are three rows of representations. In the bottom row are eleven sons of the king; in the middle row, to the left, is the king conducted by Atum and Mont, who holds the hieroglyph for 'life' before the king's face; to the right is the king kneeling before the Theban triad, while Thout, behind him, writes the king's name on a palm-leaf; in the top row the king is shown sacrificing to Ptah, to the left, and offering incense to the ithyphallic Min and a goddess, to the right.

Beyond this terrace is the **Great Hypostyle Hall,** which had three entrances, corresponding to the above-mentioned flights of steps. This hall, like the great hall at Karnak (p. 243), had three aisles, of which that in the centre was higher than the others. The central aisle has six couples of columns with calyx-capitals and six couples with bud-capitals. The latter (11 of which still stand) were lower than the former, but upon them rose a wall, with window-openings, to the height of the others. Each of the side-aisles had six couples of columns with bud-capitals; six columns to the left are still erect. Part of the roof of the central aisle still remains. On the smooth shafts of the columns appears Ramses II. sacrificing to the gods.

On the *S. Half of the E. Wall* (Pl. *a*) the storming of the Hittite fortress of Zapur is shown in the lower row. To the left is the Pharaoh dashing in his chariot against the enemy, some of whom are slain, while the rest, horse, foot, and chariots, betake themselves to flight. To the right is the fortress, defended by the Hittites, while the Egyptians are attacking it on scaling-ladders, or push up to the walls under the protection of storming-sheds and shields. The sons of the Pharaoh, the names of whom are given, distinguish themselves in the battle. In the upper row are several representations of the king sacrificing to the gods. – On the *W. Wall*, in the lower row (Pl. *b*, *c*), appear the sons of the Pharaoh, in the upper row, above Pl. *b*, is the king before Ammon and Khons, with the lion-headed Wert-hekaw behind him, and above Pl. *c*, the king followed by a goddess, in presence of Ammon and Mut.

The First Smaller Colonnaded Hall, with four couples of papyrus-bud columns, has a well-preserved roof decorated with astronomical representations.

The Reliefs on the walls are not uninteresting. On the *E. Wall* (Pl. *d*, *e*) are priests bearing the sacred boats of Ammon, Mut, and Khons, each decorated with the head of its god. On the *N. W. Wall* (Pl. *f*) the king is seated beneath the sacred tree of Heliopolis, on the leaves of


The Tombs of
SHÊKH 'ABD EL-ḲURNA.
Haremheb
Enneh
Entef-oker
Menkheper
Min-nakht
Amenemheb
Men-kheper-ra-seneb
Emunzeh
Rekhmerē
Imesib
Kha-em-het
Ramose
Nakht
a. Bêt Moh. 'Abd-er-Rasûl
b. " Ahmed 'Abd-er-Rasûl
c. Tower Abu Wilkinson

which his names are being written by Atum (seated on a throne to the left), the goddess Sefkhet, and Thout (to the right).

Of the following Second Smaller Colonnaded Hall only the N. half, with four columns, remains. The representations here are of little interest. — The other rooms, adjoining this to the W. and at the sides, are completely ruined.

Behind the Ramesseum, especially towards the N.W., are the remains of a number of extensive *Brick Buildings*, some of which were erected in the time of Ramses II., as we learn from the stamps on the bricks. Among the rest are some well-constructed vaults, originally covered by a platform. From the fragments of wine-jars and the stoppers found here we may reasonably conclude that these were store-rooms in connection with the temple.

About 500 paces to the N. of the Ramesseum we observe the remains of an extensive wall built of Nile bricks. The name of *Thutmosis III.* found here on many tiles renders it probable that a temple built by this king or dedicated to him stood on this site. Between the Ramesseum and this temple of Thutmosis lay the *Mortuary Temples of Amenophis II.* (18th Dyn.) and *Si-Ptah* (19th Dyn.), the scanty remains of which were discovered by Flinders Petrie in 1896. Farther to the N.E. the remains of the *Mortuary Temple of Amenophis I.* were discovered by Spiegelberg in 1896. To the S. of the Ramesseum were similar temples of *Prince Wazmes* (18th Dyn.), *Thutmosis IV.*, *Queen Twosret* (wife of Si-Ptah; p. 265), and *King Merneptah* (p. 262), all of which were explored by Flinders Petrie in 1896. For the remains of the temple of Amenophis III., see p. 270.

31. The Tombs of Shêkh ʿAbd el-Ḳurna.

The tombs are reached by ascending the E. side of the Libyan mountains in a direct line from the Ramesseum. Many of the tombs here are inhabited by fellâhin. The sepulchral chambers serve as dwelling-places, wooden doors are hung in the entrances, and the fore-court is often enclosed by a clay wall for the confinement of their live stock. In front of most of these cave-dwellings stand covered cylinders like gigantic mush-rooms, of Nile mud and straw kneaded together. These are the primitive granaries of the inhabitants of ʿAbd el-Ḳurna, several of whom are well-to-do, with houses of Nile bricks, conspicuous from a distance. Those who are desirous of staying any length of time should make arrangements with the worthy and obliging Arab, Idrîs, of Drah Abu'l Negga.

The rock-tombs in the hill of Shêkh ʿAbd el-Ḳurna belong exclusively to high dignitaries of the period of the 18th Dynasty. The majority consist of two parts: a wide *Vestibule*, accessible from without by a door, with a roof frequently borne by pillars or columns, and a *Corridor*, beginning opposite the entrance-door and ending in a recess, in which the statues of the deceased and his favourite relations were erected. Not unfrequently there is a small chamber on each side of the corridor. Opposite the entrance-door was a kind of fore-court, where offerings were made to the dead. Occasionally (*e.g.* in the tomb of Enne) the vestibule was enclosed by an open colonnade merely. The representations in the hall depict the deceased in his earthly circumstances and duties, and thus shed a flood of light upon Egyptian life at the beginning of the New Empire. The end-walls (to the right and left) of the vestibules are shaped like huge grave-stones; that to the right usually bears prayers for the dead, while on the other is recorded the biography of the deceased. The representations on the walls of the corridors illustrate the various funeral rites. As the limestone of the hill of Shêkh ʿAbd el-Ḳurna is of poor quality, ill-adapted for sculpture, the walls of most of the tombs were covered with clay, then whitewashed, and adorned with paintings.

The more important tombs were numbered by Wilkinson, but most of the figures have been obliterated. In 1885 Prof. Eisenlohr renumbered

the tombs, in all 127. In the following description of the tombs reference is made to these numbers, which appear in the adjoining small plan. If time is limited, it will be sufficient to visit the tombs of Ramose, Nakht, Rekhmerē, Amenemheb, Sen-nofer, Enne, and Haremheb.

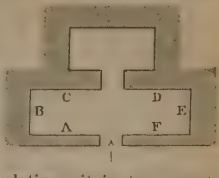
The traveller is recommended to begin with two tombs on the eastern side of the hill behind the Ramesseum. The one to the right (now No. 118) is known as **Stuart's Tomb** from its discoverer Villiers Stuart (1882). It belonged to **Ramose**, a vizier, who flourished in the reign of the heretical king, Amenophis IV. (p. xcix). When Amenophis transferred his residence from Thebes to Tell el-'Amarna (p. 193), he was followed by Ramose who left his Theban tomb unfinished. As one of the few monuments dating from the beginning of the reign of Amenophis IV., the period at which the transition from the ancient religion to pure sun-worship was accomplished, this tomb is of great historical importance and a visit to it is especially recommended to travellers who have not seen Tell el-'Amarna. The tomb comprises two chambers. On the left wall of the first chamber the deceased and his sister Meryt-Ptah appear before a defaced god (Osiris); to the left are Hathor and funeral rites. On the left half of the rear-wall is Amenophis IV., still represented in the old conventional manner, seated below a canopy with Maat, goddess of truth; on the right half the king and his consort are shown on a balcony of the palace, watching Ramose being adorned with the golden chains they have thrown down to him. The unattractive features of the king are here reproduced with great fidelity to nature; the figure of Ramose is merely sketched in. Above is the sun and its beams; behind, the royal body-guard. In the *Doorway* to the next chamber Ramose appears standing (left) and praying (right). The second chamber, which ends in a recess, was left unfinished and has no decorations.

To the left is the Tomb (No. 120) of **Kha-em-hēt**, superintendent of the royal granaries under Amenophis IV. It consists of a wide vestibule, a corridor, and two rooms opening off the latter, and contains admirable low reliefs. On the left of the entrance is *Kha-em-hēt* offering a prayer to Rē with uplifted hands. In the niche to the left in the first Chamber two statues of Kha-em-hēt and his relative, *Imhotep*, the treasurer (comp. Tomb 121). On the right of the entrance is the deceased offering two dishes with two geese in each. On the left are four rows; in the two upper, fowling-scenes; below the king driving a four-horse chariot; and in the lowest, harvest-scenes, with a flute-player encouraging the reapers. On the rear-wall to the left Kha-em-hēt presents a report on the harvest to King Amenophis III. sitting beneath a canopy. The nine captive tribes at the foot of the canopy should be noticed. On the right is a similar scene. Behind Kha-em-hēt are two rows of his officials in humble attitude. The chess-board decoration of the ceiling is peculiar. The texts in the Corridor relate to the life beyond the tomb. The Side Chambers and the Recess at the end of the corridor contain large seated statues, very highly polished.

The adjoining Tomb No. 121, now used as a stable, belonged to Imhotep, a royal scribe.

Tomb No. 123, belonging to a contemporary of Thutmosis I. named Amenemhēt, contains some interesting reliefs of *Hunting Scenes*, on the wall to the right of the entrance and on the opposite rear-wall.

To the right of the tomb of Ramose is the ***Tomb of Nakht** (No. 125), dating from the beginning of the 18th Dynasty. This tomb, which is in better preservation than most of the others, contains two chambers, of which, however, only the first is decorated. The paintings on the walls are wonderfully brilliant. Under Amenophis IV. the name of Ammon has been obliterated wherever it occurred. *Wall A* (in poorest preservation). In the lower row the deceased and his wife are seated at table, upon a bench, below which is a cat eating fish; their son brings flowers and geese to them, while three women make music, and other relations sit in two rows to the left. Only the left half of the upper row remains: below are a harper and women seated on the ground conversing; above, women at table. *Wall B.* Blind door painted to imitate granite. Over the true door are the deceased and his wife, and beside and beneath it are attendants with offerings. *Wall C.* In the lower row is the deceased superintending his labourers, who are ploughing, digging, and sowing; two men are breaking the clods with hammers; to the left a labourer drinks from a wine-skin hanging from a tree; a tree is being felled. In the upper row, to the right, the deceased inspects harvest-operations represented in three rows: 1. three men reaping with sickles, behind them a woman gleaning, two men packing the ears of corn in a basket, two women plucking durra; 2. the threshed corn being measured; 3. winnowing the grain. To the left, the deceased and his wife sacrificing. *Wall D.* In the lower row, the deceased and his wife seated in an arbour, while servants bring them flowers, poultry, fish, etc.; to the right birds are being caught in nets and plucked; above, vintage and wine-pressing. In the upper row, to the left, are the deceased and his wife; to the right, the deceased spearing fish and fowling. *Wall E* (unfinished). Nakht and his wife seated at table, while their relatives bring offerings. *Wall F.* The deceased and his wife, followed by three rows of servants, offer a sacrifice.



We then climb the somewhat steep hill and, passing the richly decorated tomb (No. 119) of *Amenwoser*, who lived under Thutmosis III., come to that marked No. 35 *(Khamsatelâtîn)* by Wilkinson, at one time considered the most worth visiting of all. It consists of a vestibule and a large chamber from the centre of which an unusually long passage of remarkable and gradually increasing height runs into the rock. It was laid out by a vizier named **Rekhmerē**, who died in the time of Amenophis II., the successor of Thutmosis III., when the tributes of Asia were flowing into Egypt in exceptional abundance.

The Wall Decorations are much faded and injured; among the best are the following. *First Room.* On the rear-wall (to the left of the door

into the corridor), Rekhmerē receives tribute and gifts from foreign peoples, who are arranged in 5 rows: 1. People of Punt (E. Africa); 2. Princes of Keft (perhaps in Asia Minor) and the islands of the Great Sea (*i.e.* Mediterranean), bringing costly vases recalling the Mycenian vases in shape; 3. Nubians, with panthers, apes, giraffes, gold, skins, etc.; 4. Syrians, with chariots, pearls, an elephant and a bear, and costly vases; 5. People of the South, men, women, and children. — *Corridor.* On the left wall (from left to right): 1. Rekhmerē superintends the delivery of tribute (corn, wine, cloth, etc.) at the royal storehouses. 2. Rekhmerē inspects the workmen placed under him (carpenters, leather-workers, goldsmiths, potters); below are scenes of brick-making, the building of a storehouse, and the polishing of a statue. 3. Funeral rites. On the right wall (from left to right): 1. Rekhmerē at table. 2 (above). Offerings before the statues of the deceased; below is the statue of Rekhmerē in a boat, towed by men on the bank of the pond; 3. Banquet, musicians, and singers.

Mounting to the left of the tomb of Rekhmerē we reach (to the left of No. 48) a lately discovered tomb, rather difficult of access. The trouble of the ascent, however, is repaid by the beauty and freshness of the paintings. It belonged to **Sen-nofer,** a prince of the southern capital (*i.e.* Thebes) and overseer of the gardens of Ammon, under Amenophis II. Strangely enough the name of *Alexander* is also found here. The vine tendrils and plants with grapes and the other tasteful designs on the ceiling should be noticed.

Immediately adjoining is the tomb of another Sen-nofer, who was a garden-official under Amenophis II. It contains the representation of a large *Garden.*

To the right, above the tomb of Rekhmerē, is that (now No. 51) of **Emunzeh,** superintendent of the granaries under Thutmosis III. and Amenophis II. This also consists of a large vestibule with niches in the sides, and a rather long passage cut into the hill.

The representations on the right and left rear-walls of the vestibule are worth noticing. On the left are the African tribes bringing in their tribute consisting of gold, ivory, apes, panther-skins and the like. On the right is the tribute of the Asiatics, jars, a carriage, a white and a brown horse, and various weapons. At both ends of the vestibule were steles, of which only that on the right has been preserved containing a prayer to Rē in the name of the deceased. On the right-hand side of the long passage into the hill is a scene illustrating the chase of waterfowl.

To the right close to No. 51 is the ***Tomb of Amenemheb** (No. 36) known to Champollion and described by Ebers and Stern. It consists of a hall with pillars, a corridor, and side-chambers on each side of the corridor.

The historical *Inscription* on the right rear-wall of the first hall painted in blue on white stucco, and discovered by Prof. Ebers, is of special interest. In it Amenemheb describes the part which he took in the Asiatic campaigns of Thutmosis III., and gives exact information of the length of that Pharaoh's reign, and the accession of his successor Amenophis II. He does not forget to record the honours which the favour of his prince had heaped upon him. Below this inscription are seen Syrians, in their peculiar coloured costumes, bringing tribute. On the wall to the left of the entrance: above, levying troops; over the two central pillars, fowling scenes. The tasteful designs on the ceiling should be observed. *Corridor.* On the left wall is Amenemheb receiving vases, caskets, sandals, shields, and other gifts. *Left Side Chamber.* Funeral rites. *Right Side Chamber.* On the right wall is a curious representation of an Egyptian

party. There is an abundant provision of food and drink. The servants in attendance carry flowers on the arm. The wife of this lover of flowers has a green bud in her hair. The guests, two of them on easy chairs and three on stools, are offered refreshments. Below, in the second row, the ladies are seated. An attendant holds in each hand a staff wreathed and crowned with flowers, and all the lady guests have blossoms in their hair and round their necks, and hold lotus-flowers in their hands. In the lowest row is a band of music in full activity. It consists of two harpers, a man sitting and a woman standing, a flute-player and a lute-player, both of them women standing. The women's faces, including those of the musicians, are exceedingly pretty. On the wall to the right are fowling-scenes.

On the left wall in the continuation of the *Corridor* are representations of funeral rites and sacrificial scenes. On the right wall is Amenemheb's garden, in the centre of which, surrounded by plants, is a pond with fish swimming in it. There is a plentiful supply of flowers and fruit, which the gardeners are preparing to carry into the house.

To the right of Amenemheb's tomb is that of Men-kheper-re-seneb (p. 286). A little farther up the hill are the tombs of Min-nakht, inspector of the royal granaries (interesting sacrificial scenes), and Men-kheper, chief of the flute-players. — To the S. of these lies No. 31, the tomb of Peh-su-kher, fan-bearer to the king, resembling the grave of Amenemheb both in structure and decorations. — No. 30, farther to the left, belonged to Paser, a contemporary of Amenophis II.

Ascending to the right (N.) we reach the ***Tomb of Enne** (No. 26), prince and overseer of the granaries of Ammon, who died after a long life in the reign of Amenophis III. (18th Dyn.).

The façade of the *Vestibule* is formed by pillars. On the first Pillar (to the left) are fishing-scenes; 2nd Pillar: Tillage and harvest (a woman gleaning; three men mowing). 3rd Pillar: Tillage. 6th Pillar: Enne's garden, with his house and storehouse below, surrounded by a wall. 7th Pillar: Hunting-scene; a hyena, struck by an arrow in the mouth, rears on its hind-legs while a dog dashes at it; hares, mountain-goats, gazelles. *Back Wall* of the first room: to the left of the door, peasants bringing tribute; adjoining, Enne hunting and spearing fish. To the right of the door, Enne receiving tribute (in the upper row are dark-brown Nubians, including two women carrying their children in baskets on their backs); Enne receiving the contributions of the peasants (observe the lines to guide the artist's hand); Enne receiving tribute (only two rows remain, in one of which are necklaces, in the other the metal is being weighed). — *Corridor.* On the left wall is the funeral, with female mourners; to the right, Enne and his wife seated at a table. On the right wall, sacrificial scenes. In the *Recess* is the fine statue of the deceased. The shaft in front of it has been filled up.

We ascend again to the right to No. 16, a tomb well worth seeing, belonging to **Haremheb,** who administered the entire royal revenue under Thutmosis IV.

First Room. To the right and left of the entrance is a banquet-scene. On the left rear-wall, Haremheb presents to the king the contributions of the peasants; above are scribes registering the peasants, who are arranged in companies and headed by standard-bearers. On the right rear-wall the tribute from the Syrians and negroes is brought to the king. On the left wall of the *Corridor* the funeral rites are shown.

Close to it is the tomb (No. 17) of **Thenna,** a fan-bearer on the king's right hand, and adjoining this, but turned towards the N., the tomb of **Amenhotep** (No. 102), second prophet of Ammon, and of his wife *Roy.* The paintings in this include a scale in which gold rings are being weighed, various workmen, one of whom is making a sphinx, clerks with tables writing out the crops, and a statue with a ram's head; on the right, music and dancing.

A little higher to the right is the tomb of **Thenne** (No. 104), chief scribe of the soldiers under Thutmosis IV. Care should be taken at the entrance to avoid falling into the deep shaft. — *First Room.* On the rear-wall, to the right, the king receives through Thenne the tribute of the Syrians; adjacent is the deceased inspecting various tribute brought to him (in the lower row are horses). On this wall, to the left, are the king on his throne (obliterated) and Thenne inspecting the marching of the troops under his command.

To the N. of this tomb lies No. 110, belonging to **Senmut**, chief architect of Queen Makerē. This tomb, rediscovered by Steindorff and Newberry, is quite destroyed. It has a representation of the tribe known as Keft, with their vases (on the left wall).

We have now almost reached the summit of the hill, and can enjoy the magnificent *View including the Ramesseum, the Memnon statues, and on the other side of the Nile Luxor and Karnak; to the right below the hills is seen the temple of Dêr el-baḥri, and the path leading to the Tombs of the Kings. We now descend past No. 26 (see p. 285) to the tomb of **Men-kheper-re-seneb** (No. 34), who was chief priest of Ammon in the reign of Thutmosis III.

The original entrance is blocked up; the present access, by a gap in the wall, is too narrow for stout people. — *First Room.* On the rear-wall to the right, princes of Keft, Kheta, and other Asiatic dependencies, bring tribute. The weapons, helmets, carriages, and costly vases should be noticed. On the left end-wall the deceased receives gold for the temple of Ammon. On the wall to the right of the entrance the deceased inspects his carriage-builders, armourers, and other craftsmen.

Near this, a little to the right, is the fine and well-preserved tomb (No. 54) of Amenemhēt, the scribe of the harvest, in which should be noticed the harper and the long list of relations of the deceased. In a passage there are represented barges with mummies of himself and his wife *Beqt*. In the last chamber there is a *Stele* of the 28th year of Thutmosis III. The shaft in the tomb contains a large room covered with writings. Still farther to the right is the tomb (No. 60) of Entef-oqer, with some quaint stucco-reliefs.

On the right wall of the *Corridor* (from right to left) appear fishing scenes; the deceased hunting in the desert; carpenters, butchers, and other craftsmen. On the left wall are the funeral rites.

On the N.E. slope is the tomb of Amukhent, son of Auta, excavated in 1883.

To the S. of tomb 60, near *Wilkinson's House* (Pl. *c*), is the tomb of Amose, a judge, with stucco-reliefs destroyed by the Copts who covered them with whitewash. Beside it is the tomb of Qen, high priest of Mut, with tasteful though somewhat uninteresting stucco-reliefs.

We now descend to Tomb No. 88, belonging to Imesib, an official of the temple of Ammon in the reign of Ramses IX. (20th Dyn.). This tomb was originally constructed under the 18th Dyn., but Imesib coated the old reliefs with a layer of stucco, on which he placed his own paintings. The festal barges with the name of the king should be noticed, as well as the golden utensils and (on the left wall) King Ramses IX. sacrificing to the boat of Ammon and to the statues of his ancestors.

We now descend to the plain, where there are a few more tombs to be seen in the direction of el-Asasif, including that of **Neferhotep**, a priest who lived under King Haremheb.

The ceiling is decorated in a remarkable manner; the designs on the walls are incised. *First Room.* On the left end-wall Neferhotep is being decorated with gold chains of honour in presence of the king. On

the rear-wall, to the left, is the funeral banquet, with a harper singing a song inscribed before him. On the right wall of the *Corridor* another funeral song is inscribed, inciting to the enjoyment of life: 'Let us then sing and strike the harp in thy presence. Leave all cares behind and think of the joys, until the day of the voyage comes when man casts anchor on the land which delights in silence'.

Near this is the once splendid tomb of another *Neferhotep*, overseer of the cattle of Ammon, but now in ruins and used as a magazine by the keeper of the Gîzeh museum. There may also be visited in the neighbourhood, on the N. side of Shêkh 'Abd el-Kurna, the tombs of *Kheruf*, of the time of Amenophis III., of *Moy*, an official in charge of the embankments, and of Kener, scribe of the silver-house in the temple of Ammon. The last has gaily painted domestic scenes and the plan of a house.

32. Dêr el-Medîneh.

No one should miss seeing the beautiful small Ptolemaic temple of Dêr el-Medîneh lying to the N.W. of Medînet Habu. It lies on the way from Shêkh 'Abd el-Kurna either to Medînet Habu or to the Tombs of the Queens. From Medînet Habu we reach Dêr el-Medîneh in 20 minutes.

The graceful **Temple of Dêr el-Medîneh**, founded by Ptolemy IV. Philopator and completed by Philometor and Euergetes II., was principally dedicated to Hathor, goddess of the dead, and to the goddess Maat. It lies in a barren hollow, in which several fragments of buildings are to be seen, and is surrounded by a lofty wall of dried bricks which are fitted together in waving lines. Through this a *Doorway* of stone (on the S.E.) leads into the temple-precincts, at the back of which (N.) are steep rocks. The traveller on passing through the doorway in the outer wall sees before him the temple of freestone, on the smooth façade of which, crowned with a hollow cornice, many Greeks and Copts have written their names. In Christian times it was used by the monks as a dwelling-place, and to this is due the mutilation of many of the inscriptions and also its present name (Dêr = monastery).

Adjoining the temple on the left is an archway of bricks.

We first enter a small *Vestibule*, the roof of which (now mostly fallen in) was supported by two palm-columns. Light was admitted through openings in the end-walls. Separated from it by two columns with rich floral capitals and two pillars adorned with heads of Hathor is the *Pronaos*. Screen-walls rose between the pillars and columns, and between the columns is a doorway, open at the top. Only the left screen is now left. The walls of this hall are embellished with incised reliefs, representing the king sacrificing to various deities. Towards the top of the left wall is a tasteful *Window*, which originally lighted a staircase. From the pronaos three doors open into as many *Chapels*. Above the hollow cornice over the doorway to the *Central Chapel* are seven heads of Hathor. On the interior walls appears Philopator, sometimes accompanied by his sister Arsinoë; and on the jambs of the entrance-door are four gods with bulls' heads. On the left wall of the *Left Chapel* is a remarkable representation of the *Judgment of the Dead*. To the

right is enthroned Osiris, god of the underworld, and in front of him are his 'fetish' (a wine-skin on a pole), the four genii of the dead upon a lotus-flower, the 'Devourer of the Underworld' in the form of a hippopotamus, and Harpocrates, resting upon a crooked staff. The ibis-headed Thout inscribes the verdict. To the left Anubis and Horus weigh the heart of the deceased; two goddesses of truth, with feathers on their head, conduct the deceased into the judgment hall. Above is the deceased praying to the 42 judges of the dead.

On the rear-wall of this chapel Philopator offers incense before Osiris and Isis. On the right wall appears, to the left, the sacred boat of Osiris-Sokaris, with standards, etc. beside it. To the right the king offers incense to Anubis, who holds a disc, and to the ithyphallic Min. On the lintel of the door is a four-headed ram (the god of the four winds), above which is a flying vulture, worshipped by four goddesses. — On the door-jambs, the king with three hawk-headed and three jackal-headed genii. — The reliefs in the right (S.) Chapel are of little interest.

The valley of Dêr el-Medîneh is rich in **Tombs** of various periods, some of them early and of great interest, with the colours of the paintings marvellously preserved.

Proceeding farther into the valley we reach a tomb with a wide entrance from which there is a fine view of Dêr el-Medîneh and of the fertile plains to the E., traversed by the Nile and bounded by the distant Arabian mountains. In the foreground are seen Medînet Habu, the Colossi of Memnon, and the Ramesseum, and on the other side of the river the gigantic ruins of Karnak.

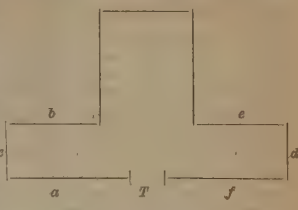
33. The Tombs of Ḳurnet-Murraï.

Travellers who are not pressed for time should visit one of the tombs of Ḳurnet-Murraï (*viz.* that of *Huy*), on the way to Medînet-Habu. It lies about 10 min. from Dêr el-Medîneh.

From Dêr el-Medîneh we ride first in the direction of the Ramesseum, then turn to the right (S.W.) towards Medînet Habu. The mountain-slope which projects on the right and on which stand some fellâḥ huts is known to the guides as **Ḳurnet Murraï**. Several of the tombs here date from the 18th Dyn., but the majority are of no interest to the ordinary traveller. Only one, to which the guides conduct travellers at once, is of exceptional interest (though recently much injured by being used as a stable), on account of the representations it contains. This belonged to a certain **Huy**, who was governor of Ethiopia under Twet-ankh-Amon.

We enter by the door at *T*. On the rear-wall to the left (Pl. *b*) is Huy, bearing the fan and crooked staff, the symbols of his dignity, and presenting to the king the tribute from Nubia, brought by Nubian chiefs. Behind him are large specimens, including a Nubian landscape standing upon a table covered with panther-skins and cloths: in the centre is a conical hut, with dûm-palms, giraffes, and negroes at the sides. Higher up are red and blue gems in cups, rings of gold, sacks of gold-dust, shields covered with golden plates

and gay skins, footstools, chairs, benches, and head-rests of ebony, a chariot, etc. Three rows of Nubian chiefs, dressed (with a few exceptions) in the Egyptian style, are received by Huy and Amenhotep in the king's name. In the top row, behind the chiefs, their princess, shaded by an umbrella, approaches in a chariot drawn by oxen, and is followed by chiefs wearing ostrich-feathers in their hair which is plaited into a kind of hood (as is the custom to this day among these tribes). The procession is closed by a brown and a black Ethiopian woman, with pendant breasts. The former carries a child in a basket on her back, and each woman leads a nude boy behind her. In the second and third rows are Nubians bringing the produce of their country, including gold, panther-skins, a giraffe, and oxen. Each ox has a brown and a black human hand most singularly fixed on its horns. More to the left are five rows of ships (the lower rows much damaged). The two richly adorned and brightly painted dhahabiyehs (above) resemble the craft (the ornamentation of course excepted) in which the products of the Sûdân are to this day transported to the north. Five Ethiopian princes kneel upon the deck of the second boat. Cattle and other goods are being brought to Egypt in the smaller vessels below.



On the left end-wall (Pl. *c*) appears the deceased, sacrificing to the jackal-headed Anubis on his left and to Osiris on his right; below is the deceased beside his gravestone (never completed). — On wall *a* stands the deceased, with his male and female relatives behind him, and two Nile boats before him; below is another row of people; farther to the right is the governor of Ethiopia, with rows of people bringing tribute. To the extreme right the deceased is seated facing a boat. The rest is destroyed.

On the rear-wall to the right *(e)* appears the king, with Huy before him presenting the Syrian tribute. — Amenhotep, another governor of Ethiopia and brother of Huy, is bringing pieces of lapis-lazuli on a dish. By his right hand hangs a breastplate, set with precious stones. The representations of the Syrian grandees approaching the king, with their gifts, on the right are unfortunately obliterated. More to the right, Huy praying to Osiris (much defaced).

The sepulchral inscription, which should have occupied the right end-wall (Pl. *d*), was never executed. On each side of the vacant space are offerings to Huy. — On Wall *f* (right) appears the ceremonial investiture of Huy as governor of the Sudân, in presence of the king; his friends congratulate Huy. The rest is destroyed.

34. Medînet Habu.

To the S.W. of Ḳurnet Murraï, and at no great distance, appears an extensive temple-group. This bears the name of *Medînet Habu*, a Christian village which arose around and even within the ancient sanctuary as early as the 5th cent., and of which considerable traces still remain. On the N. side of the temple-ruins rise heaps of rubbish, which we follow in the direction of the river, until we reach the imposing main façade, which fronts the S.E.

The entire edifice may be divided into two easily distinguished portions. The earlier of these is the *Small Temple*, built in the reigns of Makerē and Thutmosis III. and added to in front under the Ptolemies and the Roman emperors. The other portion is the *Main Temple*, built by Ramses III. on the exact plan of the Rameseum and dedicated like it to Ammon. Like all Egyptian sanctuaries, it was enclosed by a wall; but the entrance to the enclosure, instead of the usual massive portal of stone or pylon, was formed by a remarkable edifice, known as the *Pavilion of Ramses III.*

We pass in front of the pylon and other buildings in front of the temple of Makerē, and visit first the Pavilion and Temple of Ramses.

a. Pavilion of Ramses III.

We pass through the *Outer Wall* of stone, about 12 ft. high, by means of a *Gate* (Pl. *A*), about 3 ft. wide, which is flanked by two small *Porter's Lodges*, crowned like the wall with pinnacles. Beyond these we are confronted by the remarkable edifice, resembling a castle and known as the **Pavilion of Ramses III.**, which forms the entrance to the precincts of the temple. Two tall towers (Pl. *b*, *c*), with almost imperceptibly sloping walls and with their E. sides resting upon a battering foundation-wall, enclose a narrow court, gradually contracting towards the back, where a door (Pl. *a*) has been formed in the central erection joining the towers. This edifice, which is built of hewn stone, is only the inner kernel of the ancient building; it was originally adjoined on each side by brick structures of the full breadth of the present façade. These, however, were destroyed at an early period. The pavilion had two upper stories, containing 18 small apartments, formerly reached by staircases.

The *Pavilion* reproduces the shape of the Syrian fortresses which occur so often in reliefs (*e.g.* on the first pylon of the Ramesseum), and its original purpose was to provide, like the pylons elsewhere, a dignified entrance to the precincts of the temple. From the decorations of the interior apartments they seem to have been occasionally used as a temporary residence by the king and his attendants, so that the term 'pavilion' is in a measure justified.

Both the façade (E. side) of the pavilion and the sides facing the court are covered with reliefs. The *Façade of the Right Wing*

MEDÎNET HABU.

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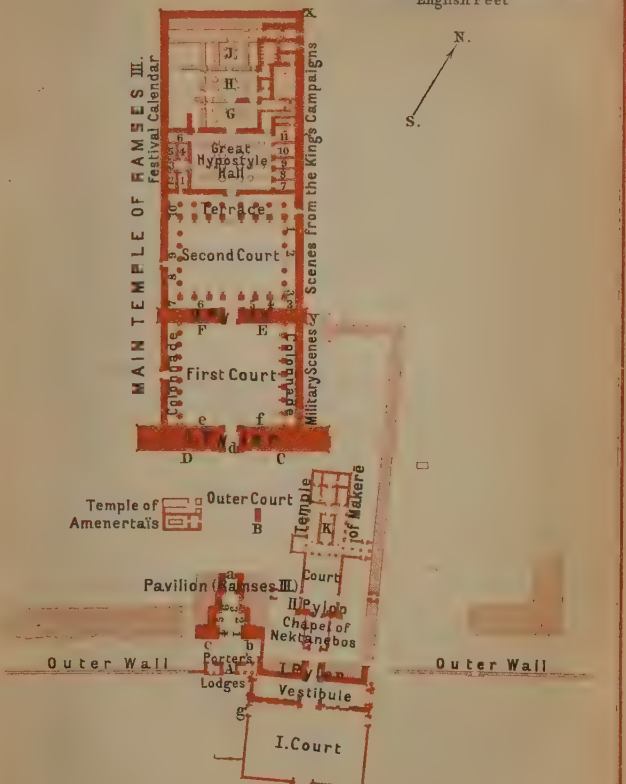


Engraved & printed by Wagner & Debes, Leipzig.

(Pl. *b*) shows the king smiting his foes in presence of Harmakhis; below are six fettered princes, representing the peoples overcome by Ramses III.

These are princes of Kheta, Emor, Thakari, Shardana (Sardinians), Shakalasha (Sicilians), Tuirsha (Tyrrhenians) of the sea, and Pulasta (Philistines). For the attack of these peoples and their defeat by Ramses III., see p. 283, etc.

On the *Façade of the Left Wing* (Pl. *c*) is a corresponding picture of Ramses smiting his foes before Harmakhis; below are Nubians (negroes) and Libyans. On the walls of the court, between the first and second stories, are a number of curious consoles or brackets, the purpose of which has not been explained. These consist of two projecting slabs between which are four busts, with hands resting on the lower slab, and supporting the upper slabs on their heads. The busts obviously represent captive enemies, and the colours of their costumes are still in good preservation.

Right (N.) Wall of the Court. The representations from right to left are: 1. Ramses sacrificing to a (defaced) god and to Newt; below is Ammon handing the king the sword of victory. 2. The king offering wine to Atum and a goddess; below, the same offering flowers to Ammon and to a goddess. 3. Ammon (to the left) and Harmakhis (to the right), the latter of whom holds the hieroglyph for 'life' before the king's face. — *Left (S.) Wall of the Court.* 4. The king presents an image of Ammon to Harmakhis and Maat; below, he leads two rows of captives before Ammon (the Libyans in the lower row, drawn full-face, should be noticed). 5. The king offers incense to the Moon-god and to Sefkhet; below, he presents an image of Maat to Ptah and Sefkhet. In the second story is a window with attractive ceiling-decorations. 6. The king before Ammon, with Mut and Thout behind him.

In the narrow *Gateway* (Pl. *a*) leading to the fore-court the king appears leading two rows of fettered captives before Ammon (on the left), and smiting a band of enemies (on the right).

The Apartments in the upper stories are to be made accessible by new staircases. They contain scenes from the harem of the king, showing nude maidens offering him flowers, playing chess with him, or handing him fruit.

Some of these Reliefs may be seen from below. One, on the W. wall of a room in the upper story of the *N. Wing*, is visible from the entrance; it represents the king seated with four maidens before him and another behind him. — Several others are visible on passing through the gateway *a* and turning to the right towards the open N. side of the *N. Wing*. To the left in the upper story are two windows, giving upon Court B. To the left of one of these are two maidens; to the right of the other, the king on a chair, with a maiden behind him and two in front of him. More to the right, near a hole in the wall, the king with a maiden standing in front of him, and a kneeling and a standing woman to the left (partly destroyed). Below is a narrow window, with vases of flowers above, and to the right the king seated between two maidens. — In this part of the N. wing we may observe the holes in which the ends of the rafters supporting the floors of the upper stories were inserted.

The inner side of the central edifice, through which we pass by the Gateway *a*, bears reliefs showing the king in various positions as the conqueror of his enemies.

We now enter the *Fore-Court* (Pl. *B*), 85 yds. long, between

the pavilion and the first pylon. Here, to the left, lies a small TEMPLE OF AMENERTAÏS.

Through a large *Portal* we enter a *Fore-Court* and thence pass to the vaulted *Sanctuary*, which was completely surrounded by a corridor. On the *Left Wing* of the portal we see Amenertais sacrificing to Ammon (above), and standing holding two sistra before Ammon and Mut (below). On the *Right Wing* Amenertais sacrifices to Ammon (above), and to Ammon and a goddess (below). The temple is adjoined on the right by three chapels, dedicated to Shepenwepet, Nitokris (daughter and grand-daughter of Amenertais), and Meht-wesekhet (wife of Psammetikh I.). — Opposite the temple is a small *Gateway* (Pl. *B*), built by Nektanebos.

b. Large Temple of Ramses III.

The large **First Pylon** is covered with representations and inscriptions. On the *Right Tower* (Pl. C), to the right, the king is shown before Ammon-Rē-Harmakhis, grasping a band of enemies by the hair and smiting them with his club. The hawk-headed god hands him the curved sword and leads to him by a cord the captured lands, which are represented in the accustomed manner by circular walls enclosing their names and surmounted by bound enemies. Beneath are two other rows of representations of conquered lands. Farther to the left, between the grooves for the flag-staves, is a similar but much smaller scene, representing the king smiting two foes in presence of Ammon; and beneath is a long inscription, describing in poetic but exceedingly exaggerated language the victory won by Ramses III. over the Libyans in the 11th year of his reign. At the foot Ammon is seated to the left, with Ptah standing behind, inscribing the king's name on a palm-leaf. The king kneels before Ammon, under the sacred tree, and receives from the god the hieroglyphs for 'jubilee of the reign', suspended on a palm-branch, as a symbol of long life. Thout writes the king's name on the leaves of the tree, and beside him stands the goddess Sefkhet. To the right of the portal, below, is a stele of the 12th year of the king (imitated from a stele of the 35th year of Ramses II. at Abu-Simbel), containing a dialogue between Ptah and the king. The *Left Tower* (Pl. D) repeats these scenes and inscriptions.

We now pass through the *Central Portal* (Pl. *d*), which is embellished within and without by representations of the king worshipping the gods. The **First Court**, forming an approximate square of 115 ft., which is not destitute of shade even at midday, has covered colonnades on two sides. On the left (S.) are eight calyx-columns and on the right (N.) are seven square pillars, against which stand colossal statues of the king in the guise of Osiris.

We now turn to the *Inner Side* of the first pylon, which is adorned with scenes from the Libyan campaign of Ramses (see above). On the *S. Tower* (Pl. *e*) we see the Pharaoh dashing against the foe, in his chariot. Below, the enemy is being butchered by the Egyptian troops, charioteers, infantry, and mercenaries from among the Shardana, who are distinguished by their round helmets ornamented

with horns. On the *N. Tower* (Pl. *f*) the king appears on a balcony, surrounded by his grandees; behind are two fan-bearers. The captured Libyans are marshalled before him in two rows, and the severed hands, etc., of the slain are being heaped together. Above is a lengthy inscription describing the victory.

The inscriptions and sculptures on the **Second Pylon,** bounding the rear of the court, are still more interesting. On the *Right Tower* (Pl. E) is a long inscription recording the triumph won by the king in the 8th year of his reign over a league of peoples from Asia Minor, who menaced Egypt by sea and by land from Syria. On the *Left Tower* (Pl. F) the king leads before Ammon and Mut three rows of prisoners, representing the conquered in this campaign. These have beardless faces and wear curious caps adorned with feathers; their pointed aprons, decorated with tassels, differ from those of the Egyptians. The inscription describes them as belonging to the tribes of the Danauna and Pulasta (perhaps Philistines?).

Those who have plenty of time may inspect the reliefs on the rear walls of the side-colonnades. *N. Colonnade.* In the upper row the king appears sacrificing to various deities. In the lower row, from right to left: 1. The king in a balcony, with fan-bearers and officers behind him, while three rows of Syrian captives are marshalled in front of him. 2. The king attacking the Syrian fortress of Amor; he has left his chariot and bends his bow against the enemy: in front are his Egyptian body-guard and the Shardana mercenaries. 3. Triumphal procession of the king, who appears in his chariot, followed by his body-guard and two fan-bearers, and preceded by three rows of prisoners (Libyans, Syrians, Pulasta, etc.) attached to a cord held by the king; to the left Egyptian grandees greet the procession. 4. The king presents to the Theban triad two rows of captives (colouring of the costumes in good preservation). At the ends of the colonnades are large figures of the king accompanied by his fan bearer. — *S. Colonnade.* The rear-wall is interrupted by three doors (though only one is shown on the plan) and a window. The last belongs to a balcony, to which a staircase ascended on the outside of the temple wall. On the E. end-wall (beside the first pylon) is the king between his fan-bearers, with his body-guard below. On the S. wall, from left to right: 1. The king in his chariot, accompanied by two fan-bearers and a lion; behind and in front is the body-guard. Below is the body-guard in continuation of the E. wall. 2. The king seizing four foes by the hair and smiting them with his club; beneath the king's feet is a console with the busts of four enemies (like those in the court of the Pavilion, p. 291). To the left of the window is the king smiting his foes; beneath are wrestlers and the royal body-guard. 3 closely resembles No. 2. 4. The king followed by his fan-bearers and Egyptian princes. Horses and soldiers (note the trumpeter in the upper row) approach to meet the king. On the W. end wall (next the second pylon) is the king followed by two fan-bearers; in front of him stand a priest with a censer and another fan-bearer.

The granite gateway of the second pylon, which is approached by an inclined plane, admits us to the **Second Court,** which is 125 ft. long and 138 ft. broad. In the Christian period it was converted into a church, the last remains of which were finally cleared away in 1895. This court is almost an exact reproduction of the second court of the Ramesseum, even to part of the relief-embellishments; but it is in much better preservation. On all four sides are colonnades. On the N. and S. the colonnades are supported by columns

with bud-capitals; on the E. are square pillars with Osiris-statues; and on the W. is a terrace with eight Osiris-pillars in front and eight columns behind. On the columns and pillars the king is shown sacrificing to the gods. The reliefs on the back-walls of the colonnades illustrate events in the life of Ramses, some showing great festivals in which he took part, others the warlike deeds of himself or his army. — *N. and N.E. Colonnades.* In the upper row are **Scenes from the great Festival of the god Min,* which was also celebrated as a coronation-festival, as we have seen in the Rameseum (p. 279). First (Pl. 1) appears the Pharaoh, borne from his palace on a richly-decorated litter with a canopy. He is followed by his sons (names wanting) and numerous courtiers, while he is preceded by priests carrying censers, a priest who recites, and a troop of soldiers, each of whom wears two feathers on his head. The trumpeter and drummer at the head of the line in the upper row, and the castanet-players in the lower row, should be noticed. In the next scene (2) the king is shown sacrificing and offering incense before the ithyphallic image of Min. The following scene (3), continued on the N.E. wall, exhibits the sacred procession. The image of Min is borne on a litter by priests, while fan-bearers walk by the side and priests carrying the sacred caskets follow. In front marches the king, who in turn is preceded by a white bull (the sacred animal of Min), priests, the queen, and a long procession of priests in two rows, carrying standards, temple utensils, and images of the king and his ancestors. To the right is the king awaiting the procession (see above). Farther to the right (4) the Pharaoh cuts with his sickle the sheaf of corn handed to him by a priest (as in the Rameseum, p. 280). Behind him stands the reciting priest, who intones a hymn to Min, while another priest presents the sheaf to the god. The queen (above) is also present at this ceremony. The white bull again appears in front of the king, and beneath is a series of images of the royal ancestors. Finally (5) the king is shown offering incense to the god Min standing under a canopy.

The lower series of representations on the N. and N.E. walls are less interesting. To the left (under No. 1, above) are the sacred boats of Khons, Mut, and Ammon; to the right (under No. 2, above) priests bear the boats out of the temple, while the king, before whom is a fourth boat, approaches to meet them.

S. and S.E. Colonnades. In the upper rows in these a *Festival of Ptah-Sokaris* is displayed. It begins to the left of the door (Pl. 6) with a train of priests of various forms, bearing sacred boats, images of the gods, standards, and temple utensils. Next appear the king and his dignitaries, succeeded (Pl. 7) by a colossal symbol of the god Nefertem, son of Ptah, borne by eighteen priests. After the king (8) come sixteen exalted personages, including the king's sons, holding a cord which reaches to the hands of the king. Two priests offer incense before the king. Then follow sixteen priests (9) bearing the boat of Ptah-Sokaris, followed by the king. The king (10)

sacrifices before the sacred boat; and finally the king before the ram-headed Khnum and two other gods, and before Sokaris-Osiris, to whom he offers a platter with bread.

More interesting than these festal representations are the *Warlike Reliefs*, in the lower division on the S. and S.E. walls. The *1st Scene* (Pl. 6) on the S.E. wall depicts the king attacking the Libyans with his charioteers and shooting with his bow. The infantry fight in wild confusion. The Egyptians are assisted by the Shardana mercenaries (in the lower row). The *2nd Scene* shows the return of the king from the battle. He drives in his chariot, with three rows of fettered Libyans in front of him, and two fan-bearers behind him. *3rd Scene.* The king leads the Libyan captives before Ammon. On the S. wall is a relief (7) showing the king turning round in his chariot to receive the Libyan captives (light red in hue), who are conducted to him in four rows by his sons and other notabilities. The hands, etc. cut off from the slain are being counted. The greater part of this wall is occupied by a 75-line inscription, recording the conquest of the Libyans and of the N. tribes of the Pulasta and Thakari (p. 291), which furnished the subjects of the reliefs.

The *Rear Wall of the Terrace* at the W. side of this second court has three rows of representations. In the two upper rows, Ramses III. is shown worshipping various deities. In the lowest row (as in the Ramesseum, p. 280) are royal princes and princesses. The names beside many of these were added under Ramses VI.

We now enter the **Great Hypostyle Hall.** The roof was formerly supported by 24 columns in 4 rows of six, of which the central row was considerably thicker than the others. The roof, however, has long fallen in, and of the columns only the stumps remain.

On the walls are representations of the king in presence of various deities. An interesting relief on the S. wall shows the magnificent gold vases presented by Ramses III. to Ammon, Mut, and Khons.

Two *Smaller Chambers* (Pl. G, H) follow, with four couples of columns, and then a *Central Apartment* (Pl. J), with four pillars, and several adjoining rooms, dedicated to Osiris, and embellished with scenes from the fields of the blessed, etc. All these rooms are much damaged.

The great hypostyle hall is adjoined also at the sides (N. and S.) by two series of rooms (Pl. 1-11), of which those to the left formed the *Treasury* of the temple.

The *Representations* on the walls of these treasure-chambers refer to the costly objects stored within them. *Room 1* (which was also accessible from the W. terrace of the second court): The king presents Ammon with his own statues in the form of a sphinx or kneeling. *Room 2:* The king presents to Ammon costly vessels, with lids in the shape of the heads of rams, hawks, or kings, and table-equipages shaped like recumbent rams or sphinxes. *Room 3:* The king presents Ammon with sacks of precious stones. *Room 4:* The king offers costly table-services, ornaments, golden harps, silver, lead, etc. *Room 5:* The king offers heaps of gold and other precious metals. — In *Rooms 6-11* we see the king sacrificing to various deities. In Room 7 the princes and princesses pre-

sent gifts to the king and queen. — A staircase beginning to the right of Room *G* ascended to an upper story (now destroyed) over room 7-10. There was an upper story over the treasure-chambers also.

We now quit the temple and proceed to examine the interesting representations on the outside of the **W.* and **N. Wall*, which commemorate the wars of the king.

On the right half of the W. Wall are much injured scenes from the campaigns against the negroes. The series of representations from the wars against the Libyans, the peoples of the N., and the Syrians, begins on the left half. — *1st Scene.* Ramses III. receives the sword from Ammon and Khons; beside him is Thout. — *2nd Scene.* Ramses receives the bow from Mont and mounts his chariot. — *3rd Scene.* Departure of the king for the Libyan war. Before him march Egyptian soldiers and negro musicians, behind him come the army and the royal retinue. This scene brings us to the N.W. angle (Pl. *x*); the following scenes are on the N. Wall, between that point and the second pylon (Pl. *y*). — *4th Scene.* The Egyptian army on the march. A lion walks beside the chariot of Ramses. In another chariot before that of the king is the standard of Ammon-Rē with the ram's head. — *5th Scene.* Battle with the Libyans. — *6th Scene.* The king harangues five rows of soldiers, who bring captive Libyans. The severed hands, etc. are counted, amounting to 12,535. — *7th Scene.* The king in his balcony inspects the levying of troops for the war against the peoples of the N. Standards are brought out and weapons distributed to the soldiers. — *8th Scene.* The king starts for Syria; before him march soldiers with lances and bows. Below are the Shardana mercenaries, recognized by the spherical tops of their helmets. — *9th Scene.* Battle with the N. tribes of Palestine (p. 283). The king, standing in his chariot, shoots arrows against the enemies, who are identified as Thakari from the curious striped caps, not unlike an Indian headdress. In the middle, among the latter, are ox-waggons with children in them. — *10th Scene.* The king at a lion-hunt. One of the lions, concealed in a thicket, has been pierced by the king's spear and arrows; another lies dying beneath the horse's feet; and the king turns to transfix a third, of which only the claws are shown. Beneath is a procession of the Egyptian army and mercenaries. — *11th Scene.* *Naval battle with the peoples of the N., who were met and conquered by the Egyptian fleet at the mouth of the Nile. The king, having alighted from his chariot, shoots against the hostile fleet. The representation is exceedingly animated, though not very distinct in the oblique light. One of the hostile ships has capsized. The Egyptian vessels are denoted by the lion's head on the prow. The ship below to the right is steered by two men with large oars, while the rest of the crew are rowers seated upon benches. In the interior of the ship are a number of bound Thakari, and others appear in the lower row. The king himself is treading upon a captive foe. In front of him are some archers, and above him, in the form of a vulture, hovers the goddess of Lower Egypt. — *12th Scene.* The king, having alighted from his chariot, receives in a balcony the grandees who conduct the prisoners. In the lower row the severed hands are being counted and the number noted. To the left is the royal chariot. — *13th Scene.* The king presents two rows of captives, described as Thakari (above) and Libyans (below), to Ammon, Mut, and Khons, the Theban triad.

We have now reached the second pylon, between which and the first pylon are two additional rows of reliefs. The upper row is devoted to the Syrian war, the lower row to the conquest of the Libyans. — On the rear (W. side) of the first pylon are three scenes: at the foot, Battle with the Libyans; in the middle, the king has alighted from his chariot and is binding captured Libyans; above, he storms a fortress defended by Hittites.

On the outside of the *S. Wall* of the temple is a long *Festival Calendar*, which contains a list of the appointed sacrifices for the period between the 26th Pakhons (the day of Ramses III.'s accession) and the 19th Tybi. Beneath is a procession of priests, carrying food and drink.

c. The Small Temple of Medinet Habu.

We now quit the large temple, beside which we note the considerable ruins of the Christian village, whose church stood in the second court (p. 293). We retrace our steps through the pylons, and to the left we see the smaller temple, founded under the 18th Dyn., the oldest part of the remains at Medînet Habu. Even if the inscriptions had been defaced, the architectonic forms here used would have told us in what epoch of Egyptian history the building was erected. Its axis is not exactly parallel with that of the temple of Ramses. The small temple was entered from the E. It is an open question how the courts were originally arranged, which preceded the actual sanctuary. Little of them remained, and the later Pharaohs, and even the Ptolemies and Roman emperors extended the old building.

Quitting the temple of Ramses by the Entrance Door A, we turn to the left (N.) towards the *Doorway* at Pl. *g*, which is adorned with inscriptions by Antoninus Pius. This admits us to *Court I*, which is enclosed with walls. On the N. side lay a narrow *Colonnade*, which had columns with rich floral capitals, connected with each other by low screen-walls (unfinished). Only the two central columns are now left. On passing between these we are confronted by the great *Pylon*, which was built in the later Ptolemaic epoch, with blocks taken from earlier edifices (especially from the Rameseum). Ptolemy X. Soter II. appears on the central portal, worshipping the gods. Beyond the pylon is a *Chapel*, only 30 ft. long, dating from the reign of Nektanebos. The roof was supported by eight columns which, however, have been broken off level with the top of the low screen-walls which connected them. Immediately adjoining the chapel is a *Second Pylon*, 50 ft. wide, which was erected under Taharqa and restored under Soter II.

On the central portal facing the chapel Nektanebos has replaced with his own name that of Taharqa.

On the back of the Pylon appears Taharqa, grasping a band of enemies by the hair and smiting them. Beyond this is the ruined *Court II*, with (to the right) the granite jambs of a gateway, built by Peteamenope, a noble living under the 26th Dyn., to whom the large tomb at el-Asasif (p. 277) belongs.

We now at last reach the **Small Temple,** the oldest building at Medînet Habu.

This, like the terrace-temple of Dêr el-bahri, was begun in the reign of Queen Makerê and Thutmosis III. The figures and inscriptions of the queen, in the first completed (inner) chambers, have been chiselled out here also, and replaced by those of Thutmosis III., Thutmosis I., or Thutmosis II. The cella and the surrounding colonnade were not completed until the reign of Thutmosis III. as sole monarch. The figures and names of the gods defaced by Amenophis IV. were restored under Haremheb and Sethos I. Farther restorations took place under Ramses III., Pinotem, Euergetes II., etc.

This small but very elegant temple comprises a *Cella* (Pl. *K*),

surrounded by a *Colonnade*, and six *Chambers* behind. The Colonnade is enclosed on the outside by a parapet upon which rise square pillars, which support the roof along with the sixteen-sided columns in the inner row. The representations show Thutmosis III. sacrificing or performing other sacred rites in presence of the gods. In the inner chambers Thutmosis I. and Thutmosis II. also appear in place of the original figures of Makerē. The inscriptions on the pillars on each side of the entrance refer to the restorations by Haremheb, Sethos I., and Pinotem. The cella had a door at each end (restored by Euergetes II.). The last room on the right still contains a sacred shrine.

The temple is adjoined on the N. and S. by later additions. That to the N. is built of blocks taken from earlier buildings, showing the names of Ramses II., Pinotem, and Hakoris. The small grated window should be noticed. — The reliefs on the external walls of the temple date from Ramses III. — About 65 paces to the N.E. is the well-known *Fresh Water Well* (probably a Nilometer), to which a subterranean passage leads. It is a remarkable fact that the freshness of the water remains entirely unaffected by the saline exudations from the ground, even in the necropolis at Thebes.

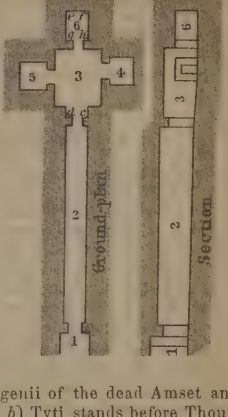
To the S. of the temples of Medinet Habu are traces of a *Sacred Lake* of considerable extent, formerly taken for a hippodrome. At its N.W. angle is a small unfinished temple, now known as *Kaṣr el-'Agûz*, erected by Euergetes II. to the god Thout. It consists of a wide vestibule and three rooms, one behind another. Still farther to the S., at the S.W. angle of the former lake, stood a small sanctuary dating from the Roman period. It was erected by Hadrian and Antoninus Pius, while the ruined pylon bears the names of Vespasian, Domitian, and Otho, the last of exceedingly rare occurrence owing to the emperor's short reign (69 A.D.). The temple consists of a cella surrounded by apartments. A staircase leads to the roof from a space to the extreme left of the entrance. The inscriptions announce that the sanctuary no longer belongs to the Diospolitan district, but to that of Hermonthis; it was dedicated to the Isis of the W. mountain of Hermonthis. — In the vicinity are the completely ruined remains of a *Palace of Amenophis III.*, which in structure and embellishments resembled that of Amenophis IV. at Tell el-'Amarna.

35. Tombs of the Queens.

The *Tombs of the Queens* are in every way less important than those of the Kings in Bîbân el-Mulûk, which should in any case be seen; and a visit to the former, for which at least 1¼ hr. is necessary, renders it almost impossible to complete the first day's programme on the West Bank. Those who, however, decide to visit them should proceed thither direct from Medinet Habu, and visit Dêr el-Medineh on the way back. From Medinet Habu to the Tombs ½ hr. — The Tombs of the Queens are called by the Arabs *Bâb el-Ḥarîm* or *Bîbân es-Sulṭânât*, and sometimes *Bîbân el-Haggi Hammed*.

The road from Medinet-Habu to the Tombs of the Queens crosses the desert to the W., and passes through a mountain valley with bare and lofty sides of limestone, picturesquely formed and carved with inscriptions of various lengths. The latter contain prayers to the gods of the regions of the dead, and date from the 19th and 20th Dynasties. The **Tombs of the Queens** belong to the same period, except a few which are of the 18th Dynasty. Altogether

upwards of 20 have been discovered, many unfinished and entirely without decoration, and in their rough and blackened condition, resembling mere caves in the rocks. It is rare to find either inscriptions or representations carved in the stone; even in the finest tombs the limestone walls were more often covered with plaster which could be adorned with paintings without much difficulty.



The most interesting tomb, to which visitors are usually conducted at once by the guides, lies on the S. side of the valley. This is the **Tomb of Queen Tyti.** It consists of the usual antechamber (Pl. 1) open to the N., a long passage (Pl. 2), and a large chapel (Pl. 3) with a small chamber on each of its three sides. In this as in most of the better preserved tombs of the Queens the freshness of the colour is extraordinary. On each side of the entrance to the passage kneels Maat, the goddess of truth, protecting those who enter with her wings. On the left wall (Pl. *a*) of the *Passage* 2 we see the queen before Ptah, Harmakhis, the genii of the dead Amset and Twemetf, and Isis; on the right (Pl. *b*) Tyti stands before Thout, Atum, Qebhsnewf, and Nephthys. Ptah is placed opposite to Thout, Harmakhis, *i.e.* the morning sun, to Atum, *i.e.* the evening sun, the two genii of the dead Amset and Twemetf to the two others Hapy and Qebhsnewf, and lastly Isis to her sister Nephthys.

At the entrance to *Room 3* are at Pl. *c* the Goddess Selqet (with the scorpion on her head), and at Pl. *d* Neith, 'the great lady of Saïs'. In Room 3 are figures of gods and dæmons. In the *Side Chamber 5* is the mummy-shaft (caution necessary). In the innermost *Chamber 6* Osiris sits enthroned on the rear-wall; before him stand Neith and Selqet and behind him Nephthys and Isis and also Thout. On the walls *e* and *f* are the genii of the dead and other gods seated at banquet-tables, while the queen prays to them. In *Room 4*, on the rear-wall, to the left, Hathor, the mistress of the West, appears in the form of a cow, standing on a mountain. Before her is a sycamore from which Hathor in human form brings Nile water to refresh the queen.

Adjoining this grave on the left is the very similar tomb of Queen Eset, mother of Ramses VI. It is difficult of access and scarcely repays a visit.

On the opposite (N.) side of the valley are the tombs of the wives of Ramses II.: *Meryt-Amon*, *Nebt-tewe*, and *Bent-Anat*. In a smaller side valley, running parallel to the one just mentioned a nda few yards to the

S., are the tombs of *Sat-rē*, wife of Sethos I., and of an *Unknown Queen*, with representations of beds, chairs, boxes, and other furniture of the dead.

On the way from the Tombs of the Queens to (¼ hr.) Dêr el-baḥri we pass a number of historically important steles of the 18th, 19th, and 20th Dyn., placed against the ridge. One of these shows Ramses III. before Horus, and his father Set-nakht before Ammon. On another Ramses III. appears before Ammon; Mer-segret, goddess of the West, offers him her breast; behind is Harmakhis. The inscription refers to the campaigns of the king. To the right is a very ruinous tomb, resembling the Tombs of the Queens in construction.

36. The Colossi of Memnon.

Reached in about 10 min. from Medînet Habu, and about the same distance from the Ramesseum.

The ***Colossi of Memnon** are visible from a great distance on all sides. These two colossal statues have suffered severely from the hand of time and have lost their artistic value, but they still exert all their old attraction in virtue of the innumerable associations that cling to them. They are surpassed in size and in beauty of material only by the shattered colossus in the Ramesseum. The two immense figures and the cubical thrones on which they are seated are carved out of a pebbly and quartzose sandstone-conglomerate, of a yellowish-brown colour and very difficult to work. Both represent Amenophis III. and they originally stood in front of a temple erected by that monarch, of which only the scantiest relics are now left. In the Roman imperial epoch they were taken for statues of Memnon, son of Eos and Tithonus, who slew Antilochus, the brave son of Nestor, during the Trojan war, for which he was himself slain by Achilles. When it became known that the N. colossus emitted a musical note at sunrise, a new myth was invented to explain the fact. Memnon who had fallen at Troy appeared as a stone image at Thebes and greeted his mother Eos with a sweet and plaintive note when she appeared at dawn. The goddess heard the sound and the morning-dews are the tears she shed upon her beloved child.

The *S. Colossus* is in better preservation than the N. one, but there is little difference between them in point of size. The dimensions of the former, in which the original form is more easily seen, are as follows: height of the figure, 52 ft., height of the pedestal on which the feet rest, 13 ft., height of the entire monument, 64 ft. But when the figure was adorned with the long-since vanished crown, the original height may have reached 69 ft. The legs from the sole to the knee measure 19½ ft., and each foot is 10½ ft. long. The breadth of the shoulders is 19¾ ft.; the middle finger on one hand is 4½ ft. long; and the arm from the tip of the

finger to the elbow measures 15½ ft. The entire colossus, including the throne and pedestal, weighs 1175 tons.

The *Northern Colossus* is the famous vocal statue of Memnon. To the left of the king stands his mother Metemwa, to the right his wife Teye; a third figure, between the legs, is destroyed. On each side of the seat two Nile-gods were represented in sunk relief, winding the representative plants of Egypt (papyrus and lily) round the hieroglyph for '*to unite*', a symbol of the union of Upper and Lower Egypt.

Attention began to be directed to the *Musical Phenomenon* connected with the colossus, about the beginning of the Roman empire, after it had been broken. Strabo says: 'Of two gigantic monolithic statues situated close to each other, one is entire, while the upper portions of the other, from the waist upwards, are said to have been thrown down by an earthquake. It is popularly believed that a sound, as though caused by a gentle blow, is heard once a day proceeding from the remaining portion on the throne and pedestal. I myself, when I was on the spot along with Aelius Gallus and numerous other friends and soldiers, heard the sound about the first hour; but I was unable to decide whether it proceeded from the base or from the statue, or indeed whether it was deliberately produced by one of those standing round the pedestal. For as I do not know the cause, anything appears to me much more credible than that the sound issued from the stone thus placed'. Doubts as to the genuineness of the phenomenon ceased soon after Strabo's time, and while that famous geographer mentions only an inarticulate sound (ψόφος), Pausanias speaks of a musical note and Juvenal refers to the 'resonance from the magic strings of the shattered Memnon'. By later observers the sound is compared to that of a stroke upon metal, or even of a trumpet-blast and of human voices singing. The sound was heard only at or soon after sunrise, though by no means invariably then; and some of the most distinguished visitors were disappointed of hearing it. Among these was Septimius Severus, who caused the restoration of the upper portions, perhaps with a view to propitiate the angry god. The restoration was not very skilfully managed, with five courses of sandstone blocks. Thereafter the phenomenon ceased, and the colossus, abhorred by the Christians as a pagan idol, fell rapidly into oblivion as the new religion spread.

Letronne has proved that the resonance of the stone is on no account to be explained as a mere priestly trick, and in the opinion of eminent physicists it is perfectly possible that a hard resonant stone, heated by the warm sunlight suddenly following upon the cold nights in Egypt, might emit a sound, caused by the splitting off of minute particles from the surface. A similar phenomenon has been observed elsewhere, as by Professor Ebers under the porphyry cliffs of the Sinai mountains, and by the savants of the French Expedition near the granite sanctuary at Karnak and in the granite quarries of Assuân (Syene). An English traveller near the Maladetta in the Pyrenees heard a sound issuing from the rocks, not unlike the note of an Aeolian harp, and the name given to it

by the natives, 'the matins of the damned', seems to prove that it was of frequent if not regular occurrence. The 'music-stones' of the Orinoco are well-known. In the Gova valley, to the S. of Lake Nyassa, Livingstone observed the thunderous sound of splitting stones, ascribed by the natives to the agency of Mohesi or evil spirits. And the German consul, Dr. Wetzstein, reports similar phenomena in the volcanic region discovered by him to the E. of Damascus.

The numerous Greek and Latin *Inscriptions*, in prose and verse, inscribed upon the legs of the figure by travellers under the Roman empire, are peculiarly interesting. These are more numerous on the left than on the right leg, and none are beyond the reach of a man standing at the foot of the statue. The earliest were carved in the reign of Nero, the latest in those of Septimius Severus and Caracalla, and the most numerous (27) in that of Hadrian. Only one Egyptian (who is responsible for a short demotic inscription) is found among these scribblers, who show both more reverence for antiquity and more wit than their modern representatives. At the same time it must be acknowledged that the writings on the colossus of Memnon are not without scientific value. They were for the most part the work of men of some eminence, including 8 governors of Egypt, 3 epistrateges of the Thebaid, 2 procurators, etc. Many, though not all, are dated. Nearly all of them afford proof that only the N. colossus emitted the famous sound. The oldest inscription dates from the 11th year of Nero's reign. — Many of the great officials who visited the marvels of Thebes were accompanied by their wives. Thus Lucius Junius Calvinus and his wife Minucia Rustica, in the 4th year of Vespasian, heard the phenomenon at the second hour, though most other visitors heard it at the morning-hour, *i.e.* at or soon after sunrise. The colossus was frequently dumb, in which case the visitor usually waited until a more favourable occasion. Many were so struck with the phenomenon that they were not content till they had heard it three or four times. Hadrian, who journeyed through Egypt in 130 A.D., spent several days here along with his wife Sabina and a large retinue. In his reign a perfect flood of verses spread over the legs of the colossus, most of them by the vain court-poetess *Balbilla*. One of her effusions (on the left leg) relates in 16 hexameters, that Memnon greeted Hadrian, as well as he could (ὡς δυνατόν) when he perceived the emperor before sunrise, but that a clearer note, like that caused by a blow on an instrument of copper, was emitted at the second hour, and that even a third sound was heard. Hadrian greeted Memnon as often, and all the world could see how dear the emperor was to the god.

'Balbilla, by an inward impulse stirred'
'Has written all she saw and all she heard'.

By far the best verses are those on the front of the pedestal by *Asklepiodotus*, who calls himself imperial procurator and poet. They may be translated as follows: —

'Sea-born Thetis, learn that Memnon never suffered pangs of dying',
'Still, where Libyan mountains rise, sounds the voice of his loud crying' —
'(Mountains which the Nile-stream, laving, parts from Thebes, the hundred-gated)' —
'When he glows, through rays maternal with warm light illuminated'.
'But thy son who, never-sated, dreadful battle still was seeking',
'Dumb in Troy and Thessaly, rests now, never speaking'.

The ruins in the neighbourhood of the colossi are unimportant. About 3 min. beyond them is another *Statue* of great size, now, however, almost completely covered by arable land. Farther to the N.W. are very numerous smaller statues. The ruined temple, in front of which the above-mentioned statues stood, has left an important memorial in the shape of a conspicuous colossal *Sandstone Stele*, erected by Amenophis III. It is now broken in two. The hieroglyphics and the representations refer to the dedication of the

temple. In the rounded pediment the Pharaoh appears receiving the symbol of life from Ammon on the right, and from Sokar-Osiris on the left; above are the winged sun-disc and the name of Amenophis III. Behind the Pharaoh in each case is his consort Teye. The text contains a poetical panegyric of the temple built for the god by Amenophis. — In the neighbourhood of this stele are numerous blocks of stone and architectural fragments, which belonged to the above-mentioned temple of Amenophis. — Still farther to the N.W., at the foot of the Libyan mountains, two fragments of an ancient brick-building, known as *Kôm el-Ḥêṭân*, project like huge horns from the ground.

37. From Thebes to Edfu.

Comp. Map, p. 222.

67 M. Mail Steamer, up in 13½, down in 8½ hrs.; Dhahabîyeh in 3-5 days, according to the wind.

The picturesque forms of the Arabian side of the Nile remain long in view, Kôm el-Ḥêṭân being the last of the Memnonia to disappear. On the W. bank is *Meris*, with a sugar-refinery. — In 2 hrs. the steamer reaches —

462 M. (W. bank) **Erment** *(Armant)*, the ancient *Hermonthis*, with an important sugar-factory belonging to the Khedive, and post and telegraph offices.

This town was called in antiquity *On*, or to distinguish it from other places of the same name, the *Southern On* or *On of the God Mont*. It also bore the 'sacred' name of *Per-Mont* (House of Mont), whence the Greek *Hermonthis* was formed. Its deity was the hawk-headed Mont, god of war. According to Strabo, Apollo and Zeus (*i.e.* Horus and Mont) were worshipped here, and a sacred bull was maintained, called *bakh* by the Egyptians and *bakis* by the Greeks.

Travellers who have abundance of time, should land. The bank is shaded with stately lebbek-trees. Close by are a clean *Bazaar*, leading to the little market-place. From the point where the bazaar reaches the bank of the river, a flight of steps, incorporating several ancient sculptured fragments, descends to the stream.

The place contains nothing else worth seeing. The large temple-buildings, which lay about 1½ M. to the N.E., have been almost entirely destroyed. The great temple itself, built in the imperial epoch, was represented during the first half of the present century, by a few foundation-walls, in which sculptured fragments of a temple of the 18th Dyn. were incorporated. Adjoining was a 'Birth House', erected by the celebrated Cleopatra and Ptolemy Cæsar, son of that queen and Julius Cæsar. This, however, was pulled down a few years ago and built into the factory-walls. A few columns and isolated blocks are all that remain.

At *Rizagât* (W. bank), 4½ M. to the S.W. of Erment, is a necropolis of the Middle Empire.

On the right bank, facing the curve which the Nile describes at the village of *Senâd* and 1½ M. inland, lies the village of *Tûd*, the ancient *Tuphium*, with the remains of a small temple of the Ptolemies, dedicated to Mont, and a Christian basilica. Steles of the

12th and 13th Dyn. (now at Gîzeh) were found at *Salamîyéh*, $18\frac{1}{4}$ M. to the W. of Tûd.

On the W. bank, opposite a large island, rise (471 M.) two rocky heights, known as **Gebelên**, *i.e.* the 'two mountains', on the higher of which is the tomb of a *Shêkh Mûsa*, beside the ruins of a temple of the Middle Empire. At the village of Gebelên, at the W. base of the hill, lie the ruins of the ancient *Krokodilopolis*.

Extensive excavations carried on at this spot by Maspero yielded sarcophagi of the 12th Dyn. and also numerous domestic articles, etc., appropriate to persons of comparative poverty. In the vicinity are graves of crocodiles. In the immediate neighbourhood also once stood the ancient *Aphroditespolis*, also called *Pathyris* (House of Hathor) from the Egyptian name of Hathor, the goddess of the town. For some time this town was the capital of a separate nome. Beside the village of *Dababîyeh* are quarries with interesting inscriptions.

473 M. (E. bank) *Meâla* (mail-steamer station *Mualla*), near which are tombs of the New Empire. Farther on we pass *Asfûn* (W. bank), the ancient *Asphynis* (Egypt. *Hesfen*).

The next station is *Matâna* (W. bank), with a sugar-factory. The river-banks are picturesquely clad with extensive groves of palms, but the smoking chimneys of the sugar-factories interfere with the beauty of the scenery.

487 M. **Esneh** (W. bank), a station of the mail-steamer. The tourist-steamers halt long enough to allow of a visit to the *Temple.

Esneh, with the adjoining town of *Enyt*, was even in antiquity one of the most important places in Upper Egypt. Its Egyptian name was *Te-snêt*, whence came the Coptic *Snê* and the Arabic *Esneh*. The Greeks called it *Lutopolis*, after the *lotos*, a kind of fish venerated here. The chief local deity was the ram-headed *Khnum*, associated with whom were Neith, identified by the Greeks with Athena, and a youthful god.

Esneh has about 9000 inhab. (mostly Copts) and until recently was the capital of a province of the same name. The latter has now been united to form a province with the region between the first and second cataracts, and the Mudîriyeh has been transferred to Assuân (p. 324). The town has post and telegraph offices, a druggist's shop, a bazaar, and numerous coffee-houses.

The chief object of interest is the *Temple, which lies about $\frac{3}{4}$ M. from the steamer-quay. It is still to a large extent buried; only the *Great Hypostyle Hall*, corresponding to the Pronaos of the temple at Dendera (see Pl. at p. 218), has been excavated as far as the pavement and rendered accessible to visitors.

The temple was dedicated to Khnum and his fellow-gods; the extant edifices were probably built in the Ptolemaic period. Only the Hyp. style Hall dates from the imperial epoch and was embellished with inscriptions and reliefs by Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, Commodus, Septimius Severus, Caracalla, Geta, Julius Philippus, and Decius (249-251). The name of Decius is specially noteworthy as being the last imperial name that occurs in hieroglyphics on any Egyptian monument.

The roof is borne by 24 columns (in 6 rows), the first six of which are connected by balustrades; and a dim light penetrates to the remotest corner of the hall between the columns. The façade

is 120 ft. wide and almost 50 ft. high; the rectangular hall is 52½ ft. deep and 108 ft broad. Each column is 37 ft. high and 17¾ ft. in circumference, and has a rich floral capital.

The Façade of the Hypostyle Hall faces the E. and is crowned by a concave cornice, in which stand the names of Claudius and Vespasian. On the architrave below, on each side of the winged sun-disc, are the votive inscriptions of these emperors. Vespasian is here referred to as lord of 'Rome the capital'. A flight of steps descends into the —

Interior of the Hall. The walls are covered with four rows of representations, showing the Roman emperor in the guise of an ancient Pharaoh, before the various gods of Esneh. In the middle of the *Rear Wall* (W.) a portal (now built up), resembling a pylon and crowned with a concave cornice, gave access to the inner parts of the temple. The reliefs and inscriptions on this portal date from the reign of Ptolemy VII. Philometor. On each side is a smaller door (built up); to the left of that on the right appears Decius sacrificing to the ram-headed Khnum. — Towards the foot of the *N. Wall* is a relief of Horus, the Emp. Commodus, and Khnum drawing a net full of water-fowl and fishes; to the left stands the ibis-headed Thout, to the right the goddess Sefkhet. — Adjoining the *E. Wall*, at the first balustrade to the left of the entrance, a small Chapel has been added. — The *Ceiling* of the hall bears astronomical representations. Inscriptions and representations were placed also on the *Outer Walls* by the Roman emperors.

To the N. of the town lies a small *Palace of the Khedive (Kasr Efendina)*, now used as a government-school. In the vicinity is a government-hospital. — The small *Coptic Church* in the town is of no special interest.

The old *Quwy* on the bank of the Nile, near the Mudiriyeh, also contains some fragmentary inscriptions of the Roman imperial epoch.

A *Temple of Khnum*, which formerly stood about 2¼ M. to the N. of Esneh, is now represented only by a few fragments of columns, which bear the name of one of the emperors.

Numerous memorials of an early Christian civilization are still to be traced in the **Convent of Ammonius**, which is considered the oldest convent in Egypt and which was certainly founded at a very early date, possibly by the Empress Helena. The route thence from the town follows at first an embankment towards the S., and then strikes off to the W. across the fields. The *Convent Library* still contains numerous Coptic liturgical writings, some of them lying on the floor in a locked room. A visit to the now abandoned convent, the key of which is kept by one of the fellâhin, is not without interest, for the sake both of the curious MSS. and of the ancient paintings and Coptic inscriptions. A cruel persecution of the Christians is said to have taken place at Esneh under Diocletian at the beginning of the 4th cent.; and the convent is said to have been founded in honour of the martyrs who suffered here.

About 7½ M. to the N.W. of Esneh, on the road to the Oasis of el-Khârgeh, lies the large ruined *Convent of Pachomius*, with numerous elegant mausolea.

The village of *El-Hilleh*, on the E. bank opposite Esneh, stands on the site of the ancient *Contra-Latopolis*. The temple, dating from the later Ptolemies, has left not a trace behind. — At *el-Ken'ân*, 13½ M. to the S. of Esneh on the W. bank, there are ancient river-embankments. On the W. bank stretches a broad and fertile plain, on the E. is the finely shaped *Gebel Sheroneh*. At *el-Hawi*, on the E. bank, appears the first sandstone.

On the W. bank, about ¾ hr. farther to the S., is the pyramid of el-Kula, which now presents the aspect of a step-pyramid, owing to the decay of the filling-in material. The entrance was on the S. side. In spite of its ruinous condition this pyramid is still about 30 ft. high, while its base occupies an area about 55 ft. square.

507 M. **El-Kâb**, on the E. bank, the ancient *Eileithyiaspolis*. — The station of the four week steamers (from 9 a.m. to 2 p.m.) and of the mail-steamer is at *Bugalîyeh*, properly *es-Sulêhîyeh*.

Half-a-day suffices for a flying visit to the following: 1. the **Ruins* of the ancient town; 2. the *Rock Inscriptions;* 3. the **Chapel of Amenophis III.;* 4. the *Rock Temple* of the Ptolemies; and 5. the **Tombs*. If so much time cannot be spared, the last (¼ hr. from the landing-place) at least should be visited. Donkeys and guides at the landing-place.

The *Ruins of the ancient town of Nekhab (El-Kâb), which are surrounded by a massive girdle-wall, lie near the river.

Nekhab was fortified at a very early date and ranked among the chief cities of Egypt. Even under the Ptolemies it was the capital of the third nome of Upper Egypt, which was afterwards named Latopolites. Its princes possessed a considerable amount of political influence and for a time were also governors of Ethiopia. Nekhbet, the goddess of the town, was represented either as a vulture or a woman with the crown of Upper Egypt; she was regarded as a protecting deity of Upper Egypt and guardian of the king. She also assisted women in child-birth, and was therefore identified by the Greeks with Eileithyia (whence El-Kâb = Eileithyiaspolis) and with Lucina by the Romans.

The girdle-wall is in excellent preservation, being damaged only on the S.W., by the Nile, and encloses a square the sides of which are 700 yds. long, with a total perimeter of 2800 yds. The wall itself is of immense thickness, *viz.* 37 ft., or as wide as a considerable street, and is built of huge sun-dried Nile-bricks. The gates are on the E., N., and S. sides; and visitors should not omit to mount one of the broad ascents to the top of the wall beside these. Within this wall a necropolis of the Ancient Empire was excavated by Quibell in 1897. The city, the temples with their dependencies, and the sacred lake were farther enclosed by a smaller wall, of which distinct traces are still to be seen.

Rock Inscriptions. — The route leads due E. from the E. gateway in the girdle-wall, and crosses the dazzingly white sand, past a small ruined *Sandstone Temple* (no inscriptions) close to the wall. In rather more than ½ hr. we reach the small temple, dedicated to Thout, Nekhbet, and Horus, and known to the Arabs as *el-Ḥammâm*, *i.e.* 'the bath'.

This temple was built in the reign of Ramses II. by Setaw, governor of Ethiopia, represented in the entrance-doorway and on the interior walls on each side of the entrance. Other reliefs show Ramses II. sacrificing to Thout, Horus, and other deities. On the upper part of the rear-wall (right) are dog-faced baboons, sacred to Thout; below are praying men.

We keep straight on, leaving the larger temple of the Ptolemies on the left, and soon reach two *Rocks* projecting from the plain, at the point where the road turns N. towards the desert, halfway between el-Hammâm and the E. temple of Amenophis III. Both rocks bear numerous inscriptions and figures of animals. Most of these date from the 6th Dyn. and were placed here by worshippers in an adjoining temple.

The charming small temple or Chapel of Amenophis III. lies fully $^1/_4$ hr. to the E. It may be reached direct in about an hour from the Nile, though the shadeless route, especially at midday, is somewhat fatiguing. The little temple, which is nearly 50 ft. deep, was dedicated to Nekhbet, 'mistress of Re-yant' (*i.e.* of the entrance to the desert-valley). It consists of a ruined *Vestibule* of the Ptolemaic period, with papyrus-columns (the capitals of which strew the ground) and of a *Chapel*, the roof of which was borne by four sixteen-sided columns embellished with heads of Hathor.

The names of the king, Ammon, and Nekhbet, several representations of the gods, and the face of the king were defaced under Amenophis IV. and restored under Sethos I. — On the *Entrance Door* of the chapel are a votive inscription and a representation of Amenophis III. The exterior walls have no reliefs, but inscriptions and paintings (ships) were placed upon them at a later date: to the right of the door is Kha-em-weset, in presence of Ramses II., his father, in commemoration of the king's fifth jubilee, in the 41st year of his reign. Another hieroglyphic inscription here is certainly the latest found in Egypt: 'In the 13th year of his majesty, lord of the world, Napoleon III.' On the pavement outside the chapel representations of foot prints have been scratched by pilgrims, to testify to their visit hither (see above). — The representations within the Chapel have retained their colouring in good condition. On each side of the entrance, Amenophis III. and his father Thutmosis IV. seated at banquet tables. *Left Wall.* Amenophis III. sacrificing to the sacred boat, which is decorated with hawks' heads added at a later period; Amenophis III. presenting incense and water to Nekhbet; Ammon (blue) embracing the king and holding the hieroglyph for 'life' before the king's face. *Rear Wall.* On each side of the recess, Amenophis III. sacrificing to Nekhbet. *Right Wall.* The hawk-headed Horus handing the hieroglyph for 'life' to the king who stands before him; the king presenting two wine-jars to Nekhbet; the king sacrificing to the sacred boat. Adjacent are demotic inscriptions in red, written by visitors to the chapel. The names of Amenophis alternating with heads of Hathor are arranged as a frieze in this hall and as an embellishment on the architrave; at the base of the walls are bulls in a marsh.

At this little temple we turn, direct our steps towards the Nile, and in $^1/_4$ hr. reach the Rock Temple, on the right side of the valley, recognizable from a distance by the *Stair* leading up to it. The latter consists of 41 steps hewn in the rock, with a massive balustrade on each side. The temple was constructed under Ptolemy IX. Euergetes II. (Physkon), and provided with reliefs and inscriptions by him and by Ptolemy X. Soter II.

On reaching the platform at the top of the stair, we pass through a doorway to a *Vestibule*, not quite 33 ft. wide, which was supported by columns with elaborate floral capitals, while the exterior sides were bounded by low walls built between columns. Thence another door, the right half of which is still standing, leads into a smaller *Hall* (only 19 ft. wide), which also was bounded by low walls between columns. The floor is covered with ruins. The door leading to the ROCK CHAMBER opened at the back of this hall. This chamber, which was originally a tomb chamber dating from the New Empire, has a vaulted ceiling, with vultures hovering in the centre. At the top of the walls is a frieze made of the name of Ptolemy X. between heads of Hathor. Below are inscriptions and much injured representations of the king and queen before various deities. This sanctuary also was especially dedicated to Nekhbet.

*ROCK TOMBS. A donkey is not necessary for a visit to these. They are reached in about $^1/_4$ hr. from the usual landing-place of the Nile boats; and the last few minutes' climb up the hill-slope on which the tombs lie, must be accomplished on foot. The *Shafts*, found both outside and inside the tombs, require caution.

These *Tombs*, hewn side by side in the rock, are, like all the monuments at el-Kâb, of small dimensions, but their distinct pictures of ancient Egyptian domestic life will interest even those travellers who have already seen the tombs of Benihasan and 'Abd el-Kurna. Most of the tombs were constructed before, during, or shortly after the rule of the Hyksos, for male and female members of noble families at el-Kâb. There are 31 tombs in all, but only 6 repay a visit.

We first enter the tomb of **Paheri**, nomarch of el-Kâb, which is conspicuous by its wide opening. It dates from the reign of Thutmosis III., and is distinguished by a series of representations from the life of the deceased, with well-preserved colouring.

In front of the entrance is a platform in which is the opening of a deep mummy-shaft. We enter the vaulted TOMB by a much damaged door, embellished with inscriptions and representations of the deceased. *Left Entrance Wall:* the deceased with a long staff; above is a sailing ship. — *Left Wall (W.).* In the upper row is the deceased inspecting harvest operations (ploughing, sowing, reaping with sickles, collecting and binding the sheaves, oxen treading out the corn, winnowing the grain, bringing home the grain in sacks). In the lower row the deceased inspects his herds (cattle, asses, etc.); he superintends the weighing of gold made into rings and the shipping of his grain. In the upper row farther on Paheri holds on his lap the young Prince Wezmose, whose tutor he was; Paheri and his wife in a bower receiving flowers, fruit, etc.; above, vintage scenes. In the lower row Paheri superintends his fowlers and fishers; the captured birds and fish are being prepared, and the nets repaired. Farther on to the right the burial of Paheri and the accompanying rites are shown in five rows one above the other. — *Right Wall (E.).* Paheri and his wife at a banquet, with their son officiating as a priest before them. Below their chair is a cynocephalus. Opposite them are their relatives at table, and in the lower row are female harpists and flute players. Farther on to the right are Paheri and his wife, praying and sacrificing. A door was afterwards made through this wall to two other chambers. — *Rear Wall.* In the recess here sit Paheri, his wife, and his mother. On the side-walls of the recess are various persons at a banquet.

Of the tombs to the right of the tomb of Paheri that of **Ahmose Pen-nekhab** is noteworthy. It consists of a single vaulted chamber, the fine reliefs in which have, however, left few traces.

Ahmose was a well-known historical personage, who was prominent, especially in war, under the first kings of the New Empire, from Amosis I. to Thutmosis III. His biography is recorded in the doorway.

To the left of the tomb of Paheri is that of **Setaw**, high-priest of Nekhbet. This tomb, dating from the time of Ramses IX. (20th Dyn.), is the latest grave with inscriptions at el-Kâb. Though 400 years later than the others, it is decorated on the same plan.

The *Left Wall* is much damaged; nothing can now be distinguished but four boats apparently bound for a festival of Ramses III. *Right Wall.* To the left are Setaw and his wife at table; below their chair is a cynocephalus. Before them their son-in-law officiates as priest, in a panther skin; and opposite are their relatives at table, seated in rows. The artist has included his own portrait, identified by the palette. Part of this scene is destroyed by a door made at a later period to a side-chamber. Farther to the right are Setaw and his wife sacrificing. — The stele on the *Rear Wall* is much injured.

To the left of this tomb lies that of **Ahmose**, *Chief of the Sailors*, which is noted for its long inscription recording the life and deeds of the deceased, more especially his share in the war of liberation against the Hyksos.

The tomb comprises a rectangular chamber with vaulted ceiling, and another room (right), with the mummy-shaft. MAIN ROOM. On the *Right Wall* appears the deceased with staff and sceptre, accompanied by the painter Paheri, his grandson, who constructed the tomb. In front is the above-mentioned inscription, continued on the entrance wall. The designs on the *Left Wall* are unfinished; the red lines to assist the draughtsmen may still be noticed. The *Rear Wall* is much damaged; to the right we see the deceased and his wife at table, to the left, the relatives in rows.

The tomb of **Renni**, nomarch and high-priest, still farther to the left (W.), contains representations resembling those in the tomb of Paheri, but not so skilfully executed.

On the *Left Wall* are harvest-scenes; the deceased and his wife at table, with their relatives seated opposite. On the *Right Wall*, the funeral and accompanying ceremonies. In the *Rear Wall* is a recess with a seated statue of the deceased, now quite destroyed.

The last three tombs farther to the left (W.) appear to date from a period before the New Empire.

One of these belongs to a man and his wife AH-NOFRU, a lady attached to the royal harem. Another (with a vaulted ceiling) belonged to BENI and his wife Sebek-nakht, who also was a lady of the harem. The third consists of a vaulted chamber with a tastefully adorned ceiling and a room with the shaft. It dates from the reign of Sebek hotep II. (13th Dyn.).

On the W. bank opposite el-Kâb, at **Kôm el-Ahmar** ('Red Hill'), about 3 M. from the Nile, are the ruins and tombs of the ancient **Hierakonpolis** (Egypt. *Nekhen*). From the Nile we proceed to the W. to (10 min.) the village of *Monsât (Mo'isât)* and thence in the same direction through cultivated land. On the edge of the desert we find the extensive ruins of *Hierakonpolis*, which was one of the most ancient cities in the country and perhaps originally the capital of Upper Egypt. Its god was a Horus, to whom the sparrow-hawk was sacred, whence arose the Greek name Hierakonpolis ('city of hawks'). A little to the N., beyond a broad desert route, is a second mass of ruins, amongst which is a large *Fort*, with a lower outer wall and a high inner wall of unburnt bricks. On the E. side is a sally-port. — To the W. are a few rock-tombs of the Middle Empire, one without inscriptions and two with designs and inscriptions upon stucco. — About ¼ hr. farther to the W., on the hill of *Kôm el-Ahmar*, are the conspicuous rock-tombs, dating from the beginning of the New Empire. There are altogether eight tombs, of which only the first to the right or N. (*Thouti*, of the time of Thutmosis I.) and the first to the left or S. (*Harmose*, high-priest of Nekhen) repay a visit. The struc-

ture of these tombs resembles that of the tombs at el-Kâb. At the inner end of each is a recess with a statue of the deceased and his wife. In the tomb of Harmose dancing-girls are painted upon stucco.

518 M. (12 M. from el-Kâb) is *Edfu*, on the W. bank.

38. Edfu.

Edfu is a steamboat-station. The *Mail Steamers* arriving on Tues. and Frid. at 8.30 a.m. halt here for 2½ hrs; the *Tourist Steamers* spend a night here on their upward journey. Tourists on a three-weeks tour visit the temple on the evening of their arrival (11th day, Frid.); those on a four-weeks tour visit it the next morning. Steamers do not stop here on the downward voyage. The halt of the mail-steamers gives hardly time even for a hasty visit to the temple, especially as the latter lies 20 min. from the landing-place. — The *Railway Station* (p. 180) is opposite the town, on the E. bank.

Post & Telegraph Office. — Modest quarters are offered by the small 'Hotel' of *Mohammed 'Awad*. — Donkeys are to be had at the landing-place.

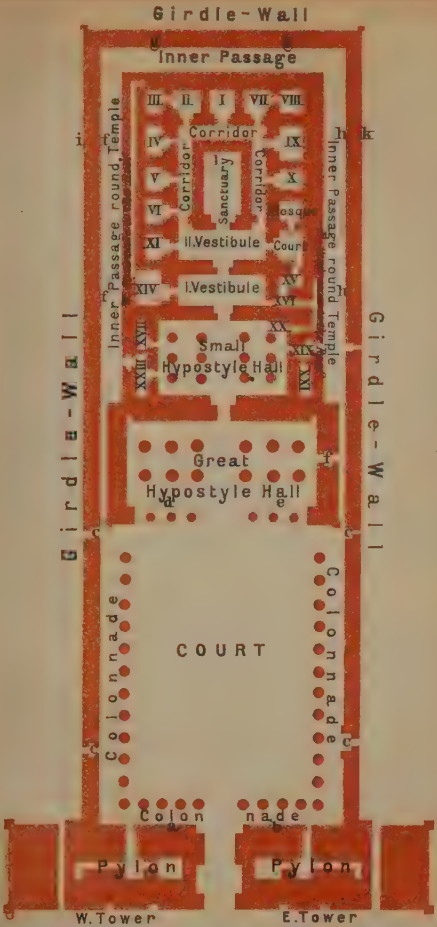
The town, which had 5790 inhab. in 1882, contains nothing of interest except its ruined temple. Its ancient name was *Tbôt*, Coptish *Atbô*, whence is derived the modern Arabic name Edfu. The Greeks called it *Great Apollonopolis*, after its chief god Horus-Apollo. It was the capital of the second nome of Upper Egypt, the Apollonopolites of Græco-Roman times. It plays a prominent part in mythology as the scene of one of the great combats between Horus and Set, which ended in the defeat of the latter. Its chief god was named 'the (god) of Tebhet', Tebhet being probably a district of ancient Edfu; he was represented as a man with a hawk's head or as the sun with outspread plumes. Besides this god *Hathor of Dendera* and the youthful *Horus, Uniter of the two lands (Har-semtawe, Harsomtus)* were also worshipped here. To this triad, who were accompanied by various minor deities, was dedicated the great —

**Temple of Edfu.

The way to the temple leads almost due W. from the landing-place, then, turning to the N. (right), skirts the *Canal of Edfu* and crosses it by a good new bridge. It then proceeds to the W. through several streets and finally turns N. again for a short distance. — Another route leads straight on from the landing-place, bends to the right through fields, and then traverses the streets of the town without crossing the canal.

A flight of steps descends to the massive *Pylons* of the temple. As at Esneh (p. 304) the accumulated rubbish of centuries has heaped itself around the temple; and later dwellings have been erected on the top of earlier ones. This alone can explain how the temple is now at a much lower level than the surrounding village.

The building presented a very different appearance only thirty years ago. Arab houses stood upon the temple itself and were built against its walls. The interior was filled with rubbish almost up to the capitals of the columns, and the outside was equally deeply buried. In the beginning of the sixties, however, the entire temple was laid bare by Mariette under



TEMPLE OF HORUS AT EDFU.

Engraved & printed by Wagner & Debes, Leipzig.

the auspices of the Khedive, and the buildings clustering upon and around it were removed. Now the temple of Edfu is seen in wonderful, almost perfect preservation, exceeding that of any other Egyptian temple or even of any antique building in the world, in spite of the 2000 years that have passed over it. Unfortunately the faces of the kings and gods in the reliefs all over the temple were scratched out in the Christian period.

History of the Temple. The present temple occupies the site of an earlier sanctuary, and the history of its construction is tolerably well known. The temple proper (*i.e.* the two hypostyle halls and the smaller apartments beside and behind these) was begun in 237 B.C. by Ptolemy III. Euergetes I., and completed, so far as the masonry was concerned, by his successor Philopator in 212 B.C. Philopator also began the decoration of the walls with reliefs and inscriptions, but his death in 205 B.C. and the disturbed reign of Epiphanes his successor postponed this work, which was not resumed until 176 B.C. under Philometor. The temple was finally completed in 147 B.C. (under Euergetes II.), *i.e.* 95 years after the laying of the foundation-stone, and the image of the god was ceremoniously installed in the Sanctuary. In the following century the temple was considerably extended. Euergetes II. built the great hypostyle hall (completed 122 B.C.) and embellished it with reliefs, and under Soter II. and Ptolemy XI. Alexander I. the colonnaded court, the girdle-wall, and the pylon were added. The final touch was given in 57 B.C., so that the erection of this temple of Horus extended in all over a period of 180 years.

The visitor is recommended to begin by inspecting the temple proper, then to ascend to the roof (p. 313), and after examining the passage round the temple (p. 314) and the exterior of the girdle wall (see below) to conclude with the very interesting ascent of the great pylon (see below).

The great **Pylon**, which forms the entrance to the temple of Horus, is covered on all sides with reliefs and inscriptions. On the front of each of the towers the colossal figure of the King Neos Dionysos is conspicuous, smiting his foes, whom he holds by the hair, in presence of the hawk-headed Horus of Edfu and Hathor of Dendera. In two rows, above, the king appears praying and offering sacrifices before Horus, before Hathor and Horus, 'Uniter of the two lands', and before other gods of Edfu.

The sides and rear of both towers are occupied by similar scenes.

On the front of the pylon towers are four wide incisions, two on each side of the central portal. These were intended to support large flag-staves, which were farther secured by means of clamps fastened in the holes still to be seen in the masonry directly above. The small rectangular apertures in the towers served to admit light and air to the chambers and staircases within (p. 312).

A passage, 5-6 ft. in height, leads through each pylon-tower to the outside of the stone girdle-wall, which was originally enclosed by another wall of brick. In front of the left tower lie two colossal

hawks in dark granite. One is quite shattered; the other has the figure of a priest in the costume of the 1st cent. B.C. before it, and bore a crown fastened in the square hole on the head.

The pitch-dark lower *Pylon Chambers* on each side are entered from the court by doors to the right and left of the portal, and from each of them an easy *Staircase* of 242 steps in 14 flights ascends to the *Platforms* of the towers. One of the towers should certainly be ascended, in spite of the numerous steps. Doors on the landings of the staircase admit to small chambers, constructed in the solid masonry and lighted, like the staircases, by means of small and rather deep window-openings (see p. 311). The staircases in the two towers are connected with each other by a passage running above the central portal; and in each tower there is a door affording access to the roof of the colonnade in the court. On the roof of the W. colonnade are the drawings for the concave cornice of the pylon. The *View from the top is unusually attractive, commanding not only the most imposing survey of the temple-buildings, but also ranging over the houses of Edfu and the surrounding country. The plain through which the Nile flows, with its verdant crops and its villages fringed with palms and mimosas, framed by the desert-mountains in the distance, presents a scene of surprising beauty.

The **Court**, which is bounded in front by the pylon, at the back by the great hypostyle hall, and on the right and left by the girdle-wall, is a spacious enclosure, paved with broad flags, and surrounded on its E., W., and S. sides with a covered colonnade of 32 columns. In this court rose the great altar upon which offerings were made to the gods of Edfu in presence of the assembled people. The columns supporting the roof of the colonnade are embellished with rich floral and palm capitals. The incised reliefs on the shafts show the king before Horus and the other gods of Edfu; the name of the king has not been inserted in the inscriptions. On the rear walls of the colonnades are three rows of large reliefs, showing the Pharaoh (Ptolemy Soter II. or Ptolemy Alexander) in communion with the gods or triumphing over his foes in the guise of the god Horus. The same representations occur over and over again in wearisome repetition throughout the temple.

On the S. wall (Pl. *a*), to the left of the entrance: 1. The king, wearing the crown of Lower Egypt, quits his palace in order to visit the temple; a priest offers incense in front of him. 2. Horus and Thoth, at the entrance to the temple, pour the water of consecration upon the king. — These scenes are repeated to the right of the entrance (Pl. *b*), where, however, the king wears the crown of Upper Egypt.

Immediately above the pavement are rows of provincial gods, with sacrificial offerings.

Four side-doors (Pl. *c*), now built up, originally led from this court to the passage round the temple, between the stone wall and the brick wall (p. 311); while corridors lead direct from the N.E. and N.W. corners to the inner passage round the sacred rooms (p. 314).

The *Back* of this court is formed, as has already been remarked, by the front of the great hypostyle hall, which is crowned by a concave cornice. On each side of the large portal are three balustrades between the columns. Upon these, facing the court, are reliefs representing Euergetes II. with pendant arms or offering sacrifice to

Hathor of Dendera (on the two central balustrades) or to the hawk-headed Horus of Edfu (on the others).

The **Great Hypostyle Hall**, or *Pronaos*, has 18 columns with elaborate floral capitals. The ceiling is covered with astronomical representations, now blackened beyond recognition. On the walls are four rows of incised reliefs, showing Euergetes sacrificing to the gods and performing other religious rites, such as the ceremonies at the foundation of the temple, etc. Above are a row of astronomical representations and a frieze consisting of the names of the king guarded by two hawks. Close to the pavement we see Euergetes and his wife Cleopatra, and a long procession of local deities bringing sacrificial gifts to the three chief gods of Edfu. Adjoining the balustrades on the S. side of the hall are two small *Chapels* (Pl. *d* and *e*). That to the left of the entrance (Pl. *d*) is the 'Consecration Chamber', in which the king was purified with consecrated water on his entrance to the temple. This ceremony is represented on the rear-wall, where Horus (right) and Thout (left) pour the water upon the king. The chapel to the right (Pl. *e*) was the library; upon its walls is a catalogue of the books preserved here. On the left wall Sefkhet, goddess of literature, appears writing upon a palm-leaf. — A side door (Pl. *f*) in the E. wall of the hall admits to the inner passage (p. 314) round the temple.

Above the door to the following Small Hypostyle Hall is a curious representation. The sun appears with the figure of a winged beetle ascending from the horizon in a boat guided by two figures of the hawk-headed Horus. Next the sun, on the left, is Thout, on the right Neith, and also Wep-wat (as a jackal), Maat, and Hathor. In an attitude of worship, at the sides, are *Four Senses*; to the right sight and hearing, to the left taste (symbolized by a tongue) and reason. In front of the last is Ptolemy Philopator. To the right stands an altar of dark granite, indicated by an inscription as the votive gift of a private citizen to Horus of Edfu.

Next follows the **Small Hypostyle Hall,** the roof of which is borne by 12 columns with rich floral capitals, farther embellished by so-called heads of Hathor. Apertures near the top of the walls and square openings in the ceiling admit light to this hall. The representations on the walls resemble those of the preceding great hall. Adjoining are five side-chambers, two of which (Pl. XVIII and XIX) served as Passage Rooms to the inner passage round the temple, one (Pl. XVII) was a Laboratory, while from another (Pl. XX) the great E. staircase led up to the roof of the temple.

The next two Vestibule Halls were originally lighted merely by openings in the ceiling. The wall-reliefs are of little interest. The roof of the second chamber has been destroyed. Adjoining Vestibule I are two side-chambers (Pl. XIV on the W. and Pl. XVI on the E.), whence we reach the two great staircases leading to the roof of the temple (see above). To the right of Vestibule II we enter a small open Court, in which is an elegant little Pavilion, open in front, with two columns with floral capitals supporting the roof.

Upon the roof is Newt, goddess of the sky, beneath whom appear various forms of the sun in boats. — This court may also be reached from the Vestibule I through rooms XVI and XV. — To the left of Vestibule II was a Room (Pl. XI) dedicated to the god Min dimly lighted by openings in the roof.

A door in Vestibule II admits to the **Sanctuary,** originally pitch dark though now the daylight streams in through the broken roof. Within stands a granite shrine (Pl. *l*), with a pointed roof, dedicated to Horus by King Nekht-Har-ehbēt. This also stood in the original pre-Ptolemaic temple (p. 311).

The most interesting *Reliefs* are those in the lower row on the right (E.) wall. 1. The king (Philopator) removes the lock from the shrine of Horus. 2. He opens the door of the shrine. 3. He stands in a reverential attitude, with dropped arms, before the god. 4. He offers incense to his deified parents, Euergetes I. and Berenike. 5. He offers incense before the sacred boat of Hathor.

The Sanctuary is surrounded by a CORRIDOR from which ten small SIDE CHAMBERS (Pl. I-X) open. These, used for various religious rites and for store-rooms, are adorned with reliefs and are faintly lighted by holes in the roof. In each of the corner-rooms (Pl. III and VIII) is the entrance to a crypt, closed by a stone slab. — We now return to Vestibule I and pass through Room XVI to the E. STAIRCASE, ascending to the roof of the temple. This unites with the staircase beginning in Room XX. Both walls are embellished with reliefs, representing a procession of priests mounting the staircase, headed by the king. The staircase leads first to a passage in the thickness of the wall with small recesses in its right side, then to a similar passage above the first one, and finally to a corridor, open at the top, and two closed rooms. This top corridor is situated above the two others and Rooms I-XVI, the rooms above Rooms XIX and XXI. — The W. STAIRCASE leads direct from Room XIV to the top corridor and to a chamber, to which six steps descend, above Rooms XVII and XVIII. On the side and back walls of the corridor are door-shaped recesses. The walls of the W. staircase are decorated with reliefs representing a descending procession.

We now pass from the small hypostyle hall, through Room XIX, to the **Inner Passage** between the exterior of the temple proper and the interior of the girdle-wall. On the outside of the temple walls are lions' heads as water-spouts and four rows of reliefs and inscriptions. At the foot of the wall appear the king, the queen, and a procession of local deities approaching the three chief gods of Edfu. On the inner side of the E. girdle-wall (Pl. *hh*) the king appears before the various gods of Edfu; on the N. wall (Pl. *gg*) are similar scenes and long hymns to the gods of Edfu. On the W. wall (Pl. *ff*) are more important reliefs and inscriptions representing the contests of the god Horus with his enemies who are depicted as crocodiles and hippopotami.

The chief are the following: *1st Scene* (below, to the right). The king, standing on shore, attempts to transfix a hippopotamus, that bends its

head aside. Horus, who is accompanied by his mother Isis, does the same: in his left hand he holds a chain, and in his right a javelin; beside the helm is a small Horus. — *2nd Scene.* The king appears on land, before two ships, in each of which are a Horus and an assistant with a boar's head. Horus holds the hippopotamus with a chain and pierces its head with a javelin; the assistant carries a javelin in his right hand and a knife in his left. — *5th Scene.* The hippopotamus lies on its back, with a chain fastened to its hind feet. — *7th Scene* (the finest of all). Horus, in a ship with expanded sail, aims a blow with his right hand at the head of a hippopotamus, whose hind foot is caught in a line held in the god's left hand. Isis kneeling in the bow of the boat holds the head of the animal by a cord. The king, standing on the bank with two attendants armed with javelin and knife, seeks to pierce the skull of the hippopotamus. — Farther to the left (opposite the pylon). The king, the ram-headed Khnum, the hawk-headed Horus, and the ibis-headed Thoth are dragging a net, in which are not only birds, fishes, and a stag, etc., but also two Asiatics and negroes, the ancestral foes of Egypt.

A subterranean staircase, curving to the E., leads from the E. part of the passage round the temple to a circular well outside the temple. The well was also reached from without by a spiral staircase, on the walls of which was a *Nilometer*, with demotic numbers. The water now in the well is not at the level of the Nile, as the subterranean communication with the river has been interrupted.

After ascending to the top of the pylon, the visitor is recommended to walk round the *Exterior of the Girdle Wall*, reaching it by one of the side-passages through the pylon (p. 311). On the E. side (Pl. *k*) there are representations of King Ptolemy XI. Alexander I. before the gods of Edfu; and also lengthy inscriptions containing records of donations of lands and a detailed description of the entire temple structure. On the W. side (Pl. *i*) are similar representations and also an important inscription referring to the history of the building of the temple.

The half-buried **Birth House**, lying to the left of the entrance to the great temple of Horus, is less worthy of a visit. It was built by Ptolemy IX. Euergetes II., while the interior decorations date from Soter II. It was surrounded by a gallery, with pillars bearing figures of Bes (p. cxliii). In the interior is a room with one column. On the right wall: Hathor of Dendera nurses Horus, while seven other Hathors play musical instruments. Behind the goddess is her youthful son Ehe wer, with a sistrum. On the left wall: Isis-Hathor in a marsh and Khnum with the youthful Horus.

39. From Edfu to Gebel Silsileh.

Comp. the Map, p. 222.

26 M. Steamboat in 4 hrs. Only the four-weeks tourist-steamer spends the night at Silsileh and affords time for a visit; the three-weeks steamer and the mail-steamer go on to Kôm Ombo.

On the E. bank, about 5 M. above Edfu, is the village of **Redêsiyeh**, after which a *Temple of Sethos I.*, lying 37 M. to the E., has been named. The temple stands on the ancient desert-route from Redêsiyeh to the emerald-mines of *Mt. Zabâra*, near Berenike on the Red Sea coast; see p. 351.

Farther along the E. bank (12 M. from Edfu), on the mountain slopes approaching close to the river near the hill *es-Serâg*, are the picturesque remains of an ancient Arab fortress with a mosque.

Near the village of **el-Ḥôsh** beside the *Gebel Abu Shega*, on the W. bank, a number of quarries may be observed from the steamer. From masons' marks and inscriptions in these we learn that sandstone blocks were quarried here in the 11th year of Antoninus (149 B.C.) for a temple of Apollo (*i.e.* Horus, perhaps at Edfu). Inscriptions and drawings of very various dates have been found scratched on the rocks.

On the W. bank, 1/4 hr. above el-Ḥôsh and about 3/4 hr. below Silsileh, is a gorge known as **Shaṭṭ er-Regâl**, 'Shore of the Men', or *es-sab'a regâl*, 'the seven men', which was p rhaps the starting point for an ancient caravan-route through the desert. On the left side of a cliff here, a few paces from the river-bank, is a most interesting relief (discovered by Harris in 1853) representing the *Homage* of an inferior king *Entef* before King *Neb-khru-rē Mentuhotep III.*, and before the king's mother *Yoh*. Behind Entef is an official named *Khety*.

Farther up in the valley occur representations and inscriptions from the Middle Empire and the beginning of the New Empire.

On the W. bank to the S. of Shaṭṭ er-Regâl are other rock-inscriptions and quarries.

513 M. (from Cairo) **Gebel Silsileh** (*Mountain of the Chain;* so called from a chain that is said once to have blocked the passage of the gorge). Though we land on the W. bank on which the most interesting monuments lie, we should also visit the E. bank.

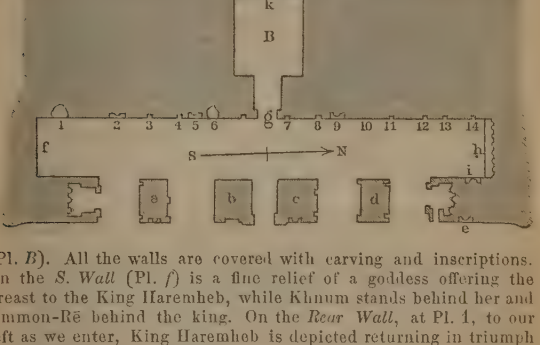
At *Gebel Silsileh* begins the *Sandstone Zone* of the Nile valley (p. lxv). The rocky hills which here confine the bed of the river and were convenient to quarry supplied the material for most of the gigantic buildings we have already visited, especially in Upper Egypt. The scale on which the quarry-operations were carried on, especially under the New Empire, may be gauged by an inscription of the reign of Ramses III., which mentions a high official, entrusted with quarrying stone for the Ramesseum, who employed 3000 workmen, of which 500 were stonecutters. — The ancient town attached to the quarries lay on the E. bank and was named *Khenu* (p. 319). — In very ancient times there were probably rapids at this point (like those at Assuân), which were either impassable or nearly so. They were thus regarded as the beginning of the Nile, and even in later periods the Nile-god *Hapi* enjoyed special reverence at Silsileh, where great festivals were held in his honour. — The hills on the two banks of the river approach so close together at Gebel Silsileh that they have justly been compared to the pillars of a gigantic gateway.

We turn first to the N. from the landing-place. The well-beaten track skirts the river, passing a number of small tomb-like recesses and memorial tablets, the inspection of which we defer until our return. Beyond the quarries we reach the —

*Rock Chapel *(Speos).*

This may be reckoned among the most important monuments in the Nile valley, on account of its reliefs and inscriptions. It was hewn in the rock under Haremheb, last king of the 18th Dyn., and in the following centuries was embellished with inscriptions

and reliefs in honour of kings and high officials, by the sculptors employed in the neighbouring quarries. In front are five doorways, separated from each other by pillars (Pl. *a-d*) at varying distance, and crowned with the astragal and concave cornice. We enter by the middle door, on the lintel of which are chiselled the sun-disc and the name of Haremheb. The interior consists of a broad but shallow vaulted chamber, at the back of which is an oblong room



(Pl. *B*). All the walls are covered with carving and inscriptions. On the *S. Wall* (Pl. *f*) is a fine relief of a goddess offering the breast to the King Haremheb, while Khnum stands behind her and Ammon-Rē behind the king. On the *Rear Wall*, at Pl. 1, to our left as we enter, King Haremheb is depicted returning in triumph from his campaign in Ethiopia.

This '*Relief*, of great artistic as well as historical value, shows the Pharaoh seated on his throne which is borne by 12 soldiers adorned with feathers. The throne has lions' feet and its back also consists of lions. Behind and before him are soldiers, warding off the sun's rays with the long-handled flabellum. A priest precedes the litter, offering incense, with a train of captured Ethiopians and three rows of soldiers (among whom is a trumpeter). Above are the words: 'The good god (*i.e.* the king) approaches, he celebrates his victory over the great ones of all lands. His bow is in his hand as in the hand of the lord of Thebes. The strong king, mighty in power, brings the princes of the wretched Kush. His majesty came out of the land of Kush (Ethiopia) with the booty which his sword had made, as his father Ammon had commanded him'. To the left the king and Ammon stand upon prostrate negroes. Beneath the main scene is a recess, to the left of which are negro prisoners, and to the right Egyptian soldiers marching off captives. Above is the inscription: 'Hail to thee, king of Egypt, sun of the barbarians! Thy name is extolled in the land of the Ethiopians. Thy battle-cry resounds over their seats. Thy heroic strength, O thou perfect prince, converts the alien lands into tombs. Pharaoh, long life and health, O my sun-light'. Note the free style of the attitudes of the barbarians, which is quite without the usual stiffness of Egyptian drawing.

Farther to the right and also on the back-wall is a recess (Pl. 2) with the figure in high-relief (full-face) of Khay, an official under Ramses II. Pl. 3. Above, inscription with a representation of King Si-Ptah bringing flowers to Ammon, while his official Khay holds the flabellum behind;

low, King Haremheb shooting arrows against an enemy. Pl. 4. Memorial tablet of the 2nd year of Merneptah: the king offering an image of Maat, goddess of truth, to Ammon-Re and Mut; behind the king are Queen Eset-nofret with a sistrum and the vizier Panehsi with a flabellum. Pl. 5 (recess). Figure in high-relief of a man holding his left hand before his breast. Pl. 6. Tablet placed by Khamweset, son of Ramses II., in memory of the fourth jubilee of Ramses II. Pl. 7 (to the right of the door). Similar inscription of Khamweset. Pl. 8. Small relief of a man named Moy, in prayer. — Pl. 9 (in a recess), large figure, in high-relief, of Prince Khamweset (see above). Pl. 10. Defaced relief of Khamweset receiving offerings. Pl. 11. Tablet, erected by the fan-bearer Moy, in memory of the jubilees of Ramses II.; to the left is the kneeling figure of Moy; above is Ramses II. presenting an image of 'integrity' to Ammon, Harmakhis, Maat, Ptah, and Sokk, the local deity of Silsileh. — Pl. 12. Relief of a vizier, beneath which is a dainty little representation of a column with a palm-capital. Pl. 13. Memorial tablet of the 45th year of Ramses II., dedicated by a high official, who appears kneeling below, with a flabellum; above, the king presents an image of integrity to Ammon, the great Mut, Khons, Harmakhis, and Sokk (head injured). Pl. 14 (in the corner). Three praying men. — On the *N. End Wall* (Pl. *h*) is a recess with six figures in high-relief. On the *E. Wall*, at Pl. *i*, and on the *Entrance Pillars* are numerous memorial inscriptions. — In the *Doorway* (Pl. *g*) from the first chamber to the second (B) are representations of King Haremheb sacrificing to Harmakhis and the goddess Ews-os (on the left) and to Ammon and Mut (on the right). — On the side-walls of *Room B* are representations of the gods; in the rear-wall is a recess (Pl. *k*) with a much damaged relief of Ammon seated in the midst of six other gods.

The *Monuments to the South are as interesting as those just described, from which they are reached in about ¼ hr. The route is a continuation of that already followed, sometimes skirting the river-bank, sometimes leading through the ancient quarries, probably exhausted during the Roman period. We first reach a rock facing the river, with three *Memorial Inscriptions* upon it: to the left, Ramses III. before Ammon, Mut, and Khons; in the middle, Sheshonq I. (erecter of the tablet) conducted by the goddess Mut before Ammon, Harmakhis, and Ptah, while behind the king is his son, Newpet, high-priest of Ammon-Re and general-in-chief; to the right, Ramses IX., worshipping Ammon, Mut, Khons, and Sokk. — Farther on is a recess with a painted ceiling, on the left door-jamb of which is the praying figure of Thutmosis, scribe of the silver-house. Another recess, with a ceiling finely painted with spiral patterns, etc., has the names of Thutmosis III. and of Hatshepsowet (destroyed) on the lintel.

Farther to the S., close to the river, are three *Recesses* side by side. The most N. of these belonged to Min-nakht, royal scribe and overseer of the granaries of the N. and S.; on the left wall is a fine relief showing the deceased and a companion at table; on the rear-wall are three seated figures. — More to the S. is the tomb of Amenemhet, high-priest of Ammon, with fine reliefs and well-preserved colouring; in a recess in the rear-wall appears the deceased, to whom attendants bring food and drink, and on the side-walls are the deceased and his wife Mimi, etc.

Skirting the bushy river-bank we presently reach the *S. Monuments*, offering a picturesque appearance as seen from the Nile. The chief of these are two *Recesses* about 6 ft. deep, which lie close beside each other. The architraves over the entrances are adorned

with concave cornices and uræus-serpents and are borne by clustered columns. At the back of each recess is a door-shaped stele. That to the N. (right) was erected by Merneptah I., in the first year of his reign; it represents the king sacrificing to Harmakhis, Ptah, and a Nile-god (on the right), and to Ammon, Mut, and Khons (on the left). Beneath is a long hymn to the Nile and lists of offerings to be made to the river-god. On each of the narrow side-walls are injured reliefs of the king sacrificing to the gods. — The scenes in the S. recess are repetitions of these, except that Merneptah is replaced by Ramses II., who constructed the recess in the first year of his reign.

On the rock between these recesses is a door-shaped *Stele*, on which King Merneptah is shown presenting a figure of Maat to Ammon; the king is followed by a prince and by the vizier Panehsi, who erected this stele to his master. — Farther to the S. is another *Stele*, on which Merneptah sacrifices to Ammon, while behind him is Roy, high-priest of Ammon, who dedicated this monument.

On a curious isolated sandstone rock, to the right, is a *Stele* of the 6th year of Ramses III., showing the king sacrificing to Ammon, Harmakhis, and the god of the Nile. On the same rock, to the left, appears a priest revering the names of Sethos I.

A few paces farther to the S., and at a lower level than those steles, is another and much ruined recess, dating from the reign of Sethos I. On the river-bank are traces of an ancient flight of steps descending to the stream.

The large QUARRIES on the E. bank of the Nile were worked especially under the New Empire, but few traces of inscriptions are now to be found. An *Inscription of Amenophis III.*, however, records the transport of stones by the Nile for a temple of Ptah. There are two *Posts* of the time of Sethos I., and *Demotic Inscriptions* from Roman times. An unfinished colossal *Sphinx*, nearly opposite the usual landing-place of the dhahabiyehs, is also not without interest. Even if all the monuments of Egypt had disappeared, these huge quarries would serve as a proof that building operations of unsurpassed extent had once been carried on here. — At the N. end of the quarries are found the scanty ruins of the ancient town and its temple (fragmentary inscriptions of Ramses II.). To the E., towards the top of the rock, is a stele of Amenophis IV., representing that king before Ammon. The figure of the god was afterwards chiselled out, and that of the king is also defaced. The inscription records that Amenophis caused an obelisk for the temple of the sun at Karnak to be quarried here.

40. From Gebel Silsileh to Kôm Ombo.

Comp. the Map at p. 222.

16½ M. (41½ M. from Edfu). Kôm Ombo is a *Steamer Station*, at which both the three-weeks and the four-weeks tourist-steamer halt 1 hr. on the upward voyage; while the four-weeks steamer passes a night here on the downward voyage.

The mountains recede from the river immediately above the defile of Gebel Silsileh (p. 316), giving space to the desert which appears grey on the Arabian side and yellow on the Libyan side. The narrow cultivable strip is tilled by peasants of a distinctly darker complexion than the fellâḥin of the Thebaïd. Both land and people approach gradually nearer to the Nubian type. — At *Eglit*, a railway station on the E. bank, the mail-steamer spends a night on the downward voyage. — At the village of *Menîyeh* (E. bank) we enter the E. branch of the stream, which here forms the island of *Mansûrîyeh*, with a village of the same name.

On a hill on the E. bank and conspicuous from a considerable distance appear the (560 M. from Cairo) ruins of the beautiful —

*Temple of Kôm Ombo (Ombos).

The large hypostyle hall and the lofty pylon present a most imposing appearance, and the high-lying ruins are especially picturesque by the light of the full moon. Unfortunately a large portion of the building has been washed away in the course of centuries by the Nile, which has gradually extended its channel farther and farther E. The islands opposite the E. bank were perhaps in former times united with the mainland, or separated from it only by a narrow channel; for in the course of the present century alone about 20 ft. have been washed away from the E. bank. Half of the great pylon, part of the 'birth-house', and a building of Amenophis I. have already disappeared. An embankment has been constructed by De Morgan to prevent farther mischief.

Ombos probably owes its foundation to the strategic importance of its site, upon a hill commanding both the Nile and the routes from Nubia to the Nile valley. Yet the town played no considerable part in early Egyptian history, and it attained no great prosperity until the Ptolemaic era, when it was converted from an ordinary provincial town into the capital of the separate nome of *Ombites*. It was at this era that the mighty temples were built, which excite our admiration to-day; the earlier sanctuaries have left scarcely a trace. Not content like other towns with one local deity, Ombos possessed two chief gods — the crocodile-headed *Sobk* (Sukhos) and the hawk-headed *Haroëris*. With the formerly were specially associated *Hathor* and the youthful moon-god *Khons-Hor*; with the latter, the 'Good Sister' (*T-sent-nofret*, a special form of Hathor) and the 'Lord of Both Lands' (*P-neb-tewe*).

The hill of Ombos rises about 50 ft. above the average level of the Nile and ends in a plateau, 25 acres in area, in the N.E. of which are the ruins of the ancient town, now buried in sand, and in the S. the great temple-buildings. The latter include (1) the great Temple of *Sobk and Haroëris*, (2) the ruinous *Birth House* (p. 323), and (3) the *Chapel of Hathor* (p. 323). All these lay

Philæ, the pearl of Egypt, though by its situation and population it strictly belonged to Nubia, does not appear in Egyptian history until a comparatively late period. The name does not occur in any of the earlier inscriptions, and even Herodotus, who probably visited Elephantine during his journey on the Nile (c. 440 B.C.), makes no mention of this island. The first mention of Philæ dates from the reign of Nektanebos (c. 350 B.C.), to which the oldest temple buildings on the island belong. But there is little doubt that both Philæ and the adjacent island of Bigeh were inhabited and adorned with temples at an earlier period than that.

The chief deity of Philæ was the goddess Isis, to whom the principal temple was dedicated. But Osiris and Nephthys, Hathor (goddess of Bigeh), Khnum and Satet, the gods of the cataracts, and other deities, were also worshipped here. During the Greek period, the reigning Ptolemies also received divine honours in the temple, according to the usual custom. When the cult of Isis as well as that of Serapis became known to the Hellenes and afterwards to the Romans, many Greek and Italian pilgrims flocked to the shrine of the mysterious, benign, and healing goddess. On all the walls and columns of the temple are inscriptions, placed there by Greek or Roman officials, tourists, and pilgrims. We know also that the goddess of Philæ was worshipped by the Nubians from above the first cataract and by the *Blemmyes* (p. 335), who maintained the custom of human sacrifices until the time of Justinian. After Diocletian, who personally visited the island, had conquered these restless children of the desert, he destroyed the fortifications of Philæ, but the priests of the Blemmyes and Nubians were permitted to offer sacrifices to Isis along with the Egyptian priests. And these tribes even obtained the right of removing the miraculous image of the mighty goddess from the island at certain solemn festivals and of retaining it for some time. Even after all Egypt had long been christianized, the ancient Isis-worship still held sway in Nubia. In spite of the Edicts of Theodosius, the temple of Philæ was not closed and the inhabitants of the island were not converted to Christianity until the reign of Justinian (527-565). Christian services were held in the hypostyle, the inscriptions and reliefs being plastered over with Nile-mud or having crosses carved upon them, so as to spare the feelings of the faithful and to exorcise the evil spirits. Not less than five Christian churches were afterwards erected on the tiny island. After the conquest of Egypt by the Arabs, Philæ embraced Islâm.

History of the Temples. The temple-buildings that embellished Philæ in the *Pre-Ptolemaic Period* were probably on a very modest

pieces, *e.g.* the 'Cat and the Rats', it supplies the usual material for recitations in the Arab coffee-houses, and is thus universally known. It begins 'I shall build for thee a castle in the midst of the river of *Kenûs*', *i.e.* Nubia.

scale, and they have left few traces. Apart from a few foundations and architectural fragments utilized in later buildings, practically nothing of this date remains except the Portal erected by Nektanebos in the former brick-wall that is now succeeded by the first pylon, and a small Vestibule built by the same monarch at the S. end of the island. The latter formed the entrance to a temple that was swept away by the Nile shortly after its erection. Thus the great temples owe their construction to the *Ptolemies*. Philadelphus undertook the erection of a new temple to Isis and her son Harpokrates, probably on the site of an earlier sanctuary. The temple proper, with the pylons and 'Birth House' in connection, was built, so far as the mere masonry was concerned, under Philadelphus and his successor Euergetes I. But the actual completion, especially the embellishment of the temple-walls with the necessary reliefs and inscriptions, was a very gradual process, and at not a few points was never attained. The erection of the first pylon and of the building behind it, on the E. side of the fore-court, was probably begun by Epiphanes and completed at the latest by Philometor. As to the other buildings on the island, the Gateway between the first pylon and the temple of Asklepios was built and first adorned by Philadelphus, the Temple of Ar-hes-nofer (Arsnuphis) by Philopator and his contemporary Ergamenes of Nubia, the Temple of Asklepios by Epiphanes, and the Chapel of Hathor by Philometor. A sanctuary of Mandulis, built by a Nubian king a little to the S. of the temple of Asklepios, also dates from this epoch. All these buildings were standing when, towards the close of the Ptolemaic period or under Augustus, the outer temple-court was enclosed by two colonnades. This was practically the last addition to the temple-structures in the S. of the island. Among the new buildings of the *Imperial Epoch* at the N. end of Philæ, special mention must be made of the celebrated Kiosque, and of a Temple dedicated to Augustus and built in the 18th year of his reign. Under Augustus also the older temple of Hathor was enlarged. Claudius built a Temple to Harendotes, of which but scanty remains are left. The small Chapel (Pl. *m*) in front of the second pylon was added and the decoration of the kiosque was undertaken in the 2nd cent. A.D. under Trajan; and under Hadrian the Gateway in the W. of the island, with the adjoining rooms were built, though never quite completed. The latest edifice of the Roman period is probably the Gateway in the extreme N.E., which was perhaps not built until the reign of Diocletian. After the introduction of Christianity not only were several of the ancient temples converted into churches, but also a number of new churches were built, partly with stones taken from the temples. A convent was also added.

In the winter of 1895-96 extensive excavations were undertaken in Philæ by the Egyptian government, and several of the above-mentioned buildings were laid bare under the direction of Capt. H. G. Lyons of the Engineers, assisted by Herr L. Borchardt, a distinguished German architect.

The buildings on the island that demand a visit are: 1. The Buildings in the N. of the island; 2. The Temple of Hathor; *3. The Temple of Isis; 4. The Gate of Hadrian; *5. The Outer Temple Court and the Vestibule of Nektanebos; *6. The Kiosque. — The island of Bigeh also repays a visit. — The traveller should insist upon landing on the N.E. of the island, near the inclined plane and should visit the various points in the following order, without lingering too long over any of them, if his time be limited. It is better to obtain a good general impression from the whole, than to examine the details minutely. The route is indicated by a line on the map, and any deviation suggested by the dragoman should be rejected. From the landing-place we ascend the inclined slope to —

1. The Buildings in the N. of the Island.

At the extreme N.E. of the island is a large Roman town-gate, with three arches, the side-arches being lower than that in the centre. The N. side-arch has a domical stone vault in the Roman style.

To the W. of this gateway is a ruined *Temple of Augustus*. About 30 ft. in front of it is the *Foundation* in which was discovered the inscription of Cornelius Gallus, now in the Museum at Gizeh (p. 87). To the N.W. are the remains of a *Coptic Convent* and of a *Bath*. To the S. of the temple a small *Coptic Church*, with a semicircular apse, has been built among the ruins of houses of the Christian period; blocks with the name of Claudius, from the temple of Harendotes (p. 345), may be noticed. Proceeding to the S. from the forecourt of the temple, we reach a larger *Coptic Church*, near which, on the shore of the island, is a Byzantine *Reservoir*. From this church our route skirts the ancient girdle-wall of the temple of Isis and follows the main street of the Christian town to —

2. The Temple of Hathor.

This was dedicated to Hathor-Aphrodite by Philometor and Euergetes II. The *Colonnade* in front of it (recently restored) and the *Sanctuary* are later additions. The columns in the former were united by screen-walls; it contains charming representations of flute-players, harpers, servants with antelopes, figures of Bes playing the tambourine and the harp, etc. The temple proper is in better preservation; in front of it are two plant-columns joined to the walls by means of screens.

From this temple we continue to follow the main street. At the corner to the left is a well-preserved Byzantine house, opposite which is a small unfinished *Chapel of a Late Period*. Turning now to the right, we pass through an elegant *Gateway*, adorned with reliefs of Philadelphus (on the lintel) and Tiberius (on the jambs). This was built by Philadelphus and originally stood in a brick wall. — We are now confronted by the *Great Pylon*, forming the main entrance to —

3. The *Temple of Isis.

The **First Pylon**, 150 ft. broad and 60 ft. high, consists of two towers and a central portal, decorated by Nektanebos with the customary reliefs. On the front of the right tower appears a huge figure of the Pharaoh (Ptolemy Neos Dionysos) in the usual attitude, grasping a band of enemies by the hair, and raising his club for the fatal stroke. To the left stand Isis, the hawk-headed Horus of Edfu, and Hathor. Above are two reliefs: to the right, the king (Neos Dionysos) presents the crown of Upper and Lower Egypt to Horus and Nephthys; to the left, he offers incense to Isis and Harpokrates. On the left tower are similar representations. A doorway, embellished with reliefs by Philometor, leads through the left tower direct to the entrance of the *Birth House*. In front of the pylon formerly stood two obelisks, erected by Euergetes II., and two lions, all of granite. One of the obelisks (which bears an important Greek inscription) and portions of the other are now preserved at Kingston Hall, Dorsetshire, England; while one of the lions has been placed on the base of the left obelisk, and the other lies on the ground. — The terrace in front of the pylon is modern, dating from 1896.

The *Ascent of the Pylon*, commanding an excellent view of the whole island and its surroundings, is made from the peristyle court entered by the central portal. Within this portal, to the right, is the following *Inscription*: 'L'an 6 de la république, le 13 messidor. Une armée française commandée par Bonaparte est descendue à Alexandrie. L'armée ayant mis 20 jours après les mammelouks en fuite *aux Pyramides*, Desaix commandant la première division les a poursuivies au delà des cataractes où il est arrivé le 13 ventose de l'an 7' (*i.e.* March 3, 1799). Then follow the names of the brigadier-generals. — The staircase leading to the top of the **East Tower* begins in the small chamber in the S.E. corner of the peristyle court. It ascends gradually, round a square newel. Several unadorned chambers are to be found within the tower. They are feebly lighted by window-openings, decreasing in size towards the outside wall. — The *West Tower* can be reached only from the E. tower.

The **Fore Court** is bounded on the S. by Pylon I. and on the N. by Pylon II. On the E. and W. are edifices, each with a colonnade on the side next the court. On the W. (left) is a small temple, the so-called *Birth House*, on the E. (right) a building used by the priests.

The Birth House is one of the small temples, such as occur at Dendera, Edfu, and Ombos, dedicated to Hathor-Isis and to the memory of the birth of her son Horus. It is also reached by a doorway in the left tower of Pylon I (see above); on the back of the pylon is a relief of four priests carrying the boat of Isis, preceded by the king offering incense. The Birth House is surrounded on all four sides by colonnades, the columns of which (like those in the vestibule of Nektanebos, p. 346) have floral capitals surmounted by Hathor-capitals. The columns on the W. are unfinished. The walls, the columns, and the screen-walls between the columns are adorned with the conventional reliefs and inscriptions, mostly dating from Euergetes II., Neos Dionysos, Augustus, and Tiberius.

Specially noteworthy is the relief (Pl. *b*), in the central row, to the left: Buto, goddess of the N., playing the harp before the youthful nude Horus (wearing the double crown) and his mother Isis, who sits behind him; behind Buto is Augustus bearing a shallow vase. The cow among marsh-plants, depicted above the vase, is to be taken as representing the ornamentation within it.

In the upper row, at Pl. *c*, are two scientifically important *Inscriptions of Epiphanes*, unfortunately injured by figures afterwards carved over them by Neos Dionysos. These inscriptions are in hieroglyphics and the demotic character. One of them is a duplicate (wanting the Greek text) of the well-known inscription on the Rosetta Stone (p. 19), recording a resolution of the Egyptian priests in honour of Epiphanes.

The INTERIOR of the temple is of little interest. On passing through the *Main Entrance* (Pl. *d*), behind the great pylon, we enter a columned *Vestibule*, the mural reliefs in which show Tiberius offering gifts to the gods. A door, above which is a window between two heads of Hathor (one now wanting), leads hence to three rooms lying one behind the other (Pl. *A*, *B*, *C*). *Room A*, on the wall of which are demotic inscriptions, has no reliefs. *Room C* has three rows of reliefs. At the foot of the rear-wall: Isis giving birth to Horus in the marshes; Ammon and Thout accompany her; behind Ammon are the goddess of the N. and the god 'Wisdom', behind Thout the goddess of the S. and the god 'Reason'. On the left wall: a goddess offering her breast to the child Horus, who stands; Euergetes II. handing two mirrors to Hathor, who places her hands in blessing on the head of the child Horus.

The BUILDING on the E. side of the fore-court presents a colonnade of ten plant-columns towards the court. The reliefs and inscriptions date from Neos Dionysos, the votive inscription on the architrave from Euergetes II. From the colonnade doors open into various apartments (Pl. *e-k*), some of which were devoted to scientific purposes; most of them contain neither inscriptions nor reliefs. The *First Room* (Pl. *e*) is noteworthy, as from it a staircase ascends to a larger apartment in the upper story and thence to the roof of the colonnade. — In *Room g* (second door on the right) are rude reliefs of men (on the left wall), with the related inscriptions in Ethiopian cursive characters (p. cxxvi). — *Room i* (4th door) was the library. The comparatively high reliefs exhibit Tiberius before different gods. On the left wall as we enter: Thout, god of wisdom, between Maat, goddess of truth (with a palette), and the lion-headed Tefnut, behind whom stands Sefkhet, goddess of writing. To the left is a recess (for books), with a seated ibis above it. — The *Last Room* (Pl. *k*) shows Tiberius before the Egyptian gods, on the walls to the right and left. A door in the exterior brick-wall here affords an exit from the temple. — Returning to the colonnade we turn to the right and at its N. end reach a *Door* (Pl. *l*), approached by several steps. The reliefs upon this show Neos Dionysos before the gods. — We return to the court and proceed to the *Second Pylon*.

The **Second Pylon** is smaller (105 ft. broad, 40 ft. high) and less well-preserved than the first pylon, with which it is not parallel. It forms an acute angle with the Birth House and an obtuse angle with the E. building. The right tower incorporates a portion of the

granite of the site; the front of the block is rounded at the top and smoothed to form a stele, with an inscription and relief relating to a lavish grant of lands made to the temple of Isis by Philometor in the 24th year of his reign (157 B.C.).

In front of this stele is a small *Chapel* (Pl. *m*), adorned with reliefs by Domitian, Trajan, and Hadrian, but now in a most ruinous condition. It was probably intended to protect the stele, which has suffered severely from the weather.

The large relief on the *Right Tower* represents the Pharaoh Neos Dionysos placing the slaughtered sacrificial animals before Horus and Hathor. Above are two small reliefs: to the right, Neos Dionysos presenting a wreath to Horus and Nephthys; to the left, Neos Dionysos offering incense and pouring water upon an altar, in presence of Osiris, Isis, and Horus. — On the *Left Tower* are similar scenes (figures deliberately defaced). On both towers are grooves for the flag-staves.

An inner staircase ascends to the W. pylon, whence we proceed across the ruined roof to the E. pylon. To reach the top of the W. pylon, we ascend the staircase passing the Osiris-rooms (p. 343). The ascent of the first pylon (p. 340) is, however, preferable in every respect.

The *Portal* between the towers, approached by a shallow flight of steps, was built by Euergetes II. and embellished with reliefs of the usual type. Within the doorway, at the top, to the right, are some much faded early-Christian pictures.

The **Temple of Isis proper**, entered by this portal, consisted of three main divisions: an open *Court* (here very small), a *Hypostyle Hall* or *Pronaos*, and a *Sanctuary*. The last is preceded, as is usual in Ptolomaic temples, by three *Smaller Vestibules* (Pl. *D*, *E*, *F*).

The representations here are by no means uninteresting, but the traveller will find detailed descriptions of similar scenes in our accounts of the temples of Dendera (p. 217) and Edfu (p. 310).

The Open Court had a small covered colonnade on each side, the roof of which rested on a single column. The uncovered portion could be shaded from the sun by means of a velarium; the holes for the cords are still visible in the upper part of the concave cornice turned towards the second pylon. On each side was an exit.

The Hypostyle Hall, with eight columns, was originally separated from the preceding court by screen-walls between the first row of columns. The astronomical representations on the ceiling, and the reliefs (the king sacrificing) and inscriptions on the walls and shafts, date from Euergetes II. The colouring of this hall, which has been preserved on the ceiling and the columns, must have been very brilliant. The floral capitals of the columns both in the court and this hall are the most instructive of all the specimens that have come down to us of the manner in which the Egyptians of the later period coloured their columns. Comparatively little regard was paid to the natural colours; *e.g.* light green palm-twigs receive blue ribs, etc.

Christian services were celebrated in the court and hall, of which the numerous Coptic crosses chiselled in the walls are memorials. A Greek inscription in the doorway to Room *D*, on the right, records that the good work (probably the plastering up of the reliefs and the preparation of the hall for Christian worship) took place under Bishop Theodorus. This was in the reign of Justinian.

The SANCTUARY, the small VESTIBULES preceding it, and the other CHAMBERS adjoining it, all lie in darkness, except in so far as a faint glimmer of daylight reaches them through openings in the roof or through small apertures in the side-walls. The walls throughout are decorated with reliefs and inscriptions by Philadelphus, some of which are interesting, though the absence of light renders it difficult to examine them. We follow the central passage through the three vestibules to the *Sanctuary*, which has two tiny windows. It still contains a pedestal placed here by Euergetes I. and his wife Berenike, on which stood the sacred boat with the image of Isis. Beneath this and the adjoining room are cellars. We return to the first vestibule (Pl. *D*).

The other rooms in the inner part of the temple, used for religious rites and as store-rooms, do not repay a visit. Those who desire to visit them first enter Room VII, to the left of the Sanctuary; it is lower than the latter and is lighted by a hole in the roof. It contains some excellent reliefs. The dark chamber (Pl. VIII) under the staircase is now inaccessible as the roof of the cellar has fallen in. In the right wall of Room VI, to the right of the Sanctuary, is the entrance to a subterranean crypt. Through Room V we reach a small open court in which sacrifices used to be made. On the E. wall appears Philadelphus offering incense and pouring water upon a small altar; before him are supplies of food, jars, etc. We regain Vestibule *D* viâ the ruined Rooms III and IV.

A door (Pl. *n*) to the W. of the Vestibule *D* affords an exit from the temple. Before reaching this, however, we pass a chamber (Pl. I) on the left, opposite which a staircase ascends to the *Temple Roof* and to the *Osiris Chamber*, which is interesting for its reliefs. The staircase leads first to a chamber situated above Room VII, and thence to the roof of the Sanctuary.

Hence another staircase on the E. descends successively to chambers situated above Rooms VI and V.

A few steps descend on the S. from the roof of the Sanctuary to an *Anteroom* (built under Antoninus) above Vestibule *F*, beyond which is the smaller *Osiris Chamber*, situated above Room II. The interesting reliefs in both these apartments refer to the death of Osiris.

ANTEROOM. On the left wall (beginning to the left): 1. The (N.) Nile-god offers a libation of milk to the soul of Osiris, sitting before him in the form of a bird: 2. The ibis-headed Thout pours the sacred water over the hawk-headed mummy of Osiris, behind which stand the sisters of the god. 3. Four dæmons, the god Show, and the Emp. Antoninus before Osiris and his two sisters Isis and Nephthys.

*OSIRIS CHAMBER. On the wall opposite the entrance are scenes from the myth of Osiris. *Central Row*, beginning to the left: 1. Isis and Nephthys by the bier of Osiris Onnofris, who is nude; 2. Two goddesses beside the dead Osiris, whose head is wanting; 3. Four

dæmons carrying the hawk-headed mummy of Osiris. *Lower Row:* 1. The frog-headed Heqet and the hawk-headed Harsiësis by the bier of Osiris, beneath which stand the jars for the entrails; 2. The corpse of Osiris amongst marsh-plants; a priest pouring the consecrated water; 3. The jackal-headed Anubis by the bier of Osiris, beside which kneel Isis and Nephthys, the sisters of Osiris. — We now retrace our steps and quit the temple by Door *n*, to the right at the foot of the staircase.

The Outside Walls of the Temple are covered with inscription and reliefs, representing the Pharaoh presenting gifts to the gods or performing other sacred ceremonies. On the walls of the court and hypostyle the Pharaoh is Tiberius, on those of the inner temple, Augustus.

At the foot of the walls of the inner temple: Augustus followed by the provincial gods of Upper Egypt (E. wall) and Lower Egypt (W. wall), presents gifts to Isis and Harpokrates, the chief gods of the temple. The E. and W. walls were originally each embellished with two lions' heads (water-spouts); but only one of those on the E. wall is now left.

4. Hadrian's Gateway.

Opposite Door *n*, by which we quit the temple of Isis, in the ancient girdle-wall of the temple on the W. side of the island, is a small *Gateway*, adjoined by an unfortunately much ruined Chamber, containing a few interesting reliefs. This structure was built by Hadrian and embellished by Marcus Aurelius and Lucius Verus (p. 338).

Above the door in the left wall (Pl. *o*) of the chamber are two rows of reliefs. Above: Nephthys presenting the crown of Lower Egypt, and Isis that of Upper Egypt to Horus; the king's name is being inscribed on a palm-leaf by Thout, to the left, and by Sefkhet (goddess of writing), to the right; behind Thout sits the god Show, holding a sail . Below: The mummy of Osiris borne by a crocodile, with Isis standing to the left; higher up is the sun among mountains; and above the whole are the sun, a half-moon, and stars. The whole design is shown within a small temple, with a door to the left, and two large pylons and one small one in front. — To the left of the door is an unfinished relief of the king presenting lands. Above are three lines in Ethiopic cursive characters (p. cxxvi). — In the second row from the top, on the *Right Wall* (Pl. *p*) is the celebrated *Representation of the Source of the Nile:* at the foot of a rocky eminence on which perch a vulture and a hawk, the Nile-god, surrounded by a serpent, pours water from two vases. — To the right of this is Horus (in the form of a hawk), on a lake between Hathor (left) and Isis, Nephthys, Horus, and Ammon (right).

The *Gateway* opens towards the W. On the lintel are two reliefs: Hadrian before Osiris, Isis, and Harsiesis; to the left, Hadrian before Osiris, Nephthys, and Harendotes. On the left jamb is the sacred relic of Abydos, on the right jamb, the sacred relic of Busiris (𓊽, the spine of Osiris). — Within the gateway, at the top of the right wall: Marcus Aurelius before Osiris and Isis (note the lines to guide the artist); below, Marcus Aurelius bringing flowers to Isis and Hathor.

To the N. of Hadrian's Gateway are the ruins of a *Temple of Harendotes* (*Har-net-nofy*: a form of Horus), built by the Emp. Claudius. Its stones were used in the building of the small Coptic church, in which they may still be seen.

A subterranean staircase to the S. of the gateway leads to a **Large Nilometer* (lights necessary), which has hieratic and demotic scales as well as the customary Coptic one.

We now return to the temple of Isis, and passing through the W. pylon, we find ourselves in —

5. The Outer Temple Court.

On the W. side this court is bounded by a *Colonnade*, on the E. by a similar colonnade interrupted by the remains of the *Temple of Arhesnofer*, and on the S. by the *Vestibule of Nektanebos*.

Colonnades. The *W. Colonnade*, which follows the line of the shore of the island, is 100 yds. in length and has a row of 31 (formerly 32) plant columns, each 16 ft. high, no two capitals of which are alike. On the side next the river the colonnade is bounded by a long wall, the windows in which command a beautiful view of the stream and of the island of Bigeh, with its ancient ruins and modern buildings. This wall is embellished with two horizontal rows of alto-reliefs, representing the Pharaoh (usually Augustus or Tiberius) offering various gifts to the gods. The relief over the window opposite the first two columns (Pl. *a*) is specially noteworthy for its excellently preserved colouring and the delicacy of its execution; it represents Nero offering two eyes to Horus, Isis 'the good sister', and the 'lord of both lands'. The ceiling, which is partly destroyed, is decorated with stars and flying vultures. Most of the columns also have two series of reliefs, showing Tiberius offering gifts to the gods. A subterranean staircase leads outside this colonnade to a small *Nilometer* (comp. above).

The *E. Colonnade*, which runs towards the right wing of the great pylon, is unfinished; only six of its 16 columns are completed, the remainder were left merely rough-hewn. In the back-wall are five doors, which led to various chapels.

This colonnade is adjoined at its S. end by the now very ruinous Temple of Arhesnofer (Arsnuphis), a Nubian deity, erected by Philopator and extended by Epiphanes. Upon the existing walls some of which have been rebuilt, are representations in raised and incised reliefs of the custom

ary scenes, in which Philopator, the Nubian King Ergamenes, Epiphanes, and Tiberius figure as the Pharaoh. — To the N. of this temple lay the small Chapel of Mandulis, another Nubian deity, now in a very fragmentary condition; and at the N. end of the colonnade is the *Temple of Imhotep (Asklepios)*, see p. 338.

The Vestibule of Nektanebos, the small pavilion that first met the eye of pilgrims landing at the S. end of the island, is one of the most ancient portions of the entire temple (comp. p. 337). It was built by Nektanebos as the vestibule for a temple, which was swept away by the rising of the Nile very shortly after its completion. After this catastrophe Ptolemy Philadelphus caused the vestibule to be thoroughly restored. The elegant little structure was supported by 14 columns with varying floral capitals, above each of which was a second capital bearing a head of Hathor. Unfortunately only six of the columns are now standing and the roof has disappeared. Between the columns were screen-walls, over 6 ft. in height, crowned with concave cornices and rows of Uræus serpents, and interrupted on the E., W., and N. by exit-doors. These screens-walls bore reliefs showing king Nektanebos offering gifts to the gods. According to the inscriptions on the columns, the building was dedicated by Nektanebos to 'his mother Isis, revered at Abaton, mistress of Philæ'. Before the river-front of the temple two obelisks upon chest-shaped bases were erected in the Ptolemaic period. These were made of sandstone instead of the usual granite. The W. obelisk, bearing a Greek and several Arabic inscriptions, is still standing, though it has lost its apex; the E. obelisk is represented by its base only. A beautiful view to the S. is commanded by this pavilion.

Attention should be paid to the strong *Quay Wall* that perhaps was carried round the greater part of the island, with flights of stone steps at various points. The remains of one such flight may be seen on the S. bank, to the E. of the building of Nektanebos.

From the Vestibule of Nektanebos we next proceed past the Temple of Arhesnofer (p. 345) to the *Rocky Hill* at the S.E. corner of the island, which commands a magnificent survey of the entire island and its temples. Thence we go on to the *Kiosque*, which may also be reached direct by those who wish to avoid the fatigue of climbing the hill.

6. The *Kiosque.

The *Kiosque* (p. 338) is the chief decoration and the characteristic symbol of the island. Its slender and graceful form greets the eyes of travellers as they approach the island; and rest and luncheon may well be enjoyed on this beautiful spot. The Kiosque was never completed. Above the floral capitals of the columns it was intended to add Hathor-capitals (as in the building of Nektanebos), but the stone was left uncarved. Only the end-walls are smoothed on the outside, the side-walls were left rough-hewn. Within, two of the screen-walls between the columns are embel-

lished with reliefs: Trajan offering wine to Isis and to the hawk-headed Horus, and Trajan before Osiris and Isis. — The remaining screens are simply smoothed, except two which are still rough-hewn. A door on the E. side leads to a platform above the river.

7. The Cataract Islands.

The rocky island of **Bigeh** (Egypt. *Senmet*), the goddess of which was Hathor, is the most interesting of the islands near Philæ. It is easily reached by small boat in a few minutes from Philæ, of which it commands a picturesque view, with its large temple-structures and strong quay-wall. — We land at the ancient quay and ascend by an ancient staircase. In front of us lie the remains of a Ptolemaic temple (Neos Dionysos), of which part of the hypostyle hall is still standing, with its plant-columns united by screen-walls. On the side next Philæ is a door, into which an apse has been built. The ruins are now occupied by a Nubian hamlet. Behind the temple (to the W.) is a headless seated statue of Amenophis II., and beside the temple is the fragment of a seated figure of Thutmosis III. There are numerous inscriptions on the island.

The island off the N. end of Philæ, now called **Konosso**, was formerly the S. limit of Egypt. During the dry season (Dec.-Aug.) it is united with the E. bank of the Nile. It contains numerous rock-inscriptions, some dating as far back as the Middle Empire. On a massive double rock the cartouches of Psammetikh II. are conspicuous.

The island of **Sehêl**, lying below the cataract and reached from Assuân by boat, was dedicated to Anukis, and contains over 200 rock-inscriptions, besides the ruins of two temples. One of the temples (to the S.) dates from the 18th Dyn., the other, near the village of Sehêl on the W. side of the island, from the Ptolemaic period (Philopator). High up on the S.E. rocks of the island is an important inscription of the Ptolemaic period, recording that in the reign of the primæval King Zoser the Nile failed to rise during a period of seven years and that a famine arose in the land in consequence, until at the prayer of the king the cataract-god Khnum put an end to it by a fresh inundation.

Return to Assuân by the Cataracts.

The voyage from Philæ to Assuân down the cataracts is very attractive and quite without danger, so that only very nervous travellers need hesitate to undertake it. The charge for a boat to hold six persons or less is 24*s.*; tickets to join a party are issued at the hotel at Assuân. At the great cataract travellers land on the W. bank in order to enjoy from above the view of the foaming rapids. The natives who exhibit their skill and agility in swimming through the rapids harass the visitors with requests for backshîsh. The voyage is then continued through smaller channels, at first beside the W. bank. At the island of *Sehêl* (see above) we cross to the E. bank. The entire transit from Philæ to Assuân lasts about an hour.

The visitor may also disembark at the village of *Mahatta* (p. 333) and proceed thence to Assuân on donkey-back as described at p. 333. Donkeys must be ordered beforehand.

44. Routes through the Eastern Desert.

Keneh (p. 217) is now the starting-point of various desert-routes to the coast of the Arabian Gulf. In antiquity *Koptos (Kuft)* lay beside it. The desert-routes that diverged here were important for the trade with the seaports and the land of *Punt* (p. 273) on the one side and the valuable quarries in the mountains of the Arabian Desert on the other. Spices and other costly products were sent across the desert to Keneh, while green breccia and several varieties of granite were sent down to the sea in return. The most important harbours on the Red Sea, named from N. to S., were *Myos Hormos* (now *Abu Sar el-Kibli*), in the latitude of Monfalût; *Leukos Limen* (now *Kosêr*); and *Berenike*, in the latitude of Assuân. The route from Keneh to Myos Hormos leads to the N.E., and a short detour may be made through the *Wâdi Fatireh*, with its granite-quarries (Mons Claudianus), and past the Roman settlement of *Hydreuma Trajanon* or *Fons Trajanus*, which lies about 3 days' journey from Keneh, in the latitude of Kâu. Outside the walls lie a temple and other buildings, and some large columns and Greek inscriptions have been found in the quarries, which were worked chiefly in the time of Hadrian and Trajan. About two days' journey farther to the N. is *Gebel Dukhân* ('smoke-mountain'), the ancient porphyry quarries of which were worked by the Romans. Here are the ruins of an Ionic temple of the time of Trajan (never completed), some remains of an irregularly built town, and two large water-reservoirs. The old route led hence to *Myos Hormos*, the harbour of which has been silted up and is now useless. Travellers making for the Sinai Peninsula journey to the N. from the porphyry quarries for two or three days more, and cross by boat to *Tôr* (see *Baedeker's Palestine and Syria*). Those who undertake one of these journeys should study Lepsius's 'Letters from Egypt' and Wilkinson's well-known work (p. cciii).

A much more interesting journey than that to Gebel Dukhân is the trip to *Kosêr*, or at least to *Wâdi Hammâmât*, where there are numerous Egyptian inscriptions. For the journey (there and back) 10-11 days should be allowed, and Egyptologists will probably want 2-3 days more. It is generally undertaken from Keneh, but we may also choose the old route from *Kuft* (Koptos, p. 223), or we may start from Luxor. The first two routes unite at *el-Karn* and are joined at *Laḳêta* by that from Luxor. The necessary camels may be obtained in Keneh (p. 217) with the aid of one of the consular agents. The route from Keneh leads first through the villages of *Shêkh Rekâb*, *Dômeh*, and *Kôm 'Imrân*, which follow each other in quick succession, the first on the left, the other two on the right side of the road. The first night is generally spent at the caravanserai of Bir 'Ambar, about 3½ hrs. from Keneh, where the lofty palms and shady sycamores and mimosæ offer a most inviting halting-place. The large caravanserai was erected at the expense of an Ibrâhim Pasha for the use of the Kosêr caravans and the Mecca pilgrims. The structure comprises several separate buildings, covered with dome-shaped roofs and surrounded by courts and colonnades. It has no owner and is free to everyone to use as he likes. As nothing is done to keep it in repair, it is rapidly falling into decay, like most of the Oriental buildings of the kind, and threatens soon to be a complete ruin. In the deserts of Upper Egypt the temperature at night is so mild, even in winter, that strong and healthy persons may safely sleep in the open air if warmly wrapped up; and for various reasons this is preferable to a night in the caravanserai. Those, however, who prefer to take their chances in the interior should not fail to make the most minute examination of the room in which they intend to sleep, in order to clear out the vermin with which it is almost certain to be infested.

It is the duty of the *Khabîr*, or guide in charge of the caravan, to see that everyone and everything are ready betimes in the morning, so that a sufficiently early start may be made to cover the ground allotted to each day's march. He is held responsible for the safe conduct of the entire party, and expects implicit obedience to his marching orders. We

soon turn our backs on the verdant green district bordering the Nile and enter the barren desert, almost entirely destitute of vegetation, which lies between the great river and the coast of the Red Sea. The first part of the route is very unedifying. We advance steadily, ascending almost imperceptibly, through a monotonous plain, intersected in all directions by small undulating heights. All around us extends the interminable yellowish-gray, sun bleached rocks of the desert; not a trace of organic life is visible, not a single green tree or shrub. At the hill of el-Ḳarn ('the horn'), which rises to the left of the caravan-route, about midway between *Bir 'Ambar* and *Laḳêṭa*, the road from Keneh is joined by that from *Kuft*.

We now ride in a S.E. direction through a dreary district, in which the only variety is afforded by an occasional *Mabwala* or *Mahatta*. The Mabwalas are simply spaces covered with camel's dung. They occur on every great caravan route at regular intervals and are of the utmost importance as sign-posts showing the road. Hence no khabîr or camel driver passes one of these places without giving his camels an opportunity to contribute their quota to the maintenance of the Mabwala. The *Mahattas* or halting-places are 7½-9 M. apart and serve also as measures of distance.

The Koṣêr caravans usually pass the second night in the village of **Laḳêṭa** (9 hrs. from Kuft and Bîr 'Ambar, 12½ hrs. from Kench), which is chiefly inhabited by *'Ababdeh*. The small oasis has two wells, five palms, a few mud-huts, and a half-ruined Arab caravanserai. It is a characteristic specimen of a desert-village and offers much to interest the stranger. Mutton, goat's flesh, poultry, pigeons, eggs, etc., may be obtained here. Near the chief well are some fragments of a Greek inscription of the reign of Tiberius Claudius.

The first Roman station, the **Hydreuma**, now called by the Arabs *Ḳaṣr el-Benât* ('castle of the maidens'), is 3 hrs. from Laḳêṭa. It lies to the S. of the caravan route and forms an oblong 125 ft. in length and 101 ft. in breadth. The wall inclosing the oblong, formed of layers of sandstone without cement, was 6½ ft. high. Within the wall lie 20 small chambers opening on a rectangular inner court, the only exit from which is on the N. side. No water is now procurable here. To the N. of the path, opposite the ruin of the Hydreuma, stands a rock of sandstone with numerous graffiti in Greek, Coptic, Arabic, Himyaritic, and Sinaitic characters.

At a distance of about 2 hrs. from the Hydreuma the rocks close in and form a winding pass or gateway named *Muṭrak es-Seldm*. On the *Gebel Abu Ḳûbeh* ('father of the elbow'), the rock at the entrance to the pass, are more graffiti, older than those at Ḳaṣr el-Benât; ones of them contains the name of the heretical king Amenophis IV. We now approach the fine rocky scenery through which the second part of the Koṣer route leads. In the distance, to the right, rise the S. foot-hills of the *Hammâmât Mts.*, while nearer and in front are the S.W. spurs. From this point onwards the rock-scenery is very fine. Even the imposing granite cliffs of the Shellâl islands and the quarries of Assuân pale before the rocky mass of the Hammâmât. The outliers of the range consist of a yellow sandstone, followed by the red 'Nubian' sandstone, resembling that of the Black Forest, while the great central mass is composed of granite.

Beyond the Muṭrak es-Selâm the hills again diverge. Among them, to the N. of the caravan-route, lies a second Roman station, with a filled-in well. About 2 hrs. farther on the hills of reddish-yellow sandstone give place to loftier and almost black hills of breccia, through the valleys of which, now wide and now narrow, the caravan winds its way. Beginning with the black mountains is the **Wâdi Ḥammâmât**, the *Rehenu Valley* of the Egyptians, who quarried its hard dark stone for statues and coffins in the most ancient times. In 1 hr. more we reach the *Bir Ḥammâmât*, a well 16 ft. in diameter, with a stone coping. Near the well are the remains of a Roman wall, and between the two are five unfinished sarcophagi, some completely shattered. The quarries contain numerous Egyptian inscriptions, placed by officials conducting the works or sent hither to inspect them. The earliest expedition to Ḥammâmât of which we have

any knowledge took place in the reign of King Esse (5th Dyn.). At a later period, especially under the Middle Empire, the quarries were diligently worked, and even under the New Empire they were in operation. We hear of a great undertaking under Ramses IV. for the purpose of procuring blocks for the temple of Ammon at Thebes, in which no less than 8368 men were employed. The provisions for this army of soldiers, labourers, managers, officers, etc. were conveyed by ten waggons, each with six yoke of oxen which were probably constantly on the move between the Nile valley and the quarries. — The quarries were worked under Darius, Xerxes, and Artaxerxes also.

Just beyond the quarries the route turns from the N.E. to the S. and passes the ruins of *el-Fawâkhîr*, an old mining site. Those who wish to continue their journey to the Red Sea have still two short days' marches ahead of them, the route leading through the *Wâdi Rósafa* to *Bêda (Bir el-Inglis)* and thence through the *Wâdi Ambagi* to **Koser** or **Kosseir**, on the Arabian Gulf. Koser is now an unimportant town of about 3000 inhab., with a quay, a wooden mole 400 ft. long, two mosques, and several bazaars. The small houses are all whitewashed. The only edifices of any size are the government buildings erected by Mohammed ʿAli opposite the mole, the adjacent custom-house, and a large grain-magazine, also belonging to the Egyptian government. In the Ptolemaic period the desert-route ended at the *Leukos Limen* or 'White Harbour', and in earlier times in the vicinity of the Wâdi Gasûs, near the village of *Sauu*, a little to the N. of Koser. About 3 or 4 M. to the N. of Koser lies *Old Koser*, with some scanty ancient remains.

In going from Koser towards the Nile the Beduins sometimes prefer another and more southerly route than that through the Wâdi Hammâmât. This diverges from the route above described at the *Bir el-Inglis* in the *Wadi Bêda* (see above) and leads at first through the winding *Wâdi Kabr el-Khâdim*, afterwards passing the *Gebel Nuhâs* and through the pass of *Rîʿat el-Ghazuil* into the *Wâdi Ghazâl*. To the right rise the conical *Gebel Dayhanîyeh* and *Gebel Moshâghir*. We next follow the *Wâdi Homâda*, which farther on takes the name of *Wâdi el-Homr* from the fine *Gebel Homr*, which flanks it on the right. The night is spent at *Moila*, a village with water and a few huts of the ʿAbabdeh. At the *Gebel Wâkif* we cross the *Tarik eʾdahrâwi*, a road running from N. to S., and farther on reach *ʿAmâra*, with another well and more ʿAbabdeh huts. Thence our route lies through the *Wâdi Nâr* and the *Wâdi Kash* to the *Bir el-Kash*, a dried-up well, beyond which we pass numerous quarries of green breccia. Beyond the passes of *Rîʿat el-Khêl* (sandstone formation) and *Rîʿat el-Hamra* we reach the Mabwala (see p. 349) of *Râs âsfar*, whence we go on through the *Wâdi Mâghlat* to *Mulwalat Khôr el-Ghîr*. Lastly we proceed viâ *Gâhrat eʾDabʿa* to *Lakêta* (p. 349), where our route unites with the more northerly one already described.

Caravans on the way from Koser to Esneh take a route still farther to the S., viâ the well of *Darfâwi*. The N. route from *Nukhêt* to Kench is now seldom used.

The journey through the territory of the ʿAbabdeh Beduins to *Berenike*, on the Arabian Gulf in 24° N. lat., and to the emerald mines ½° to the N. of it, is seldom undertaken. We may start from Kench or Koptos, diverging at Lakêta from the route to Koser, or we may begin at a point opposite Edfu (Contra-Apollinopolis) or Redêsiyeh (p. 315; Golenischeff, 1889, Rec. de trav. rél. à la philol. égypt., vol. XIII). On both routes traces of old watering stations are discernible. Both Pliny and the Itinerary of Antonine (3rd cent. A.D.) give a list of the ancient stations, with their distance from each other in Roman miles. The list in the Itinerary is as follows: Phœnicon 24, Didyme 24, Afrodito 20, Kompasi 22, Jovis 23, Aristonis 25, Phalacro 25, Apollonos 28, Kabalsi 27, Kœnon Hydreuma 27, Berenike 18 – in all 258 Roman miles = about 236 English miles.

Golenischeff took 11 days from Redêsiyeh (p. 315) to Berenike, and returned thence to Assuân in 8 days. 1st Day. *Bir Abbâd* (3 hrs.), in the *Wâdi Miâh*. The Wâdi Miâh is entered opposite the mouth of the *Wâd*

Amuerikbe. This is an ancient station with quarry marks like those at el-Hôsh, near Silsileh (p. 316). Lepsius mentions a ruin here, named *Berhush* (*i.e.* sandstone), dating from some ancient settlement. — 2nd Day. Temple of Sethos I. The Temple was discovered in 1816 by *Caillaud*, on his first journey to the mines of *Mt. Zabâra*. It was built by Sethos I. beside a water-station either constructed or restored by that king, and was dedicated to Ammon-Rê. The VESTIBULE is built of blocks of sandstone and is supported by 4 columns with lotus-capitals. On the left wall the king, wearing the crown of Upper Egypt, appears holding captive negroes by the hair, whom he is about to slay; before him is Ammon, leading captives to him and presenting him with the curved sword. On the right wall the king appears before Harmakhis smiting Asiatic captives and wearing the crown of Lower Egypt. In two niches in the rear-wall the king sits in the guise of Osiris. — The following inner chambers are entirely hewn out of the rock. The first HALL contains 4 square pillars. Long inscriptions on each side of the entrance record the sinking of the wells and the building of the temple. On the side-walls the king is shown sacrificing to the various gods worshipped in the temple. In the rear-wall are three Niches. In the central niche are the king, Ammon-Rê, and Horus of Edfu (in high-relief); in that to the left, the king, Osiris, and Ptah; in that to the right, Ammon-Re, Isis, and the king. — A *Small Building* beside the temple perhaps marks the site of the well sunk by Sethos. On an adjoining rock, to the E., are three steles. On one of these is an Asiatic goddess on horseback, with a shield in her left hand; the second is dedicated to the official entrusted by Sethos with the sinking of the well; and on the third is the kneeling figure of Eny, viceroy of Ethiopia. Higher up on the rock are figures of gazelles, Greek graffiti, and an inscription of a Prince Mermes, dating from the reign of Amenophis III. — 3rd Day. More masons' marks discovered on small rocks. Ancient station of *Abu Greiz*, with 2 cisterns (not to be confounded with the place of the same name near Berenike). — 4th Day. Descent through the *Wâdi Bézah*, with its acacias. Rude designs and graffiti on the rocks. From this point a diverging route leads direct to the emerald mines of the Gebel Zâbara (see p. 352). We cross the *Wâdi Higelig*. On the rocks to the right are rude representations of giraffes, camels, and ibexes. Remains of an ancient station named *Samunt*, with a cistern and chambers, occur in the same Wâdi. We next proceed through the broad green *WâdiMoilheh* towards the *Gebel Mûgef*, near which is a spring of excellent water.

5th Day. Through huge granite rocks to groups of rude stone huts, probably built by miners. View of Gebel Zâbara. On a rock to the right is a view of an Egyptian bark, with sails and rudder. Farther on is a ruined station, with the remains of a stone hut. Near this point our route is joined by the route from Kuft (Koptos), which Col. Colston followed in 1873. [Beyond (9 hrs.) Lakêta (p. 349), Col. Colston's route led viâ (6½ hrs.) *Marut*, (5 hrs.) a high-lying well, *ed-Daybay*, two old wells (8½ hrs.), *Beza* (2 hrs.), and *Wâdi Gerf* (6½ hrs.).]

6th Day. Ancient station of *ed-Dueig*, with contre-forts chambers, and a large cistern, opening on the N.E. Adjacent is another smaller building. About 3 hrs. farther on we cross the watershed between the Nile and the Red Sea. Two more cisterns, within a semicircular enclosure. We pass the granite hill of *Abu Hâd*. — 7th Day. Descent into the *Wâdi Gemal*. Station in the form of a right-angled triangle. Two cisterns. Lateral valley diverging towards the emerald mines. The mountains *(Gebel Abyad)* now rise to the right, instead of, as previously, to the left. — 8th Day. We proceed through the *Wadi Abyad* and the *Wâdi Higelig*, leaving the *Gebel Hamâta* to the right; then along the *Wâdi Râmût*. On a height in the *Wâdi Husûn* are some curious shêkhs' graves, in a circular form.

9th Day. Seven other circular tombs; the well of *el-Haratra* lies to the right; old structure of a large cistern in the *Wâdi el-Hasîr*. Through the *Wâdi Amrugâm* to the *Wâdi Lâhemi*, which descends from the mountain of that name, crosses our route, and proceeds in windings to the Red Sea. The last station is *Abu-Greiza*, comprising several buildings, the largest of which, 60 paces long and 47 paces wide, contains the remains

of rooms. Another rectangular building seems to have been a reservoir for water. — 10th Day. Arrival at *Sikket Bender el-Kebir*, near the ruins of the old temple of Berenike.

The town of **Berenike** *(Berenice)*, situated in the same latitude as Assuân, was founded in B.C. 275 by Ptolemy Philadelphus, who revived the commerce of the Red Sea by the establishment of several new ports. The town, which was named by Ptolemy after his mother, was the terminus of the main desert-routes from Egypt, and for 400 or 500 years was the entrepôt of a marine commerce carried on mainly with Arabia and India. The ruins, still extant, surround the *Temple*, which faces the E.N.E. In front is a fore-court 28½ ft. in width and 12 ft. in depth, which was adjoined by the temple proper (inner length 31 ft.), comprising two rows of apartments. The central apartment, with somewhat sloping sides, seems to have been the main one, as its right and left walls and also the outside of the entrance wall (to the left) bear traces of paintings, representing a king sacrificing to various deities. The name of the Emp. Tiberius, sacrificing to the god Min, appears here. The representation on the left outside-wall shows an emperor (probably Hadrian) appearing before a goddess, who seems to be, from the legend, the tutelary deity of the green (*i.e.* emerald) mine. To the left is a covered corridor, with a window, and adjacent is a staircase leading to the roof.

The **Emerald Mines**, which were visited last century by Bruce (1768-73) and in this century by Caillaud (1815-18), Belzoni, and Beechey, were worked by the Arabs, according to Makrîzi, down to the year 760 of the Hegira (1370 A.D.), after which they were abandoned. Mohammed 'Ali made an unavailing attempt to reopen them. They lie partly in the *Wâdi Sakêt* and partly on the *Gebel Zâbara*, 14 M. to the N.E. They are best visited from Contra Apollinopolis, but may, like Berenike, be approached by following the coast of the Arabian Gulf from Koser. The first route diverges from the road to Berenike in the *Wâdi Gemâl* (see p. 351). To the S. of the Gebel Zâbara lies the village of *Sakêt*, with the huts of miners and a small rock-hewn temple, with a few Greek inscriptions.

Drawn by H. Kiepert.

Engraved by Wagner & Debes, Leipzig.

LOWER NUBIA

from Philæ to Wâdi Ḥalfa.

217 M. In the winter of 1897-98 Cook's tourist-steamer *Prince Abbas* plied every Monday from December 27th to March 7th from Philæ to Wâdi Ḥalfa and back in 7 days (fare, incl. board, 30*l*., for Cook's passengers 23*l*.). As space on board the steamer is rather limited (there are only 42 berths), it is advisable to secure places for this tour as early as possible by prepayment. Inconvenience from the Mahdists is no longer to be feared since British garrisons are stationed at Wâdi Ḥalfa and Doṇḳola.

The itinerary of this voyage is as follows: —

1st Day (Monday). Start from Shellâl (Philæ) at 10 a.m. Viâ Debôt, Kertassi, Bâb el-Kalabsheh, and Kalabsheh (inspection of the temples on the return-journey) to Dendûr. Visit the temple there.

2nd Day. Viâ Gerf Ḥusên (Kirsh) to Dakkeh, where the temple is visited; thence to Sebûʿa (temple) and Ḳorusko.

3rd Day. In the morning ascent of the Kʷas el-Guarâni. The steamer starts at 10 a.m. for ʿAmâda (inspection of the temple), Derr (inspection of the temple), Ibrîm, Toshkeh, and Armenîyeh.

4th Day. Viâ Abu-Simbel (visited on the return-voyage) to Wâdi Ḥalfa.

5th Day. Excursion by land to Abusîr at the 2nd Cataract. The steamer starts at noon for the return to Abu-Simbel, where the temple is visited.

6th Day. Start at 10 a.m. from Abu-Simbel for Ḳorusko, and as far as possible downstream.

7th Day. Viâ Kalabsheh to Shellâl (arrival at 4 p.m.).

Since travelling in the upper Nile valley is no longer attended with danger, the voyage may be made by dhahabîyehs once more. The cost, including the towing of the dhahabîyeh up the first cataract, may be reckoned at about 170*l*. for a party of 4-5, which added to the cost of the journey (2 months) to Assuân 450*l*. gives a total of 620*l*. for the 3 months journey; for 6 pers. 700*l*., for 8 pers. 800*l*., for 10 pers. 1000*l*. (comp. the Introduction, p. xxviii). Some dhahabîyehs are not adapted to ascend beyond the first cataract; travellers therefore who desire to proceed to the second cataract should stipulate in their contract (p. xxviii), for a boat able to perform the entire voyage. — Scientific travellers, who are prepared to put up with little inconveniences, will find that a *Feluka* (p. xxxi) offers a very practical means of exploring Nubia. Felûkas are easily hired at Shellâl.

45. From Philæ to Ḳalabsheh.

Comp. the Map at p. 222.

38½ M. The Tourist Steamer does not halt at Kalabsheh on the voyage upstream. The night is spent at *Dendûr*, which is reached at 6 p.m.

As we leave *Philæ* (*Shellâl*, p. 333) we have a fine view of the pylons of the temple of Isis and the other buildings and of the rocks of the island of *Bigeh*. On both sides of the river rise lofty granite cliffs. To the left are the ruins of *el-Meshhed* and then the tomb of a shêkh. Beyond Bigeh lies the island of *el-Hesseh*, separated from the W. bank by a rocky channel. At *el-Guti* our course bends to the S.W., afterwards returning to its S. direction. The scenery becomes less wild, and a narrow strip of verdure appears on each bank. — To the W. is the *Gebel Shemt-el-Waḥ*. From

time to time we observe ancient platforms of huge stones (on both banks), and on the summits of the higher hills are ruined guard houses.

12 M. **Debôt**, on the W. bank. The village lies between the Nile and the temple, and we pass through it on our way to the temple court, which is situated to the S. of the first gate. On the bank of the stream are traces of a small quay. The foundations of the entire temple are now exposed, owing to the excavations in search of sebbâkh by the natives. The ancient pavement lay about 6ft. higher than the present ground-level. The first doorway, about 25 ft. high, has no sculptures; on a second doorway, about 50 ft. farther back, appears the winged sun-disc. The second doorway shows a much damaged Greek inscription in favour of Ptolemy Philometor and his consort Cleopatra. In a straight line, 24 ft. farther, is a third door; and 42 ft. beyond that is the small TEMPLE proper (65 ft. deep and 40 ft. broad), with a side-chamber on the left (S.) side. This temple was founded by the Nubian king *Ezekher-Amun*, who, like Ergamenes (p. 361), was a contemporary of the earlier Ptolemies. It was afterwards enlarged by Ptolemy Philometor, while its latest decorations date from the early imperial epoch. The *First Hall*, the façade of which was borne by four columns with huge floral capitals, was destroyed by an earthquake in 1868. The reliefs on the screen-walls between the columns and in the interior of the hall showed Augustus or Tiberius sacrificing to various deities, or performing other religious ceremonies. The *Second Hall* was decorated with reliefs by Ezekher-Amun. On each of the right (N.) and left (S.) walls are eight reliefs in two rows, exhibiting the king sacrificing to various deities. Over the door is the votive inscription of Ezekher-Amun. Thence we proceed through an *Antechamber* (without decoration) to the *Sanctuary*, which contains a granite naos, broken in two, dating from Euergetes II. and Cleopatra. — Near Debôt are the remains of a Roman camp, which is mentioned under the name of *Parembole* in the Itinerarium Antonini, a list of Roman military stations. — To the W. of the temple is the *Quarry* which supplied the stone for it. To the N.W. are some early Egyptian tombs, which were used again during the Roman period.

At *Dimri* (W. bank) is an ancient wall; and on the E. bank farther on is the fragment of a quay-wall, with a staircase in the middle. The island of *Morgos (Markos)*, next passed, has some unimportant ruins, apparently of Mohammedan origin.

To the right (W. bank) next appears the ($15^1/_2$ M.) small temple of **Kertassi**, an attractive building on a hill, recalling the 'Kiosque' at Philæ (p. 346). At the entrance, which faces N., only two Hathor-columns and four other columns (two on each side) are now standing. In the screen-wall on the W. side is a small door. Only a single cros-beam now rests upon the architraves of this little temple, which cannot have been more than about 25 ft. square.

To the S. is a *Roman Fort*, with a girdle-wall of large hewn stones, the inner core of which has disappeared, leaving only the two facing walls. On the W. side we may trace the ancient ditch. Within the walls is a Nubian village. Between the temple and the fort are extensive **Sandstone Quarries*, which yielded the stone for the temples at Philæ, and which contain over 50 Greek votive inscriptions (and one demotic) dating from the Roman imperial epoch (Septimius Severus, Caracalla to Gordian). There are also two busts and a carefully constructed niche, with the winged sun-disc above it. Among the deities worshipped here were Isis and also a goddess named *Sruptikhis* and a god named *Pursepmunis*, probably native Ethiopian gods. Immediately to the S. of these inscriptions is an ancient sun-dial.

On the right (W.) bank lies the considerable village of *Umm-Barakat*.

4½ M. (W. bank) **Tafeh** occupies the site of *Taphis*, mentioned in the Itinerarium Antonini. Beneath the umbrageous sycamore trees on the river-bank are the remains of a small quay, on the S. side of which is a small Nilometer. Of the two temples that formerly stood here only one (of the Roman period) now exists, at the N.E. end of the village. The entrance faces the S. The façade is supported by two columns with floral capitals. Its only sculptured ornament is the winged sun-disc above the central door (closed). Adjoining is a smaller door. In the interior of the temple are four standing columns, with tastefully carved capitals; the walls had not yet received their sculptural ornaments. To the N. are the remains of some large structures. — At the foot of the mountains to the S. of the village, not far from the river, are some scanty remains of enclosures and the angle of a wall, in which perhaps are to be identified the traces of the other and larger temple, which was still standing in 1870. To the W. is a Mohammedan cemetery of an early period, in which Coptic gravestones also occur. On the hill above is a castellated building. On the opposite (E.) bank lay the fort of *Contra Taphis*, which has left no remains of importance.

Beyond Tafeh the dark shining rocks advance close to the river-bank, forming a gloomy gorge, known as *Bâb el-Kalabsheh*, in the middle of which, on the island to the E., are some deserted Nubian villages, with plantations of palms. The navigation of this reach is somewhat dangerous, owing to the frequent bends of the river and the numerous islands. On the right (W.), beyond the gorge, appears the large —

7 M. **Temple of Kalabsheh**, situated a little below the tropic of Cancer (N. lat. 23° 31′ 3″). The magnificent constellation of the Southern Cross may be seen hence onwards (best between 2 and 4 a.m. in Jan. and Feb.). Cook's tourist-steamer halts here for 2 hrs. on the return-voyage.

Kalabsheh, the *Talmis* of the Egyptians, was long the capital of the *Blemmyes* (p. liii), a tribe of Ethiopian nomads, who inhabited Lower Nubia, and from the 3rd cent. A.D. carried their depradations into the Roman territory in S. Egypt. In order to keep this tribe in check Diocletian in 296 assigned the region above Syene to the Nobades, who dwelt on the left bank, while the temple of Isis on Philæ was assigned as a common sanctuary to both tribes. In 451 Maximinus, the general of the Emp. Marcian, concluded a peace for a hundred years with the Blemmyes and Nobades, but this peace lasted only until the death of Maximinus. The Nobades were converted to Christianity about 540 under the auspices of the Empress Theodora, and shortly afterwards Narses, sent by Justinian to Egypt, closed the temple of Isis on Philæ, and sent its sacred contents to Constantinople. About the same time (latter half of the 6th cent.) the Christian king of the Nobades, *Silko*, defeated the Blemmyes, and recorded his victory in a Greek inscription in the temple of Kalabsheh (see below).

The LARGE TEMPLE at Kalabsheh (admission-tickets, see p. xxii) was built in the reign of Augustus and his successors on the site of an earlier sanctuary, perhaps founded by Amenophis II. It was never completely adorned with reliefs and inscriptions.

Including the inner girdle-wall the temple is 235 ft. long and 117½ ft. broad. There is also an outer girdle-wall of brick, the W. side of which was built against the rock, while there were small temples at the N.E. and S.W. angles. Before the last, which had their shrines hewn out of the rock, stand five columns. Next the river is a *Quay*, about 100 ft. long and 25 ft. broad, with passages running below it; a flight of 20 steps on its W. side ascends to the long and narrow platform. This lies immediately in front of the *Pylon*, which formed the entrance to the temple-precinct enclosed by the outer girdle-wall. This pylon was adjoined by the inner girdle-wall, as at Edfu (p. 314). All about the entire temple are the huts of the village. In the interior of the pylon are stairs and chambers, as at Edfu (p. 312); the top is destroyed. On passing through the door of the pylon, which is not in a straight line with the rest of the building but at a slight angle with the axis of the temple, we find ourselves in a *Court*, 65 ft. long, the floor of which is quite covered with fallen blocks of masonry. Of the colonnades that surrounded it on three sides only a single column, on the left side, is now erect. On each side of this court four narrow chambers have been constructed in the wall; and a door on the right communicates with the passage round the temple between the two girdle-walls. — The rear-wall of the court forms the façade of the *Vestibule*, or *Pronaos*, which is entered by a large portal. The hall was supported by 12 columns in two rows, with elaborate floral capitals, and between the columns next the court there were screen-walls. On the side facing the court of one of these screens (to the right of the portal) the above-mentioned decree of Silko is inscribed in bad Greek. On the nearest column is a long inscription in the Ethiopian cursive character, hitherto undeciphered, which may perhaps be a replica or repetition of the decree.

The English translation of Silko's important Greek inscription is as follows. 'I, Silko, sub-king (βασιλίσκος) of the Nobades and all Ethiopians,

came twice to Talmis (Kalabsheh) and Taphis (Tafeh). I fought against the Blemmyes and God gave me the victory over them, three to one. Again I conquered and took possession of their cities, I fortified myself there the first time with my troops. I overcame them and they sued to me. I made peace with them and they swore to me by the images of their gods, and I trusted their oath, for they were brave men. I ascended once more into the upper districts. Since I became sub-king, I go no longer after the other kings but before them. And those who seek to strive with me, I do not allow to remain in their land unless they beg for pardon from me. For in the lower districts I am a lion, and in the upper districts a bear. — I fought again with the Blemmyes from Primis to Talmis. And I laid waste the other districts, the upper Nobad regions, when they sought to strive with me. The rulers of the other peoples, who seek to strive with me, I do not allow to seat themselves in the shade, if they do not bow before me; and they may not drink wine in their house. For whosoever raise themselves against me, them I deprive of their wives and children'.

On the screen-wall between the two columns to the right of the entrance is another Greek inscription. This is a decree of Aurelius Besarion, also named Amonius, military governor of Ombos and Elephantine, ordering the owners of swine to remove their animals from the holy Talmis. It probably dates from the year 248-9 A.D. — On the left side of the elegant entrance-door appears the Pharaoh, over whom Thout and Horus pour the symbols for 'life' and 'purity'. Beside him stands Harsiesis, the lord of Talmis. — We now enter the *Pronaos*, the roof of which has collapsed, while only two of its columns are now standing, besides the four in the row next the previous court. Most of the reliefs on the rear (W.) wall represent the emperor sacrificing to the gods; two, to the left of the door, deserve notice. One shows one of the Ptolemies presenting a field to Isis, Mandulis, and a third deity; the other represents Amenophis II., founder of the original temple (p. 356), offering a libation of wine to Min and Mandulis, beside whom are the ram-headed Khnum and the hawk-headed Harmakhis. In the Christian period this hall was converted into a church and painted accordingly; traces of figures of the saints may still be seen, notably on the screen-wall to the left of the entrance. — Next follow two *Small Rooms* and the *Sanctuary*. Each probably contained two columns, those in the second room being still preserved. The staircase to the roof ascended to the left from the first room. The reliefs exhibit the emperor in presence of the gods of Talmis and other deities. The coloured reliefs, especially those in the sanctuary, are well preserved; the Christians covered them with plaster, which has now fallen off.

The numerous inscriptions in the temple (in Greek, with the exception of one in Latin hexameters) date from the reigns of Domitian, Hadrian, and Antoninus Pius, and of the later emperors Alexander Severus and Philippus; they express the reverence of Roman soldiers for the great god Mandulis.

The little ***Temple of Bêt el-Walli**, situated upon a hill at the mouth of a side-valley, about 20 min. to the N., is much more note-

worthy than the large Roman erection at Kalabsheh. The way to it leads along the verge of the mountain, level at first, but finally ascends steeply. The temple, founded under Ramses II., consists of a Vestibule, of which only the side walls so far as they were formed by the rock are now standing, a colonnaded hall hewn in the rock, and a small sanctuary, adjoining the latter. In the vestibule our interest is excited by the warlike scenes representing the king's victories over the Libyans and Syrians (right wall) and over the Ethiopians (left wall).

Reliefs on the Right Wall, beginning to the left. We here see King Ramses II. enthroned beneath a canopy, with his lion at his feet. His son Amen-her-khopshef leads three Semitic prisoners to him (upper row) and his grandees pay him homage (lower row). — In the next scene the king smites a Libyan with a sickle-shaped sword, while his dog seizes the foe. — The third relief shows the king in his chariot, dashing against the fleeing Syrians; he has seized two of the foes by the hair and raises his sword for the fatal stroke, while two other captives are bound to his chariot. — In the fourth relief the king appears before a hostile fortress; on the battlements are men and women suing for mercy (notice the woman holding her child by the arm); the king seizes one of the enemy by the hair to kill him; below, one of the royal princes is beating in the doors with an axe. In the last scene the Pharaoh stands upon two prostrate enemies, grasping three others (Syrians) by the hair, while a prince leads fettered prisoners before him.

Reliefs on the Left Wall. We again see the king under a canopy, here receiving the spoils of the captured Ethiopians (in two rows). In the upper row Prince Amen-her-wnamf points to a table adorned with flowers, from which hang rings and skins; next is Amenemopet, governor of Ethiopia, being adorned with chains as a reward; farther on are rings of gold, chairs, elephants' tusks, weapons, fans, and other articles brought as tribute; negroes approach with their offerings (cattle, antelopes, a lion, etc.). In the lower row are three Egyptian grandees before the king; then below them, Amenemopet, the governor; behind them are two fettered negroes, after whom come negroes with offerings (monkeys, panthers, giraffes, cattle, ostriches) and women with their children (one carrying her child in a basket on her back). — In the second relief the king appears in his chariot dashing against the negro foe, followed by Prince Amen-her-wnamf (above) and Prince Kha-em-weset (below), each in his chariot. The negroes flee to their village, which lies among dûm-palms. A wounded negro is led by two comrades to his wife and children, while another woman crouches over a fire and cooks a meal.

The vestibule was covered with a brick vaulted roof in Christian times, forming nave and aisles, and was probably used as a church. Three doors lead hence into the Hypostyle Hall, which was hewn in the rock. The frame of the central and highest, is rounded at the top; the smaller doors to the right and left were obviously not made until after the wall had been covered with sculptures. The ceiling of the hall is borne by two fluted columns, each with four perpendicular faces on which were inscriptions. On the *Entrance Wall* the king appears smiting one of the N. barbarians (on the left) and a negro (on the right). On the left pillar the king is embraced by Horus of Mem, on the right pillar by Atum of Heliopolis. On the *Left Wall* the king offers incense to Horus of Beheni (Wâdi Halfa) and to an Isis (with a scorpion on her head); behind the king is Anukis. On the *Right Wall* Ramses II. proffers wine to Khnum and Satet, the

gods of the cataracts; behind him is Isis with palm-twigs. On the *Rear Wall* similar homage is paid to Ammon-Rē. In the *Recess* on the right the king sits between Khnum and Anukis, and in that on the left between Horus and the cow-headed Isis. The colours of these pictures are well-preserved. On the frame of the door leading to the Sanctuary the king appears embraced by Satet (left) and by a goddess without a headdress (defaced; right). — In the Sanctuary, on the wall to the right of the door, Anukis offers her breast to the king, on the left Isis does the same. On the left wall Ramses sacrifices to Horus and Ammon-Rē, on the right wall he receives the symbol for 'life' from Khnum and offers incense to Ammon. The scenes on the rear-wall are defaced; and the three figures in the recess are now scarcely distinguishable.

46. From Ḳalabsheh to Dakkeh.

Comp. the Map, p. 353.

23½ M. On the voyage to (7 M.) *Abu Hor* (W. bank) we pass between low rocky banks, causing rapids. Above Abu Hor vegetation almost ceases and the scenery becomes desert. Near the village of *Kubôsh*, on the W. bank, are ancient Roman quay-walls with steps and a nilometer. In the village is an insignificant little cave-chapel, with some walls of masonry in front. — To the right appears the —

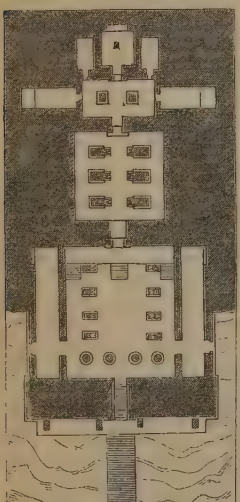
6 M. **Temple of Dendûr.** The tourist-steamer spends the night here, so that its passengers may visit the temple in the evening. The edifice, dating entirely from Roman times, consists of a handsome portal and of the temple proper, about 30 ft. farther back. The portal stands upon a solid platform of masonry, 14 ft. high and 95 ft. broad, and forms the entrance to the temple-precincts, which were anciently enclosed by a wall. At the top is the winged sun-disc, and within and on the front (E.) and back (W.) the portal is the Pharaoh (probably the Emp. Augustus) sacrificing to various gods, among whom appear the local deities *Petesē* and *Pihor*.

We pass through the portal and find ourselves in front of the elegant façade of the temple, only 13 ft. wide, adorned with two columns with rich floral capitals. In the middle of the architrave is the winged sun-disc; and at the sides alternate the 'post' (endurance), the amulet of Osiris, and the 'knot', the amulet of Isis. The eyes of Horus are represented on the abaci of the two columns as propitious symbols. — The temple is divided into three apartments arranged one behind the other. Of the two last only the doors are sculptured. The first was used as a Coptic church; the votive inscription is still to be seen in the recess of the door. A door leads to the outside from the left side of the first apartment. Behind the temple proper, which is only 42 ft. long, is a small recess hewn in the rock of a quarry, and adorned on the outside. The N. and S. outside walls of the temple are also sculptured.

Beyond Dendûr the banks of the Nile become flatter and are partly cultivated. At *Muallay* (E. bank) is an unusually well-built platform.

$8^1/_2$ M. (W. bank) **Gerf Ḥuṣên** has a *Rock Temple*, formerly called the *Temple of Kirsh* after the opposite village.

The village of Gerf Ḥuṣên occupies the site of *Tutzis*, a place mentioned in the Itinerarium Antonini, 20 Roman miles, *i.e.* 18 Engl. M., above Talmis (Ḳalabsheh). The Egyptian name of this place was *Per-Ptah*, the 'House of Ptah'. The **Rock Temple of Gerf Ḥuṣên** was founded in the reign of Ramses II. by *Setaw*, at that time governor of Ethiopia, and it was dedicated to Ptah, Ptah-Tetenen, and Hathor, along with whom the deified Ramses also received divine honour. An avenue of figures of recumbent rams (of which several are still extant) led from the bank of the river to the pylon, which was washed away by the stream only during the present century. Next to the pylon was a COURT, built outside the hill, while the temple proper is hewn in the rock. In this court two columns to the left are still standing, one with a bud-capital, the other with a calyx capital (the two to the right have disappeared), and seven of the original eight pillars, which supported the roof of a colonnade surrounding the court on three sides. Against the pillars stand colossal statues of Ramses II., equipped with the royal apron, scourge, and crook. The next HALL (45 ft. square), hewn out of the rock, requires artificial light. The ceiling is supported by six pillars, 28 ft. high, against which are statues of the king like those in the court. On each side of the chamber are four recesses, each with the king, in the guise of a god under various titles, standing between two deities. Between the recesses is a relief of the king as an earthly monarch offering sacrifices to the gods in the recesses. The wall-spaces above the recesses are occupied with representations of the king in presence of various gods.



In the Recesses on the *Left (S.) Side* (from left to right). 1. The king between Ammon-Rē and Mut; 2 Between Horus, lord of Beki, and Horus, lord of Beheni; 3. Between Ptah-Tetenen and Hathor 4. Between

Ptah and Sekhmet. In the reliefs above, the king is shown 1. offering incense before Ammon-Rē; 2. before Rē; 3. before Atum; 4. offering incense to Ptah; 5. before Rē; 6. before Thout.

In the Recesses on the *Right (N.) Side* (from left to right): 1. The king between Khnūm and Anukis; 2. between Nefertem and Satet; 3. between Horus, lord of Mem, and Isis; 4. between Harmakhis and Ews-os. The reliefs above are partly destroyed.

On the *Back Wall*, to the right and left of the entrance to the next room, are two large reliefs. To the left is the king before Ptah, before the deified Ramses and the goddess Hathor, with the cow's head. To the right, the king appears before Ptah in the form of a mummy, before Ramses and Sekhmet.

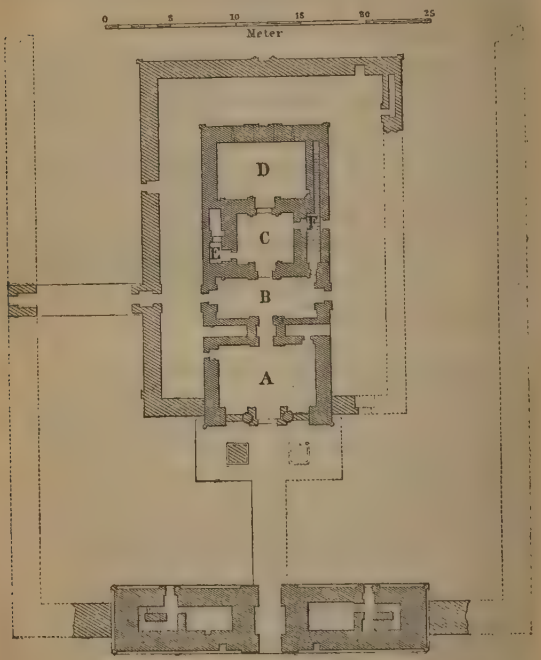
The following ANTEROOM, about 36 ft. wide though only 17 ft. deep, is entered by a small door, on the left side of which is the king before Ptah. The ceiling is supported by two square pillars. To the right and left lie two oblong chambers (see Plan, p. 360). The walls and pillars of the vestibule are embellished with representations of the king in presence of various gods (including the deified Ramses). At the back are three other chambers, the central and largest of which is the SANCTUARY. On the walls of this chamber are reliefs. On the left wall Ramses presents flowers to the boat of Ptah; on the right wall, the king before the boat of Harmakhis. In the centre of the Sanctuary is an altar wrought out of the rock. At the back is a recess with four seated figures, representing (from left to right) Ptah, the deified Ramses, Ptah-Tetenen, and Hathor with the cow's head.

On the left bank of the Nile, above Gerf Ḥusên, are the considerable ruins of *Sabagûra*. At the village of *Kostamneh*, on the E. bank, are some ancient walls. Our course bends to the W. On the W. bank we observe the ruins of a Roman fort, in the desert. We proceed past granite crags to —

$10\frac{1}{2}$ M. **Dakkeh**, on the W. bank. [Cook's steamer halts long enough to permit a visit to the temple.] Dakkeh is the ancient Egypt. *Pe-Selqe(t)*, 'House of Selqet', the Greek *Pselkhis*, near which the Roman general Petronius defeated the Ethiopians in 23 A.D., on his campaign to Napata. Dakkeh possessed a temple of Horus as early as the 18th Dyn.; the entrance faced the river and various remains have been discovered. The embankment leading to the N. from the pylon, in the axis of the present temple, includes stones of earlier buildings of the time of Thutmosis III. and Sethos I. The present temple, dedicated to Thout of Penubs, was built by the Ethiopian King Ergamenes (the inner chamber C, comp. Pl. p. 362), Ptolemy IV. Philopator (Hall B), and Ptolemy IX. Euergetes II. (the pronaos A), and it was completed by a Roman emperor.

The present TEMPLE, situated in the desert, lies with its main axis parallel to the river (*i.e.* running N. and S.), contrary to the usual rule in Nubian temples. It stands upon a base about 6 ft. in

height, now completely exposed by the natives in the course of their excavations for sebbâkh. The entrance to the sacred precincts is formed by a massive PYLON, in both towers of which are staircases (93 steps) ascending to the roof, and several interior chambers. A small door in the gateway between the towers also admits to the



pylon on the right. There are no representations on the façade of the pylon. Within the central gateway, on the left side, is the king making offerings to Thout, Tefnut, and Hathor, while Isis appears below. The sculptures on the right side are destroyed.

Numerous inscriptions, chiefly Greek though some are demotic, are found both on the outside of the towers and in the central gateway.

The façade of the *Vestibule*, or *Pronaos* (Pl. *A*), which was built under Euergetes II., has two columns with palm-capitals, connected with the side-walls by means of screens. On the architrave are the remains of the Greek votive inscription, from which we learn that the temple was dedicated, for the benefit of Ptolemy and his sister Cleopatra, the divine Euergetes, to Hermes (*i.e.* Thout), who is also named Paotpnuphis, and to the other gods worshipped along with him. Between the columns is the imposing entrance. On the side-walls are representations of the king before the gods of Dakkeh, etc. Attention should be paid to the two lowest representations: the king and the queen with bouquets of flowers, followed by a Nile-god (on the right wall, the N. Nile, on the left, the S. Nile), and by a goddess of the fields accompanied by a cow, bring sacrificial gifts. The reliefs on the screen-walls are much defaced; on that to the left the king stood before Thout of Penubs, whose seated figure is still visible. The representations on the back of the columns are very remarkable. On the right side is a cynocephalus (symbol of Thout), with a sistrum in its hands; on the left side is the god Bes, playing upon the harp and beating time with his foot.

The reliefs on the walls of the Vestibule date from an emperor (probably Augustus); they exhibit the Pharaoh in presence of various deities. On the left side-wall is an interesting picture, representing the Pharaoh proffering to the god Thout a palette, which is borne by figures of Isis and Nephthys. Reliefs of Ethiopian kings occur on the rear-wall also. The whole of the walls and the ceiling were painted over in Christian times with sacred subjects, traces of which still remain, notably on the E. wall (God the Father enthroned, etc.). Doors on the right and left (the former is a chamber in the thickness of the back-wall) afford exits from the temple, though originally they gave upon the inner passage round the temple.

The doorway to the next *Chamber* (Pl. *B*), which dates from Ptolemy IV. Philopator, was originally the façade of the temple, until Euergetes II. built his vestibule in front of it. On the jambs are a number of reliefs, one above the other: to the left, Philopator sacrificing to Rē, Khnum, and Isis; to the right, Philopator before Ammon-Rē, Harendotes, and Isis. Within the portal Augustus offers the figure of Maat to the god Thout of Penubs and to the lion-headed Tefnut. Above the doorway, on the inside, is a double scene; both right and left Isis presents the symbols of life to a crowned hawk, the symbol of the king. Behind the hawk on the left are the names of Philopator and his wife Arsinoë, and of Philadelphus and his wife who also was named Arsinoë. On the right side are the names of Philopator and his wife, and those of the king's parents, Euergetes I. and Berenike.

From Chamber B a staircase (Pl. *F*), on the right, led to the roof of the temple. The rear-wall (now fallen) of the chamber was adorned with reliefs by Ergamenes. To the right of the door Ergamenes is shown sacrificing before Osiris, Isis, and Horus, Ammon-Rē, Mut and Khons, Osiris, Isis, and Thout, and Tefnut. At the foot are Nile gods. To the left of the door the king appears before Thout of Penubs, Show, Arhesnofer, and other deities. On the lintel of the door to the next Chamber *(C)* are votive inscriptions of Ergamenes. — *Chamber C* was built by Ergamenes and embellished with reliefs showing him before various deities. One of these, in the second row on the wall to the right, shows the king (Ergamenes) pouring out wine for a god described as 'Pharaoh of Senmet' (Bigeh) and for Anukis.

A small door in the E. (left) wall admits to a *Chamber* (Pl. E), built and adorned with reliefs in the imperial period. On the back wall are two lions sitting facing each other; above them is a baboon worshipping the goddess Tefnut (in the form of a lioness). Another door on the right of Room C leads to the staircase (Pl. F) ascending to the roof of the temple. — The *Last Room* (Pl. D), named the 'Roman sanctuary' by Champollion, was built in the imperial period and was embellished with reliefs by an unidentified emperor, who appears in them before various deities.

On the E. bank, nearly opposite Dakkeh, lies the village of **Kubbân**, on the site of *Contra Pselchis*, a Roman military station. The well-preserved brick girdle-wall here belonged to the Roman camp, which was defended by ditches and towers. To the S. are blocks with the names of Thutmosis III., Haremheb, Ramses II., and later Ramessides, and foundations of a temple of the Middle Empire; still farther to the S., a stele of Amenemhēt and the foundations of a small temple of the 18th Dynasty. Adjacent is a cistern, to the E. of which are several tombs of the Middle Empire, excavated in the ground. — According to Ptolemy, Pselchis (Dakkeh) was situated opposite the village of *Metakompsō*, probably to be identified with the Egyptian *Tekemso*. Here ended the so-called 'Dodekaschoinos', or territory of 12 schoinoi, a name given by the Greeks to a Nubian district extending for 12 schoinoi above Assuân, which was dedicated to Isis of Philæ, who received a tithe of the annual produce.

From Kubbân a route led through the extensive *Wâdi 'Olâki* to the numerous gold-mines there, which were worked until the middle ages. Granite mortars and mills and other apparatus used in the search for gold are still to be seen, especially in the *Wâdi Khawanib*.

47. From Dakkeh to Abu-Simbel.

Comp. the Map, p. 353.

97 M. — Above Dakkeh the Nile expands. At (3 M.) *Korti*, on the W. bank, are the ruins of a small temple of the Roman period, dedicated to Isis and Horus. Some blocks built into the walls show the name of Thutmosis III., who erected a temple here, now represented by its foundations. The island of *Derâr* (3 M. from Korti) is passed on the right.

On the W. bank, opposite a dark mountain-peak, lies the *Temple of Ofedîna*, also called **Temple of Maḥaraka**, after the village of *Maḥaraka*, which lies a little higher up on the E. bank. It dates from the Roman period, but it was left unfinished and never fully decorated with reliefs; its Greek and demotic inscriptions show it to have been dedicated to Serapis and Isis. The entrance-hall, approached by a broad flight of 14 steps, is completely ruined; and part of the walls of the *Hypostyle*, which was 40 ft. long and 50 ft. broad, has fallen. The roof of the latter was supported by 14 unfinished columns, and of these 3 columns to the right and 2 to the left of the entrance, besides 8 columns in the interior, still stand. In the innermost corner, to the right, are traces of a staircase leading to the roof. — A wall connects this temple with a smaller square structure to the E., on which is a curious representation: beneath a tree sits the goddess Isis, before whom is a boy with a jug in his hands; above are three other gods. To the left of this scene is Thout; beneath is Isis.

The route now lies between monotonous hills. At *Seyâleh* we reach the boundary between *Wâdi Kenûs* and the *Wâdi el-'Arab*, which extends to Ibrîm. At *Mehendi*, on the W. bank, are the well preserved ruins of a Roman fortress, upon a steep hill. The mountains, especially on the E., become higher. At *Medîk* is a picturesque group of hills with groves of palms. The river makes a wide bend to the W., and we soon come in sight of the temple of Sebû'a, 27 M. from Dakkeh.

The Temple of Sebû'a.

Es-Sebû'a or *Sebû'a* (the lions) or *Wâdi Sebû'a*, called by the Egyptians *Per-Amon* ('House of Ammon'), is the site of a temple dedicated to Ammon and Rê-Harmakhis by Ramses II., and constructed on the same plan as the temple at Gerf Ḥusên (p. 360). Ramses himself was also worshipped here as a god. The present name of the place is apparently derived from the avenue of *Sphinxes* leading to the temple. Eight of these sphinxes lay on each side, representing the king as a lion with a human head. His name appears on the breast of each. Only the two first are perfect; a few without heads lie behind. Beside the two first are two colossal statues of Ramses II., 10½ ft. high, placed against pillars. Statues of the king, probably four in number (now destroyed), also stood in

front of the **Pylon**, which is 32 ft. high and 42 ft. broad. The reliefs on the front of the pylon-towers are now difficult to identify owing to the weatherworn state of the sandstone, of which the temple is built. On the right (N.) tower the king, in presence of Rē-Harmakhis, holds eight foes by the hair, menacing them with his weapon. On the left (S.) tower is a similar scene, in presence of Ammon-Rē. The reliefs embellishing the jambs of the central doorway show the king sacrificing to various deities. The large **Court**, which we now enter, is 65 ft. square. To the right and left are colonnades, each with 5 square pillars, against which stand colossal figures of the king. On the left (S.) colonnade the roof of slabs is still extant, but on the N. side it is wanting, so that the drift-sand has found entrance and now covers a considerable portion of the court. On the back of the left (S.) wing of the pylon the king presents a sphinx to Ammon-Rē and Mut, on the right (N.) tower he offers bread to Harmakhis and Ews-os. Round the court in the row nearest the ground appears a procession of the children of the king, each with the name appended, the sons bearing flabelli, the daughters bearing sistra. There are in all 111 sons and 59 daughters, but some are now concealed by the sand. The reliefs on the walls, representing the king in the usual scenes of intercourse with the gods, offer no special interest.

The following **Great Hall** begins the rock-hewn portion of the temple. The examination of this and the following rooms is rendered difficult by the accumulations of sand. The ceiling of the Great Hall is supported by 12 square pillars, of which the six in the centre are larger than the others and are adjoined by colossal figures of Ramses like those in the court. The following narrow **Room** is adjoined by two side-chambers and three other chambers in the back-wall. On the walls of the room we see Ramses II. worshipping and presenting offerings to various deities, among whom the deified king himself appears. In the side-chambers are similar scenes, with well-preserved colouring. The central chamber behind is here, as at Gerf Ḥusên, the **Sanctuary**. On the right wall the king offers flowers before the sacred boat of Harmakhis, which is decorated with hawks' heads. On the left wall he offers incense and libation before the boat of Ammon, which is adorned with rams' heads. On the rear-wall appears the boat of the sun, in which the ram-headed sun-god Rē-Harmakhis sits beneath a canopy, worshipped by the king (on the left) and three apes (on the right). Beneath is a recess, in which the outlines of statues of three gods of the temple (Ammon, Ramses II., and Rē-Harmakhis) may still be made out, although a figure of St. Peter, with a halo and a large key, has been painted over that in the centre. The king appears on the right and left of the recess, with flowers.

Beyond Sebûʿa the scenery assumes a regularly desert character, which it retains until near Ḳorusko. Rocky isolated peaks rise on the left. At *Malki* the Nile makes a sudden bend, and beyond this point the banks are once more cultivated, while dense palm-groves appear on the left (E.), with scattered huts and many sâḳiyehs.

$11^1/_2$ M. **Ḳorusko.** Cook's tourist-steamer touches here on the way up, if the passengers desire to visit the Awas el-Guarâni. Until a few years ago Ḳorusko was the chief emporium and port of shipment for the caravans crossing the desert to or from *Abu Hamed*, which lies 227 M. (8-10 long days' journey) distant. This road avoided the three upper cataracts, which are not navigable when the river is low, and it also shortened the journey considerably by cutting off the windings of the Nile. A railway from Ḳorusko to Abu Hamed is contemplated. A short excursion along this desert-route, between the hills, black with iron-scale, isnot uninteresting; or the traveller may ascend ($^1/_2$ hr.; steep and stony) the hill of *Awas el-Guarâni*, close to Ḳorusko. On the summit is the tomb of the saint to whom the hill owes its name, a frequented pilgrim-resort. The view extends over the Nile valley as far as Derr. A fort has recently been erected by the British at Ḳorusko. On the bank of the river is a coffee-house.

A little beyond Ḳorusko the Nile valley trends to the N.W., so that the N. wind which prevails in winter frequently retards navigation. On the left bank rises a picturesque chain of hills. In this reach travellers have a chance of seeing crocodiles, which frequent the sand-banks and lay their eggs in the clefts of the shore. Recently, however, they have become somewhat rare. On the W. bank the inconspicuous *Temple of ʿAmâda*, 8 M. from Ḳorusko, comes in sight. It lies deeply sunk in the desert-sand, while on the opposite bank a cultivated strip with many trees stretches between the river and the hills. Passengers by Cook's steamers have an opportunity of visiting this temple.

The **Temple of ʿAmâda** dates from the 18th Dyn. and was dedicated to Rē-Harmakhis. Its erection and decoration were begun under Thutmosis III. and his fellow-ruler and subsequent successor Amenophis II., and completed under Thutmosis IV. The simple and graceful architecture of this temple and the admirable wall reliefs, which retain their colouring in excellent preservation, alike exhibit the beautiful style of the best period of Egyptian art. Like all the Nubian temples, the structure is built of sandstone. The Pylon, that originally preceded the temple, has disappeared. On the right side of the *Doorway* appears Thutmosis III., to the left, his son and successor Amenophis II., with the god Harmakhis. On the inside of the doorway is the name of Sethos I. (19th Dyn.). Also in the doorway appears the praying figure of *Setaw*, who was governor of Ethiopia under Ramses II. The first room is a Large Hypostyle Hall, the roof of which was borne by three rows of pil-

lars, arranged in three couples on each side, while behind is a row of four proto-Doric (p. cxlix) columns. The pillars in the two outer rows on each side are connected with each other by the side-walls of the hall. The reliefs on the pillars and walls show Thutmosis IV. in intercourse with the gods; and the votive inscriptions on the pillars and architraves also date from that king. The columns are embellished with perpendicular bands of inscriptions, containing dedications by Thutmosis III. or Amenophis II. On the rear-wall the king appears once more before the gods.

The following CHAMBER is broad but shallow ($24^1/_2$ ft. by $6^1/_2$). On the door-jambs Amenophis II. appears in prayer; and in the thickness of the doorway is an inscription naming Sethos I. as the restorer of the sanctuary. To the right on the inside of the *Entrance Wall* is Thutmosis III. embraced by Isis, and then Amenophis II. offering drink-offerings to Ammon-Rē. On the left Thout and Horus of Edfu pour the consecrating water, symbolized by the hieroglyphs for 'life', over Amenophis II. Three doors in the back-wall of this room lead into other apartments. The central one enters the SANCTUARY, while doors to the right and left each admit into two chambers of different sizes, one behind the other, the smaller chamber in each case being also accessible from the Sanctuary. The reliefs in these rooms show the king (Thutmosis III. and Amenophis II.) engaged in various religious ceremonies. The traveller should notice the carefully executed portraits of the three kings who took part in the erection of the temple, Thutmosis III., Amenophis II., and Thutmosis IV.

On the back-wall of the Sanctuary is a *Stele* of great historical importance. At the top is a relief of Amenophis II. presenting two vessels of wine to Harmakhis and Ammon-Rē; beneath is an inscription of 20 lines, from the 3rd year of the reign of Amenophis II., recording the completion of the temple begun by Thutmosis III. and the campaign of Amenophis II. in Syria. Among other details the king records that he captured seven Syrian princes and hanged six of them on the walls of Thebes and the seventh at Napata (on the upper Nile).

$3^1/_2$ M. **Derr**, on the E. bank. Cook's tourist-steamer halts here on the upward journey to permit passengers to visit the temple. The village, prettily situated beneath sycamores and date-palms, contains mud-houses. The one brick-building is the residence of the Kâshef, who was formerly independent ruler of Lower Nubia and owned a large harem. Outside the town, about half-way to the hill, lies the mosque of a saint. The top of the hill commands an attractive view of the town and the Nile. Near its foot lies the small and unfortunately much injured **Rock Temple of Derr.** This was known to the Egyptians as the '*Temple of Ramses in the House of Rē*' (*i.e.* in Heliopolis-Derr). It was built by Ramses II., and, like the other temples of this date in Nubia, was dedicated to Am-

mon-Rē and Rē-Harmachis, besides whom Ramses himself and Ptah of Memphis enjoyed divine worship. We first enter the much ruined Great Hypostyle Hall, 42½ ft. deep by 46 ft. broad, the sides of which were formed by the smoothed rocks of the hill. The roof was supported by 12 square pillars in three rows. The back row has colossal statues of Ramses II. against the pillars, while the two front rows are now represented only by fragments a few feet in height. Only the lower portion of the walls, the reliefs on which were of historical importance, is now standing.

On the left (N.) half of the *Entrance Wall* are traces of warlike scenes with chariots and warriors. On the *Right (S.) Wall* are scenes from the Syrian campaign of the king. In the upper row we see Ramses II. in his chariot accompanied by a lion, conducting a group of captives before the god; adjacent the king sacrifices to Ammon-Rē. The lowest row shows the king in his chariot launching arrows against his fleeing foes. We see the fugitives conveying their wounded to the mountains, where a herdsman's family, surrounded by their cattle, wait in grief and anxiety. On the *left (N.) Wall* also are remains of several reliefs (from left to right): 1. Captives led before the king; 2. The king in battle; 3. The king accompanied by several persons; 4. The king leads two rows of captives before Rē Harmakhis. *Rear (E.) Wall.* To the left of the door leading into the next room appears the king grasping a group of enemies and smiting them with his club, while the king's lion seizes a foe by the leg, and the hawk-headed Harmakhis hands the king the sickle-shaped sword; to the right the king presents an image of Maat to the ram-headed Khnum. To the right of the door is the king smiting his enemies in presence of Ammon-Rē; to the left, above, the king offers wine to Ptah and another god, below, he offers incense to Thout. At the foot of the wall is a row of daughters of Ramses II., with their sistra.

The following Small Hypostyle Hall, almost square, is entirely hewn out of the rock. The roof rests upon six pillars, on which are reliefs of the king before various deities. On the *Right (S.) Wall* Ramses offers incense before the sacred boat of Harmakhis carried by priests. On the *Left (N.) Wall* is a similar scene. The other reliefs are of no special interest. A door in the middle of the rear-wall leads into the Sanctuary, and doors to the right and left admit to smaller apartments. Four seated figures (in poor preservation) of the gods worshipped in the temple occupy the rear-wall of the sanctuary, *viz.* (from left to right) Ptah, Ammon-Rē, the king, and Rē-Harmakhis with the hawk's head. — Near this temple is a small rock-stele, dedicated by the king's son *Amenemheb*, with the figure of a temple.

Beyond Derr the Nile valley again turns to the S.W. To the right is the island of *Tomâs*. Crocodiles now become more numerous, looking from a distance like tree-trunks or like huge frogs. At *Ellesîyeh* (E. bank), also called *ed-Duknesra*, is a *Rock Chapel* of the 18th Dynasty. The representations on the walls show Thutmosis III. in intercourse with various deities or sacrificing to them. Among these deities is included King Usertesen III., who was worshipped in Nubia as a god. An inscription here, of the 43rd year of Thutmosis III., contains a poetical eulogy of that king; above, Thutmosis appears on the left, presenting wine to Horus of Mem, and on the right presenting milk to Satet, mistress of Elephantine.

On the W. bank, opposite *Ketteh*, we next see an ancient ruined fort. Then to the right is the verdant island of *Abu Râs*, and to the left the village of —

13 M. **Ibrim.** To the E. rises a considerable chain of hills, and to the W. (left) is a narrow strip of palms and castor-oil plants, beyond which is the desert. On the W. bank, about $1^1/_2$ M. inland from the village of *Anibeh* and hidden behind a palm-grove, lies an interesting rock-tomb of the reign of Ramses VI., belonging to an official named *Pennet*.

The *Entrance* is on the S. side. On the left side of the doorway are the deceased and his wife in prayer. — On the right half of the *Entrance Wall* is inscribed a record of the presentation of lands for the maintenance of sacrifices to three statues of the king in the town of Mem (perhaps Ibrîm). *E. Wall.* In the upper row (from left to right): 1. The governor of Ethiopia before Ramses VI., announcing to him the gift of Pennet; 2. The governor and another official before one of the statues of the king presented by Pennet; 3. Pennet, holding two anointing-vessels presented to him by the king, is being dressed by his servants. In the lower row are sacrificial scenes. *Rear (N.) Wall.* To the right of the central recess, above: Pennet, with his wife (holding a sistrum) and six sons, before the hawk-headed Rē-Harmakhis, who is enthroned to the left; below, Pennet and his wife before Osiris. To the left of the recess, in the upper row (from left to right): 1. Pennet and his wife before the human-headed sun-god Rē-Khepere; 2. Pennet kneeling in prayer before Hathor, goddess of the dead, who appears as a cow from the mountains of the west; beside the mountain is Toeris, holding a scorpion. In the lower row: 1. Pennet and his wife before Ptah-Sokaris; 2. The hawk-headed Rē-Harmakhis beneath a canopy; 3. Anubis and Thout pouring the consecrated water over Pennet. — On the *W. Wall* are scenes from the realm of the dead. In the upper row (from right to left): 1. Anubis by the bier of the deceased, with Isis and Nephthys mourning; 2. The hawk headed Harsiesis conducts Pennet and his wife before Osiris, who is enthroned in a naos, with Isis and Nephthys behind him. In the lower row are the fields of the blessed being tilled by the dead. To the left is Pennet praying before Rē-Harmakhis, Atum, and Khepre. — On the left half of the *Entrance Wall*, in the upper row: 1. Anubis weighing the heart of the deceased and Thout recording the result; adjacent are Pennet and his wife in prayer; 2. Pennet before a naos. In the lower row is the burial of Pennet: the mummy stands (to the right) before the grave, while one priest offers libations and another recites the prayers for the dead; behind is the funeral procession of mourning men and women.

A little above Anibeh (see above) a flat-topped hill of some size rises steeply from the Nile on the E. Upon this stands the partly ruined fort of **Kaṣr Ibrim**, dating from Roman times. A visit to it is interesting. The ascent is made on the N. At the top are some blocks with the name of Taharqa of the 25th Dyn., and a basilica with Byzantine capitals of granite. Kaṣr Ibrîm is identified with the Roman *Primis Parva* or *Premis*, a fortress stormed by Petronius (p. 361), who afterwards restored it and garrisoned it with 400 men, with provisions for two years. At the beginning of the 16th cent. the sultan Selîm placed a garrison of Bosnians here, whose descendants were defeated in 1811 by the fleeing Mamelukes. Finally Ibrahîm Pasha captured the fortress.

In the S. slope of the mountain, not far above the river-bank, are five small chapels hewn in the rock, all of which except the

most northerly, bear reliefs and inscriptions. The first (on the S.) was constructed in the reign of Thutmosis III. by Nehi, governor of Ethiopia, and was dedicated to Horus, lord of Mem, and to Satet, mistress of Nubia. On the right wall is a much damaged relief of Nehi presenting tribute from the S. land to the king. In the recess in the rear-wall Thutmosis III. sits between Horus and Satet. — Immediately to the left is the second chapel (about 10 ft. deep), much less skilfully executed, in which appear ten persons before Ramses II. Among these are *Setaw*, governor of Ethiopia, and a number of scribes and officials.

The third chapel, which lies a little higher up, dates from the reign of Thutmosis III. and was dedicated to the same gods as the first chapel. The recess contains the somewhat roughly executed figures of four seated personages; to the right the king and Satet, to the left the king and Horus, lord of Mem. — The fourth chapel is the most important. It belongs to Amenophis II., who appears conducted by Horus, lord of Beheni (Wâdi Halfa), to a row of gods including Khnum, Satet, and Anukis, the gods of the cataracts, and Horus, Hathor, and Nekhbet. In the recess is the statue of the king, embraced by Horus of Mem (on the right) and by Satet (on the left). — To the S. of Kasr Ibrim a few steles are found, one showing a victorious king in his war-chariot.

The mountains presently retire, leaving room for a strip of cultivated land. Numerous *Sâkiyehs* or water-wheels are seen. To the left (E.) appears the village of *Djimeneh*, beside a pretty wood. Farther on, on the same bank, lies *Toshkeh* (Nubian 'Three Mountains'), a small place among palms, with a somewhat uncivilized population. At *Toshkeh el-Gharb*, on the W. bank, 7 M. from the river, a large force of dervishes was defeated with the loss of their cannon by the British on Aug. 3rd, 1889; several thousand slain were left on the battle-field, and their weapons and clothing were sold by the neighbouring natives.

The district we next enter upon is very monotonous and almost uninhabited; and navigation is rendered difficult by rocks. To the left lie *Gurgundi* and three shêkhs' tombs; then the villages of *Debût* and *Feraig*. The river-bed becomes very wide at places. On the right we catch sight of the colossi that guard the temple of Abu-Simbel.

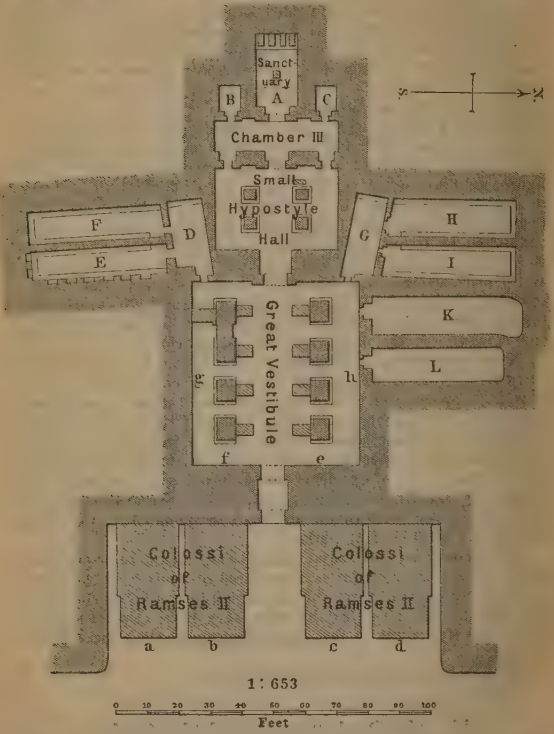
33½ M. *Abu-Simbel*, on the W. bank.

48. The Rock Temples of Abu-Simbel.

Cook's tourist-steamers halt at Abu-Simbel for an afternoon and evening on the return-voyage.

The two temples of **Abu-Simbel** ('Father of the Ear of Corn') lie a short distance apart at the foot of a precipitous cliff close to the W. bank of the Nile. No other temple in Egypt produces so unex-

pectedly grand an effect as the great rock temple of Ramses II., especially by moonlight. By itself it would repay the trouble of the ascent from Philæ, both by the dignity of its sculptures and by the gorgeously coloured representations in the interior. Although



the smaller temple also has its attractions, and though the appropriate order of visiting the temples would be to proceed from the smaller to the larger, yet it is probable that the traveller will be drawn by the magic charm of the great temple to visit it first (admission-tickets necessary).

****Great Temple of Abu-Simbel.**

This temple, the creation of Ramses II., is one of the most stupendous creations of ancient Egyptian architecture, and is entirely excavated out of the solid rock. It was dedicated in the first place to Ammon of Thebes and Rē-Harmakhis of Heliopolis, the leading deities of Egypt proper, but Ptah of Memphis and the deified Ramses himself were also worshipped here. *Burckhardt* first brought to Europe the news of this sanctuary, and in 1817 *Belzoni* freed it from the sand which had blown into it from the W. desert. It was again laid bare by *Lepsius* in 1844 and by *Mariette* in 1869 (when the Empress Eugenie visited it); while more recently (in 1892) the façade was restored and two walls built to protect the temple from the sand by *Capt. Johnstone, R. E.*

As we approach the temple, we first reach a **Fore Court**, hewn out of the rock, to which a flight of steps originally ascended from the river. At the back of this space rises the imposing *Façade* of the temple, 119 ft. broad and over 100 ft. high, which is formed in the style of a pylon. Here our attention is attracted by the four **Colossi of Ramses II.* (Pl. *a*, *b*, *c*, *d*), hewn out of the cliff against which their backs are placed, and acting as it were as the guardians of the entrance to the temple. Each of these figures is over 65 ft. in height, *i.e.* larger than the Colossi of Memnon; but in spite of the enormous scale the workmanship is admirable, and the countenances have a singularly pleasant and intelligent expression. The colossus to the left of the entrance has unfortunately been deprived of its head and shoulders, which now lie on the ground before it. Upon his head the king wears the double crown; his hands rest upon his knees; and from his neck hangs a ring bearing the name of Ramses II., which is also carved upon the upper arm and between the legs. To the right and left of each colossus and between its legs are smaller figures of other members of the royal family. To the left of the injured colossus (Pl. *b*) is Tu-e, the mother of Ramses II., to the right is his wife Nefret-ere, and between his legs, Prince Amen-her-khopshef; to the left of the first colossus on the S. (Pl. *a*) is Princess Nebt-tewe, to the right, Bent-Anat, between the legs an unidentified princess. On each of the thrones of colossi *b* and *c*, on the sides next the entrance, are two Nile-gods, wreathing the floral emblems (papyrus and lily) of Lower and Upper Egypt round the hieroglyphic symbol for 'to unite' (comp. p. clxviii), while below is a row of fettered prisoners kneeling one behind the other. On the S. (left) side these prisoners are negroes, representing the conquered peoples of the S., on the N. (right) side they are Syrians, representing the conquered peoples of the N.

Upon the colossi are a number of Greek, Carian, and Phœnician inscriptions, of considerable philological and historical interest. These were carved by soldiers who had penetrated thus far in the course of military expeditions. The most remarkable is a Greek inscription on the left leg of the injured colossus (Pl. *b*), written by Greek mercenaries

of Psammetikh I., who had probably come thus far in persuit of fleeing Egyptian soldiers. It runs as follows: —

Βασιλέος ἐλθόντος ἐς Ἐλεφαντίναν Ψαμμετίχο
ταῦτα ἔγραψαν τοι σὺν Ψαμμετίχοι τοὶ Θεόκλος
ἔπλεον ἦλθον δὲ Κέρκιος κατυπερθέν ὡς ο ποταμὸς
ἀνίη ἀλόγλωσος δ' ἦγε Ποτασιμτο, Αἰγύπτιος δὲ Ἄμασις
ἔγραφε δαμερ Ἄρχον Ἀμοιβίχου καὶ Πέλεκος Οὐδάμου.

In English: When King Psammetichus came to Elephantine, they wrote this, who came with Psammetichus, son of Theokles (farther than Elephantine) and proceeded viâ Kerkis as far as the river allowed of it. Potasimto led the foreigners, Amasis the Egyptians. Archon, son of Amoibichos, and Pelekos, son of Udamos, wrote.

The Façade of the temple is crowned by a concave cornice, above which is a row of 22 cynocephali. Within the cornice are the names of Ramses II., surrounded by uræus-serpents, and interrupted by figures of Ammon (to the left) and Rē-Harmakhis (to the right). Then follows the dedication-inscription of the king to Ammon-Rē and Rē-Harmakhis; it begins in the middle and runs in both directions. In a niche above the entrance-door is a statue of Rē-Harmakhis, with the sun-disc on his head, to the right is the goddess Maat, and to the left the hieroglyph '*weser*', thus expressing the prænomen of the king (Weser-ma-rē). To the right and left the king presents an image of Maat to his name thus expressed. On the lintel of the door Ramses is shown performing certain ceremonies before Ammon and Mut, on the left, and before Rē-Harmakhis and the lion-headed Wert-hekaw, on the right.

At the S. corner of the façade is an *Inscription of Ramses II.* referring to his victories. The relief shows the king offering wine to Ammon, Harmakhis, and the hawk-headed Horus.

Providing ourselves with candles, or still better with a magnesium lamp, we now enter the rock-temple, the interior of which measures about 180 ft., from the threshold to the back of the innermost chamber. The first chamber, the **Great Vestibule**, corresponding to the open court with covered colonnades in temples built in the open air, is 54 ft. broad and 58 ft. deep. The ceiling is supported by eight square pillars, against which stand Osiris-figures of the king (30 ft. high), holding the scourge and the crook. The ceiling itself is adorned with flying vultures and the names of the king. The reliefs on the wall, still vividly coloured, are of great historical value. They are symmetrically arranged, so that those referring to events in the N. of Egypt are placed on the N. (right) side, those to events in the S., on the S. (left) side. On the N. half of the *Entrance Wall* (Pl. *e*) the king is shown grasping a band of enemies by the hair and smiting them with his club, in presence of the hawk-headed Rē-Harmakhis, guardian-deity of N. Egypt, who hands the curved sword to Ramses. Above the king hovers a vulture and behind him is his guardian-spirit or Ka. Beneath are the king's daughters, with sistra. The S. half of this wall (Pl. *f*) is occupied by a corresponding scene, in presence of Ammon-Rē, guardian-deity of S. Egypt. Beneath are the king's sons.

S. (left) Wall (Pl. *g*). At the top are five reliefs: 1. The king before Ammon; 2. The king kneeling under the sacred tree of Heliopolis, before Harmakhis; Thout and Sefkhet stand close by; 3. The king offers incense to Ptah; 4. The king dedicates four rows of packages; 5. The king before a ram-headed god and a lion-headed goddess. Beneath are three large warlike scenes. The first (to the left) represents the king in his chariot at the storm of a Syrian fortress. The defenders on the battlements are pierced with his arrows and sue for mercy. Beneath, a herdsman flees with his herd towards the town. Above the king hovers his guardian-goddess Nekhbet, in the form of a vulture, and behind him are his three sons *Amen-her-khopshef*, *Ramses*, and *Ra-her-wnamf*, in chariots. The second picture exhibits the king on foot, treading upon a prostrate enemy, and piercing a Libyan with a lance so that his blood gushes forth. The third picture exhibits the triumphal return of the king from battle. His chariot is preceded by two rows of captured negroes, clad in skins and wearing caps of straw or reeds. Beside the chariot is the king's lion, which accompanied him in battle.

N. (right) Wall (Pl. *h*). The subject on this wall is the *Battle of Qadesh*, the culminating event in the Hittite war, with which we have already become acquainted in the Ramesseum (p. 278), and at Luxor, Karnak, and Abydos.

In the *Lower Half* of the representation we see first the march of the Egyptian army, which consists of infantry and charioteers; then (between the doors to Rooms *K* and *L*), the Egyptian camp, with the shields of the soldiers arranged round it in a kind of stockade. The bustle of the camp is represented with great vivacity: the unharnessed horses receiving their fodder, the resting soldiers, the camp-followers, etc.; to the right is the royal tent. The third picture shows the king on his throne, holding a council of war with his officers, in consequence of the confession of two hostile spies that the enemy is lurking close by, behind the fortress of Qadesh. To the right stands the king's chariot; below are the royal body-guard and the two spies of the Kheta prince, who are being compelled by blows to yield their secret. In the last scene (to the right) the chariots of the Egyptians and Hittites are already engaged in battle.

The scenes in the *Upper Half* transport us to the midst of the fight. To the left the king dashes in his chariot against his enemies, who have surrounded him in their chariots; he launches his arrows against them. In the centre is the fortress of Qadesh, surrounded by the Orontes. Its defenders watch the fight from the battlements. To the extreme right is the king in his chariot, inspecting his officers, who count the severed hands, etc. of the enemy and bring fettered prisoners.

Rear (W.) Wall. To the right (N.) of the central door is Ramses II. leading two rows of captured Hittites before Harmakhis, the deified Ramses, and the lion-headed Wert-hekaw; to the left (S.) he leads two rows of negroes before Ammon, the deified Ramses, and Mut.

Between the two last (S.) pillars is an interesting *Stele* of the 35th year of Ramses II., on which, beneath a relief of the king smiting his enemies in presence of Ptah-Tetenen, is a long inscription, describing in florid terms the king's victory over the Hittites and recording that Ramses erected large edifices for Ptah of Memphis and presented rich gifts to him. This decree was repeated almost word for word by Ramses III. on the pylon of the temple of Medinet Habu (p. 292).

Adjoining this large vestibule are eight smaller Chambers (Pl. *D-L*), probably used to store the temple utensils and furniture. Round the walls of these run stone benches, less than 3 ft. high. The mural reliefs, many of which are unfinished, represent the king sacrificing before various deities. Chamber *H* contains an interesting representation of the king offering wine to his own image. — In Chambers *E*, *F*, *H*, and *I* there are swarms of bats. The best plan is to leave the inspection of these chambers to the last, and to proceed at once through the door in the rear of the great hall to the —

Small Hypostyle Hall, which is 36 ft. broad and 25 ft. deep. The roof is supported by four pillars. On the S. wall the king, followed by his wife Nefret-ere holding two sistra, appears offering incense before the sacred boat with the shrine of Ammon, which is carried by priests; and on the N. wall is a similar scene before the boat of Rē-Harmakhis. Three doors lead from this hall into a long narrow *Chamber;* and thence three other doors admit to three apartments, the two side ones of which are very small. The central apartment is the **Sanctuary** (Pl. *A*), containing an altar, behind which are seated figures of the four deities worshipped in the temple — Ptah, Ammon-Rē, the deified Ramses, and the hawk-headed Rē-Harmakhis. Everyone should take an opportunity if possible of visiting the Sanctuary exactly at sunrise, when the sun's rays penetrate to the innermost chamber and illumine the whole temple.

On the rocks to the S. of the great temple are a number of *Memorial Inscriptions* in honour of Ramses II. The most interesting of these is a somewhat weather-worn stele facing the N., dating from the 34th year of the king. Upon this the king appears seated between two gods beneath a canopy, while the prince of the Hittites and his daughter (who afterwards became the legal wife of Ramses) respectfully approach him. — Immediately to the left (S.) of this a small *Rock Temple* was discovered in 1874 by a party of travellers including Miss Amelia B. Edwards, the well-known writer, who has described it in her interesting *Thousand Miles up the Nile*. The first chamber, 25 ft. deep, is adjoined by another 15 ft. deep and 21 ft. broad. The temple was founded by Ramses II. The reliefs in the first chamber are in excellent preservation and retain their colouring; they represent the king sacrificing to Ammon-Rē and other deities. On the left wall is the king before the sacred boat of Thout, on the right wall before that of Ammon. — Still farther to the S. are a number of steles incised in the rock, some of which are difficult to reach. One of them dates from Sethos II. The farthest to the left is a double inscription of the 38th year of Ramses II., dedicated by Setaw, the governor of Ethiopia. — We now return to the great temple and thence follow the good path leading to the N. along the river-bank, which brings us in a few minutes to the smaller rock-temple of Hathor.

***Temple of Hathor at Abu-Simbel.**

This temple also was founded by Ramses II. It was dedicated to Hathor and to Nefret-ere, consort of Ramses, while other deities (Ammon and Horus) were also worshipped within it. The FAÇADE, rising close to the river-bank, is 90 ft. long but only 40 ft. high. In recesses in it stand six *Colossal Statues*, 33 ft. in height, four of which represent Ramses II., and the other two Nefret-ere. Beside each of these are two smaller figures of the royal children: beside the colossi of the queen are the princesses *Meryt-Amon* (right) and *Hent-tewe* (left), both with sistra; beside the outer colossi of the king are the princes *Mery-Atum* (right) and *Mery-Rē* (left); and beside the colossi of the king on the right and left of the door are princes *Amen-her-khopshef* (right) and *Ra-her-wnamf* (left). On the pillars of the niches are votive inscriptions. Over the narrow *Entrance Door* Ramses II. is represented sacrificing to Ammon, on the left, and Horus, on the right.

We now enter the **Great Vestibule**, the roof of which is borne by eight pillars, decorated in front with sistra with the head of Hathor (p. cxlii), while behind are representations of the king, the queen, and various deities. On the left (S.) half of the *Entrance Wall* Ramses, accompanied by his wife, smites a negro in presence of Ammon-Rē; on the right (N.) half he smites a Libyan before Horus.

Left (S.) Wall (from left to right): 1. Ramses before Hathor; 2. Ramses blessed by Set and Horus; 3. The queen before Anukis; 4. Ramses presenting an image of Maat to Ammon. — *Right (N.) Wall* (from right to left): 1. Ramses dedicating food to Ptah; 2. Ramses before the ram-headed god Har-shef of Herakleopolis; 3. The queen before Hathor; 4. Ramses offering wine to Harmakhis. — *Rear Wall.* To the right of the central recess, the queen before Hathor; to the left, the queen before Mut.

Three doors lead into a wide but shallow CHAMBER, the walls of which bear reliefs of the king and queen before various deities. On each side is a smaller chamber. In the rear-wall opens the **Sanctuary**, with a figure of Hathor in the form of a cow, between the legs of which appears the king. On each side are pillars with heads of Hathor. On the *Right Wall* the queen offers incense to Mut and Hathor; on the *Left Wall* the king offers incense and pours a libation before his own image and that of his wife.

On the smoothed face of the rock beside this temple are several *Memorial Inscriptions.*

49. From Abu-Simbel to the Second Cataract.

Comp. the Map, p. 353.

38½ M. About 3 M. above Abu-Simbel, near **Feraig** on the E. bank, is a small rock-temple, founded by King Haremheb (18th Dyn.) and dedicated to Ammon-Rē and Thout. This temple, which was once used as a Christian church, is also sometimes called the *Temple of Gebel Addeh* (Champollion), and sometimes the *Temple*

of Abahuda (Lepsius and Prokesch), after a village lying farther to the S. The temple comprises a *Hall* with four clustered papyrus columns, from which two side-chambers (without sculptures) open on the right and left (S. and N.), and the *Sanctuary*, to which several steps ascend in the back (E.) wall.

Among the reliefs on the walls of the Hall are the following. On the left half of the *Entrance Wall*, Haremheb suckled by Anukis, beside whom stands the ram-headed Khnum; on the right half of this wall is Haremheb before Thout. On the *N. Wall*, to the left of the door, the king before the ibis-headed Thout and four forms of the hawk-headed Horus worshipped in Nubia; to the right of the door, Haremheb accompanied by Set and Horus. The other reliefs are extremely indistinct. — On the *S. Wall* (to the right of the door) is a Christian painting of St. George and Coptic inscriptions. On the ceiling is a figure of Christ.

The Saracen fortress of *Addeh* (W. bank), sometimes called *Shattaui*, is named *Mashakit* by Champollion. In the mountains to the S. of it are some almost inaccessible steles and a rock-grotto, which is wider than it is deep. The grotto was constructed by an official named Peser, who was governor of Ethiopia in the reign of King Ey. Two-thirds of it are occupied by a broken seated figure of a god. On the inner side of the entrance is the kneeling figure of Peser before the goddess Anukis. On the walls we see King Ey offering wine to Ammon, Ptah, three different forms of Horus, and Satet. Then Peser appears again before Anubis, Sobk, and King Usertesen III., who was revered as a god in Nubia.

On the rocky slope to the right of the entrance is an inscription, with a prayer to the gods of the district, by Kaza, son of a Thutmosis.

The hill of Shataui is the last spur on the E. bank of the range of hills running close to the Nile from Ibrîm, and presenting some curious pyramidal formations. At this point the chain bends eastwards towards the desert. On the W. bank, however, the river is still skirted by hills for a short distance farther. On this bank lies *Faras*, perhaps the *Phthuris* of Pliny, round which are numerous Roman remains and sculptures. Farther to the S. on the same bank, above the island of *Kargiu*, is the village of *Aksheh*, with a few sepulchral vaults and a small temple, in which Ramses II. worships the god Ammon as well as his own deified person. Opposite *Serreh* (E. bank), lie the ruins of a walled village, a little beyond which, near *Dibereh* (E. bank), occurs a fine palm-grove. Above *Eshkeh* (E. bank) are the tombs of the shêkhs 'Omar and 'Ali. We next pass the island of *Dabros*, with a village of the same name on the E. bank, and finally reach **Wâdi Ḥalfa**, consisting of several settlements, and named after a kind of grass (Ḥalfa) which is here common. The present military station and stopping-place of the steamboat is named *Ankish*. The village of *Wâdi Halfa* proper lies $1^1/_4$ M. farther to the S. On the bank opposite Wâdi Ḥalfa lay the ancient town of *Beheni*, with an early Egyptian fortress and several temples. The North Temple, recently re-discovered by Capt. Lyons, was a brick edifice dedicated to Ammon and to Horus of Beheni. It dates

from the beginning of the Middle Empire. The Southern Temple, exhumed in 1887 by Col. Smith, may be visited in connection with the excursion to the rocks of *Abusîr* (see below), as it lies on the way thither, ¼ hr. to the S. of the ferry. It was dedicated by Thutmosis II. and Thutmosis III. to the Horus of Beheni. To the left of the entrance is a stele of the 23rd year of Thutmosis III., in which the victories of that king in Syria and Libya are mentioned. The columns and pillars are covered with well-preserved sculptures.

A most interesting excursion may be made hence to the **Second Cataract** and to the rocks of **Abusîr** (W. bank) which may be reached in 1-2 hrs. The latter not only command the best view of the broad and rushing cataract, but also enable the visitor to see far to the S. The expedition may be made either by boat, passing the island of *Qenisah*, at the beginning of the rapids, or more safely on land by donkey or the quicker and more agreeable camel. Travellers by land must cross to the opposite bank. The British commandant will on request kindly telephone to the fort opposite to have the necessary camels in readiness; but donkeys must be taken from the E. bank. The route at first skirts the stream, passing the above-mentioned temple of Horus of Beheni, then turns inland towards the mountain ridge, finally ascending with considerable steepness to a plateau, where the donkeys or camels are left. The summit of the hill is reached on foot in about 5 min. more after a somewhat steep climb. A rock on the top bears the names of some famous travellers, including that of Champollion. The view of the broken cataract, which extends for 5 M., is very interesting. The stream here forces its way through ferreous sandstone, not through granite as at Assuân. The boulders at the foot of the rock are coated with dark ferreous Nile mud. The view southwards to the blue hills of New Donḳola is not less attractive, and kindles the desire to visit Upper Nubia, which contains numerous most interesting antiquities between this point and Khartûm. We think of the temples of *Soleb* and *Sesebi*, the temples and pyramids of *Gebel Barkal*, the fifteen pyramids of *Nuri*, *Meroë* with its group of pyramids, and the temples of *Naga* and *el-Meṣaurât*. All these, however, are at present forbidden regions for the tourist. At most he may visit the ancient fortresses of **Semneh** and **Kummeh**, in the *Baṭn el-Ḥager* (belly of stones), 37 M. from Wâdi Ḥalfa. These contain fortifications of the 12th Dyn. and the remains of two temples built by Thutmosis III., and are interesting also for the records of the height of the Nile under the 12th Dyn., which show that 2000 years before Christ the Nile rose about 25 ft. higher than it does to-day.

To visit these spots we take the military railway to (23 M.) *Sigaja* (2 hrs.), thence proceed by donkey to (12 M.) *Sarras* and (10 M.) *Kummeh*. *Semneh*, on the opposite bank, is reached by boat or by one of the native rafts made of palm-logs. The expedition from Wâdi Ḥalfa and back takes 2-3 days. Permission from the military authorities is necessary, and is granted only in exceptional cases.

INDEX.

Besides the names of the places described, this Index also contains a number of names of persons and other words occurring in the Routes and in the Introduction. — The following is a short list of Arabic words of frequent occurrence (comp. vocabulary, p. cxciv): —

'Ain, Spring.
Báb, Gate.
Bahr, Sea, river (Nile).
Beled, Village.
Bêt, House.
Bilâd, Land, District.
Bîr, Cistern.
Birbeh, Temple.
Birkeh, Pond.
Dêr, Monastery.
Derb, Road.
Gâmi'a, Mosque.
Gebel, Mountain.
Gezîreh, Island.
Kafr, Village.
Kal'a, Fortress.
Kanṭara, Bridge.
Ḳaṣr, Castle.
Kôm, Mound of rubbish.
Mêdân, *Midân*, Square, 'Place'.
Medîneh, Town.
Merg, Meadow.
Râs, Promontory.
Shâri'a, Street.
Tell, Hill.
Wâdi, Valley.

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